A

PARAPHRASE and COMMENTARY

ON THE

NEW TESTAMENT.

VOLUME II.

CONTAINING

All the EPISTLES.

WITH

A Diſcourſe on the MILLENNIUM.

TO WHICH IS ADDED,

A CHRONOLOGY of the New Teſtament; A MAP, and ALPHABETICAL TABLE of all the Places mentioned in the Goſpels, Acts, or the Epiſtles.

By DANIEL WHITBY, D. D.
Late Chantor of the Church of SARUM.

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THE

PREFACE

TO THE

READER.

BY way of preface to this work, ſome things there be, of which I think fit to advertiſe the reader, and ſome things in which I ſhall beg his favour. And,

Firſt, Becauſe it may be uſeful to read the epiſtles of St Paul, not in the order in which they are placed in our Bibles, but rather in that order of time in which they were written; I here think fit to place them according to that order, following the chronology of Biſhop Pearſon.

A. D. 52.	The firſt epiſtle to the Theſſalonians.
A. D. 53.	The ſecond epiſtle to the Theſſalonians.
A. D. 57.	The firſt epiſtle to the Corinthians.
	The epiſtle to the Galatians.
	The ſecond epiſtle to the Corinthians.
	The epiſtle to the Romans.
A. D. 62.	The epiſtle to the Epheſians.
	The epiſtle to the Philippians.
	The epiſtle to the Coloſſians.
	The epiſtle to Philemon.
A. D. 63.	The epiſtle to the Hebrews.
A. D. 65.	The firſt epiſtle to Timothy.
	The epiſtle to Titus.
A. D. 67.	The ſecond epiſtle to Timothy.

I have, in the prefaces to theſe epiſtles, given the reaſons why I place the writing of them about the time aſſigned; only of the time of writing the epiſtle to the Galatians, I have there ſaid nothing: I therefore here ſubjoin the reaſon why it is placed in the ſame year with the firſt epiſtle to the Corinthians, *viz.* becauſe St Paul, at his firſt coming to Galatia, converts them to the Chriſtian faith, Acts 16. 6. at his ſecond advent, he *ſtrengthens the brethren there*, Acts 18. 23. and in his epiſtle to them, *he marvels that they were ſo ſoon removed from him that called them to another goſpel*, chap. 1. 6. it therefore could not be written long after he had been with them to ſtrengthen them, which yet was before he had begun his three years abode at Epheſus, Acts 19. 1. 31. at the very cloſe of which, the firſt epiſtle to the Corinthians is ſuppoſed to have been written.

I deſire the reader to take an eſtimate of the true date of theſe epiſtles, not from what may have ſlipped from me by the by in a note, and hath been overlooked in the review of my papers, but from what is here ſet down, and is confirmed in the prefaces to theſe epiſtles.

The uſe that may be made of obſerving this order, I ſhall exemplify in two inſtances. Of which the

Firſt is that of Demas, concerning whom Dr Lightfoot, *Harm. p.* 137. Beza, Eſthius, and others ſay, that though he left St Paul for a ſeaſon, yet after he returned to him: Becauſe, ſay they, in two epiſtles, written after that to Timothy, in which he is ſaid to have *forſaken him, having loved this preſent world*, 2 Tim 4. 10. he is reckoned among the co-workers with St Paul, *viz.* Col. 4. 14. Philem. 24. But I have deſtroyed the foundation of this argument, by eſtabliſhing the opinion of the ancients, that the ſecond epiſtle to Timothy was the laſt that St Paul writ; and therefore the opinion of Chryſoſtom, Theodoret, Oecumenius, and Theophylact, that he did μετὰ ταῦτα ῥᾳθυμῆσαι, *afterwards become ſlothful*, and, ſaith Oecumenius, returned again εἰς Ἑλληνισμὸν, *to Heatheniſm*, is the more probable.

The ſecond relates to that opinion of Grotius, that St Paul ſpake for a time, as if he had believed that the day of judgment might happen in his time, and that this is proved from 1 Cor. 15. 53. 2 Cor. 5. 1. 2. 3. Whereas in his ſecond epiſtle to the Theſſalonians, writ four years before thoſe to the Corinthians, he ſaith what is ſufficient to ſhew, he could not be of that opinion, or have declared any thing of that nature, and therefore could not afterwards ſay any thing to that purpoſe. See the note on 1 Theſſ. 4. 15.

Secondly,

Secondly, I advertiſe the reader, that this work has been retarded by the animadverſions of Mr Le Clerc upon the Reverend and Learned Dr Hammond; which having peruſed, I found ſo many things ſaid in favour of the Arians, and ſo many unworthy reflections upon the writings of St Paul, that I choſe rather to review and tranſcribe a conſiderable part of this work, than ſuffer thoſe things to paſs without an antidote. I acknowledge him to be a learned perſon, and honour his parts; and I know he cannot juſtly be offended with me, for being concerned for what I judge to be the truth, and for the honour of St Paul, who has been ſomewhat rudely handled by him.

Thirdly, That I have been ſo often forced to differ from the ſame Reverend perſon he attacks ſometimes ſo indecently, is to me a matter of regret; but it hath truly been obſerved by others, that this great man had two darling opinions, *viz.* That the hereſy of the Gnoſtics, and the deſtruction of Jeruſalem, were the great things to which no little part of theſe epiſtles had relation; in which I have offered my reaſons why I diſſent from him, retaining ſtill a juſt veneration for his parts and piety.

Fourthly, I advertiſe him, that though, in this fourth edition of the epiſtles, I have put the whole paraphraſe of every chapter before the annotations belonging to that chapter, that ſo they might the better agree with the goſpels contrived in that method; and that the chief additions to, or alterations in the annotations, are now tranſferred to their proper places; yet they are alſo printed apart, for the uſe of them who have the firſt edition.

Laſtly, I advertiſe him, that I have, as exactly as I could, made indexes, 1. of all the Greek words and particles, 2. of all the ſcripture-phraſes explained, and, 3. of all the material doctrines handled in theſe annotations.

The things in which I beg the reader's favour, are,

1. That where he finds, or thinks, that I have erred either in point of doctrine, or the interpretation of the ſcriptures, as doubtleſs in the latter I have ſometimes done, he would be ſo kind as to let me know my errors; which, upon conviction, I will not only own, but do it with all due acknowledgments and thankfulneſs to him who ſhall do that kind office to me.

2. That if in any thing I ſeem to him to differ from the received doctrine of the church of England, as ſome may haply conceive I do in the annotations on the fifth chapter to the Romans; he would do me the juſtice to believe, that, as he thinks I do, ſo I conceive I do not, contradict her doctrine; and alſo would conſider, that even the church of Rome allows her commentators to vary from the ſenſe of any particular ſcripture on which they build their doctrines, provided they ſay nothing which doth expreſsly contradict them.

3. That if he ſhould receive any advantage from this work, eſpecially if it ſhould be ſo happy as to ſuggeſt to him any thing which may render him the better man, he would give God the glory of it, and pray for

His friend and ſervant,

DANIEL WHITBY.

This Book contains, beſides the Paraphraſe and Commentary upon all the Epiſtles,

A General preface, proving the truth and certainty of Chriſtian faith.

Five particular prefaces.

1. *To the firſt epiſtle to the Corinthians, aſſerting the reſurrection of the ſame body that dieth, and anſwering the objections againſt it.*
2. *To the epiſtle to the Galatians, concerning the nature of faith, and touching juſtification by faith.*
3. *To the ſecond epiſtle to the Theſſalonians, concerning the man of ſin.*
4. *To the epiſtle to Titus, concerning this epiſcopal juriſdiction of Timothy and Titus, and the ſucceſſion of biſhops in all Chriſtian churches.*
5. *To the epiſtle of St John, inquiring whether this propoſition,* That Jeſus is the Chriſt, *be all that is neceſſary to be believed to juſtification, or to make a member of Chriſt's church and body.*

And eight appendixes.

1. *To the eleventh chapter to the Romans, proving that there will be a general converſion of the Jewiſh nation to the Chriſtian faith.*
2. *To* 1 Cor. 1 30. *concerning the imputation of Chriſt's perfect righteouſneſs to us for juſtification.*
3. *To the ſixth chapter of the ſecond epiſtle to the Corinthians, touching the neceſſity of divine aſſiſtance for the due performance of our duty, and explaining the reaſon and the manner of it.*
4. *An advertiſement relating to the preface to the epiſtle to the Galatians.*
5. *To the firſt chapter of the ſecond epiſtle to the Theſſalonians, proving, that the eternal puniſhment of thoſe who die in their ſins, is well conſiſtent both with the juſtice and the goodneſs of God.*
6. *A diſcourſe, by way of inquiry, whether the apoſtles, in their writings, ſpake as conceiving the day of judgment might be in their days.*
7. *A parallel betwixt the Jewiſh and the Roman antichriſt.*
8. *To the whole, touching the true ſenſe of the millennium mentioned, Rev.* 20. 4.

THE

THE

GENERAL PREFACE,

CONCERNING

The divine Authority of these Epistles, and the Truth of Christian Faith.

CONTENTS.

I. *That what is delivered in these epistles as necessary to be believed or done, must be as necessary to be believed and done, as what is contained in the gospels: that there are some things necessary to be believed and done, contained in these epistles, which are not clearly delivered in the holy gospels,* § I. *The truth of the Christian religion proved,* 1. *From what our Saviour promised and undertook, and what the apostles declared concerning the gifts and operations of the Holy Ghost,* § II. 2. *From plain matter of fact concerning this effusion of the Holy Ghost, and his miraculous gifts related in the epistles,* § III. 3. *From the confident appeals of the apostles and primitive professors, to those gifts, in their contests and debates with friends and adversaries, believers and rejecters of the Christian faith,* § IV. 4. *From the prayers and thanksgivings made for them, the exhortations and directions given in these epistles concerning these miraculous gifts,* § V. 5. *From what is required to be done and suffered by all Christians upon no other inducements or enjoyments, than what depended on the truth and certainty of these gifts,* § VI. 6. *That these epistles were indited whilst the apostles lived, and are proved genuine by more authentic arguments than can be produced for any book, writing, charter, law, or statute. The external arguments to prove them genuine,* § VII. *The internal arguments,* § VIII. *The truth of Christianity proved,* 7. *From a particular consideration of these gifts: as,* (1.) *The gift of healing,* § IX. (2.) *Of ejecting devils out of men, their temples, and their oracles,* § X. (3.) *From the gift of tongues,* § XI. (4.) *Of prophecy,* § XII. *Of discerning spirits,* § XIII. *That these extraordinary gifts were conferred upon all other churches not mentioned in these epistles,* § XIV. *That they continued in the two first ages of the church,* § XV. *What engagements the truth of Christianity lays upon us to live suitably to the rules delivered in those sacred records,* § XVI.

THAT these epistles were indited by divine assistance, and were received from the beginning, as epistles written by the conduct and assistance of the Spirit of God, I have endeavoured to evince in the general preface to the gospels.

§ I. Hence then it follows, that what the apostles have delivered in these epistles as necessary to be believed or done by Christians, must be as necessary to be believed and practised in order to salvation, as what was personally taught by Christ himself, and is contained in the gospels; they being, in the writing these epistles, the servants, apostles, ambassadors, and ministers of Christ, and stewards of the mysteries of God; and the doctrines and precepts they delivered in them, being the will, the mind, the truth, and the commandments of God.

Now, evident it will be to any one who judiciously reads these epistles, that they contain some things delivered and done, which were not clearly taught by Christ whilst he was on earth, nor are clearly delivered in the gospels; as we may learn,

1. From the doctrines contained in these epistles: as, *v. g.* That *by the deeds of the law shall no flesh be justified,* Rom. 13. 20. That both Jew and Gentile, being under condemnation, were only to be *justified freely by God's grace through the redemption that is in Christ Jesus, whom God had set forth to be a propitiation through faith in his blood,* ver. 25. That *if righteousness came by the law, then was Christ dead in vain,* Gal. 2. 21. That *as many as are of the law, are under the curse,* chap. 3. 16. That *if we be circumcised, Christ shall profit us nothing; Christ is become of none effect to them that are under the law, they are fallen from grace,* chap. 5. 2. 5. That the law was *to continue only till the time of reformation,* Heb. 9. 10. and was then to be disannulled *for the weakness and unprofitableness of it,* chap. 7. 18. That *Christ is a priest for ever after the order of Melchisedec,* chap. 5. 5. 6. That *he hath an unchangeable priesthood*; that

he in heaven is continually *making interceſſion for us, and therefore is able to ſave us to the utmoſt*, chap. 7. 24. 25. For all theſe doctrines clearly delivered in theſe epiſtles, are either not to be found at all, or not ſo clearly in the goſpels.

2. In theſe epiſtles only have we inſtructions about many great and neceſſary duties; as, *v. g.* That *all our thankſgivings are to be offered up to God in the name of Chriſt*, Eph. 5. 8. 20. 1 Theſſ. 5. 18. Heb. 13. 14. 15. The duties which we owe to our civil governors are only hinted in theſe words of Chriſt, *Render to Cæſar the things that are Cæſar's*, but are enlarged upon in the epiſtles to the Romans, chap. 13. to Titus, chap. 3. 1. and in the firſt epiſtle of St Peter, 1 ep. 2. 10. 17. So alſo are the duties we owe to our ſpiritual ſuperiors taught more expreſsly in theſe epiſtles, Gal. 6. 6. 1 Theſſ. 5. 12. 13. Heb. 13. 17. 18. In fine, all the particular duties belonging to the relations of huſband and wife, parents and children, maſters and ſervants, are particularly handled in theſe epiſtles, Eph. 5. 28. 33. 6. 1. 9. Col. 3. 11. 25. but are ſcarce ever mentioned in the goſpels. But it may be objected,

Obj. 1. That "theſe epiſtles were written to thoſe who were in the faith already, and ſo could not be deſigned to teach "them the fundamental articles, and points neceſſary to ſalvation, or to inſtruct them in what was neceſſary to make them "Chriſtians."

Anſ. It follows not from their being Chriſtians already, that the apoſtles deſigned not to write to them in theſe epiſtles of any fundamental articles or points neceſſary to ſalvation; for it is very plain they do ſo. St Paul in his epiſtle to the Corinthians, 1 ep. 15. 3. writes *of the reſurrection of the dead*, and of Chriſt's death and reſurrection, as of doctrines neceſſary to be believed: and in his epiſtle to the Galatians, of *ſeeking juſtification by the works of the law, as a thing oppoſite to, and deſtructive of the grace of Chriſt*. And ſince there were among them *falſe apoſtles, and deceitful workers*, who corrupted the word, and *handled the word of God deceitfully*, 2 Cor. 2. 17.; 4. 2. yea, *corrupted their minds from the ſimplicity of Chriſt*, chap. 11. 3. *turned them from him that called them to another goſpel*, Gal. 1. 6. *ſought to deprive them of their reward*, Col. 2. 18. 19. and ſeparate them *from their head Chriſt Jeſus*; who *put away a good conſcience, and ſo made ſhipwreck of the faith*, 1 Tim. 2. 19. whoſe *doctrine did ſpread as a gangrene, and overthrew the faith of ſome*, 2 Tim. 2. 16. *many diſputers of corrupt minds, turning from the truth*, 1 Tim. 6. 5. *many unruly and vain talkers and deceivers, who ſubverted whole houſes, teaching things that they ought not, for filthy lucre's ſake*, Tit. 1. 10. 11. Muſt not theſe things adminiſter occaſion to theſe ſacred penmen, to endeavour to eſtabliſh and confirm them in the faith, by letting them they wrote to, know the moment of thoſe articles, the neceſſity of that faith they had been taught, and the pernicious conſequences of thoſe practices to which they were ſeduced by theſe deceivers?

Again, ſeeing theſe writings were intended as a rule, not to them only to whom they were ſent, but to all future ages of the church; and the Spirit expreſsly told them, that *in the latter days ſome ſhould depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils*, 1 Tim. 4. 1. 2.; that *the time would come, when they would not endure ſound doctrine, but would turn their ears from the truth*, 2 Tim. 4. 3. 4.; when *falſe prophets ſhould ariſe among them, bringing in damnable doctrines, whoſe pernicious ways many ſhould follow*, 2 Pet. 2. 1. 2.: ſeeing they knew, that *after their departure grievous wolves would enter in, not ſparing the flock*, Acts 20. 29. 30.: Muſt not all theſe conſiderations give juſt occaſion to them to write of the great articles of Chriſtian faith, and of the neceſſary points of Chriſtian converſation, to preſerve them, and thoſe that come after them, from their damnable doctrines, and pernicious ways?

Moreover, this objection is therefore inſignificant, becauſe the apoſtles do inform us, that they found it *ſafe to write the ſame things to them* they had heard, Phil. 3. 1. *though they knew the truth and were confirmed in it*, 1 John 2. 21. *that they might have theſe things always in remembrance*, 2 Pet. 1. 12. 15. and that ſome, who, for the time of their converſion, might have been great proficients in the faith, *had* yet *need to be taught again the firſt principles of the oracles of God*, Heb. 5. 12.

Obj. 2. It alſo may be ſaid, "That theſe epiſtles were writ upon particular occaſions, and without thoſe occaſions had "not been written; and ſo cannot be thought neceſſary to ſalvation."

Anſ. This objection is neither exactly true of all the epiſtles, nor of all that is contained in them: not of all the epiſtles, for it appears not that five of the general epiſtles, or that the epiſtle to the Romans, to the Epheſians, and to the Hebrews, were writ upon particular occaſions, unleſs the inſtructing men in the faith, and preſerving them from hereſy, or apoſtaſy, be called particular occaſions; and where this doth appear, it is very evident, that when the apoſtles had writ what they thought proper upon thoſe occaſions, they add many excellent rules of piety and virtue.

Anſ. 2. *2dly*, Were it exactly true, that all the epiſtles were writ upon particular occaſions, it will not follow hence that they were not directed, in writing them, by the Holy Spirit; or, that they contain nothing neceſſary to be believed or done, in order to ſalvation. For the book of pſalms was not only writ upon particular occaſions, but was alſo adapted to, and fitted for them. The prophets were all ſent by God, to teſtify againſt, and call the Jews to repentance for ſins committed in their time, to reform their manners, or comfort them in their diſtreſſes, that is, upon particular occaſions; but will it therefore follow, that they did not write by the aſſiſtance of the Spirit of God, or that there is nothing in the pſalms, or in the prophets, which was neceſſary to be believed or practiſed by the Jews? Moreover, the goſpel of St Luke was writ upon a particular occaſion, *viz.* to inſtruct Theophilus in the certainty of the things he had been taught; and yet Epiphanius informs us, that (a) "the Holy Ghoſt compelled and ſtimulated him to the work." The goſpel of St Mark was writ, ſay the ancients, at the requeſt of the converts at Rome; and yet he writ it, ſaith (b) Epi-

(a) Ἀναγκάζω τὸ ἅγιον πνεῦμα καὶ ἐκινύτλι τὸν ἅγιον Λυκᾶν. Hær. 51. § 7.
(b) *Ibid.* § 6. *Euſeb. l.* 2. *c.* 15, 16.

phanius,

phanius, πνέυματι ἁγίῳ ἐμπεφορημένος, *by the impulse of the Holy Ghost.* They also say, that St John was importuned by all the Asiatics to write his gospel; and yet, saith (c) Epiphanius, "the Holy Spirit did inwardly impel him to the writing "of it." The gospel of St Matthew, say (d) they, was indited at the request of the Hebrews, that he might supply, by writing, the want of his presence with them. So that we see the writings of the apostles and evangelists may be occasionally penned, and yet be the products of the Holy Ghost, and contain things necessary to be believed and done.

Ans. 3. 3*dly*, The particular occasions of some of these writings being the errors or waverings of Christians in fundamental points, as appears from the epistles to the Corinthians, Galatians, *&c.* and in others, the busy industry of false apostles and deceitful workers, to pervert them from the faith; that these epistles were writ on such occasions, is rather a presumption, that they were writ upon some fundamental points, than that they could not be indited upon these occasions.

Moreover, great advantages arise from the occasional writing these epistles, and such as might induce the Holy Spirit to excite them to that work. For,

1. All the occasions which they took to write from the disorders, errors, heresies, mistakes, which at first crept into the church, render these writings standing rules for the decision of like cases through all future ages.

2. The deportment of the apostles towards these erroneous persons, and disorderly walkers, the care they used to recover, or inform them better, the zeal and tenderness they shewed, and the rules they laid down in those cases, are excellent precedents and directions for all church-governors, in cases of like nature.

3. All the occasions which they had to write for the direction of church-governors, how to behave themselves in the church of God, to give rules for the qualifications of those who were to be admitted to those offices, and touching their behaviour in them, for the settlement of the affairs of the church, and the decent and regular performance of divine service, afford us standing rules of government, and of admitting and ordaining a succession of those divers orders in the church.

Lastly, These various occasions give us full assurance, that these epistles must be written in those very times when these disorders happened, and these errors crept into the church, and so take off all jealousy, or suspicion, that they were writings contrived in the following ages of the church; whereas, had their writings been only systems of theological doctrines, and rules of life, which equally concerned all the ages of the church, it might have been more plausibly objected, that they were framed by some Christian bishops assembled for that end.

Obj. 3. But if all, or most of the truths declared in these epistles, were to be received and believed as fundamental articles, what then became of those Christians who were fallen asleep before those things in the epistles were revealed to them?

Ans. 1. This question equally concerns the evangelists, and more especially the gospel of St John, which, say the ancients, were either the (e) last portion of scripture which was written, or the last, save his epistles, it being written after his return from his exile in Patmos, to Ephesus; and so, if it contain any fundamental articles, as necessary rules of life, what became of those Christians who died before they were revealed in it?

Ans. 2. We say not, that all, or most of the truths, declared, either in the epistles or gospels, are to be accounted fundamental, or necessary articles; but only that some of them ought to be so accounted, especially those which have this character of a necessary article, or rule of life; that the denial, or non-practice of them, is represented as that which will endanger our salvation, or cut us off from the communion of the church.

Ans. 3. It is also a precarious supposition, that they who died before the epistles were writ to them, must die before the necessary things contained in them were revealed to them, seeing we know that the apostles writ the same things which they had preached before; and St Luke writ his gospel, that *Theophilus might know the certainty of the things he had been taught:* and in those times of the effusion of the Spirit of wisdom and of knowledge, they had an unction which could teach them all things, 1 John 2. 27. and so supply the unavoidable defects of outward teachers.

Obj. 4. The gospel was to be preached to the poor; now, they are not capable of sublime notions, nor can they comprehend mysterious reasonings.

Ans. 1. Whether this objection be intended against the necessity of believing the epistles of St Paul only, or also the gospel of St John, is uncertain; the sublime notions and mysterious reasonings being common to both.

Ans. 2. There seemeth no necessity of troubling the poor common people with sublime notions, or mysterious reasonings, since both the ancient church, and our own catechism declare, that all the articles of Christian faith, common to all that bear that name, are comprised in the apostles creed. For when the child saith, "My godfathers and my godmo-"thers promised I should believe all the articles of the Christian faith," since it is evident they only stipulated for the belief of the apostles creed in baptism, and when he doth rehearse those articles, he only doth rehearse the apostles creed; it is certain, that, by our catechism, it must be supposed to contain all the articles of the Christian faith.

Moreover, it is very difficult, if not impossible, to make such persons have a right conception of the spiritual nature, and the attributes of God, or to enable them by reason, to prove the providence of God, or the immortality of the soul; but yet these things must be proposed to them as articles or foundations of their faith. And as it is not very difficult

(c) Ἀναπαίζω τὸ ἅγιον πνεῦμα τὸν Ἰωάννην παρακινούμενον εὐαγγελίσασθαι. § 6. 9.
(d) *Euseb. eccles. hist. l.* 3. *c.* 24. *Chrys. hom.* 1. *in Matth.*
(e) *Novissimus omnium scripsit evangelium.* Hieron. præfat. in Matth.

for

for them to learn from ſcripture the truth of theſe things; ſo neither is it difficult from the ſame ſcripture to learn the truth of all the articles of the apoſtles creed, even in that ſenſe in which all Chriſtian ages did receive them.

In a word, were theſe mechanics as much concerned for ſpirituals, as they are for temporals, as many of them have attained to great proficiency in their reſpective arts, ſo might they alſo, by a Chriſtian diligence, attain a competent proficiency in all the neceſſary articles of Chriſtian faith, and in the rules of Chriſtian piety, or of their duty to God and man. Now, Chriſtianity being *that doctrine which is after godlineſs*, Tit. 1. 1. I believe nothing is propoſed in it as neceſſary to be believed to ſalvation, which hath not ſome tendency to the promotion of true piety.

§ II. Having thus eſtabliſhed the divine authority of theſe epiſtles, I ſhall endeavour to confirm the truth of Chriſtian faith, from what is copiouſly delivered in them.

This is of abſolute neceſſity in this degenerate age, in which all manner of impiety exceedingly abounds, and men are by their lives diſpoſed, and even concerned to queſtion the truth of that religion, and of thoſe writings, which threaten the ſevereſt puniſhments to their enormities; and do induſtriouſly, and even impudently, purſue this black deſign both in their diſcourſes and writings.

Now, to prove againſt theſe enemies of revealed religion, the truth and certainty of Chriſtian faith, from what is copiouſly delivered in theſe epiſtles, it will be only requiſite to ſhew, that they contain a declaration of ſuch things as could not poſſibly be true, but they muſt alſo be a full and convincing demonſtration of the truth of Chriſtian faith, and that we have great reaſon to believe the truth of what is thus related by them. And,

I. That they contain a declaration of ſuch things as could not poſſibly be true, but they muſt alſo be a full and convincing demonſtration of the truth of Chriſtian faith, the declaration they afford will be ſufficient to evince: for it was this,

" That the miraculous gifts and powerful operations of the Holy Ghoſt, were plentifully afforded to them who preached " the goſpel to the world, and alſo to thoſe Chriſtian churches which received the goſpel, and embraced the faith they " taught."

By way of preface to what I ſhall collect from theſe epiſtles, concerning theſe miraculous gifts and operations of the Holy Ghoſt, it may deſerve to be conſidered, that as the bleſſed *Jeſus ſpake as never man ſpake*, that is, delivered ſuch juſt, holy, beneficial commands, as never were before made known to the world; and did, for confirmation of his doctrine, *the works that no other man did*: ſo was he pleaſed to lay the truth of his prophetic office upon ſuch future and miraculous events, as no impoſtor, that had any wit, would undertake, or could be able to perform.

For the prophecies which he had undertaken to fulfil, and his own frequent declarations, made it neceſſary, 1. That he ſhould die a peculiar death, *i. e.* by being lifted up upon the croſs. 2. That in three days he ſhould riſe again. 3. That after his reſurrection his goſpel ſhould, in the ſpace of forty years, or before the deſtruction of Jeruſalem, be propagated throughout the world, or the whole Roman empire. 4. That in order to the propagation of it, the Holy Ghoſt ſhould plentifully be vouchſafed to his apoſtles, and ſhould endue them with power from on high, and even enable them to do greater works than he himſelf had done, John 14. 12.

At the great day of the feaſt of tabernacles, when all the Jews aſſembled at Jeruſalem were joyful in their *Beth Haſchoavah*, or *houſe of drawing water*, and were, ſay their traditions, in expectation that the Holy Ghoſt would fall upon them, Jeſus ſtood and cried, ſaying, *If any man thirſt, let him come unto me, and drink; he that believeth in me, out of his belly ſhall flow rivers of living waters. This ſpake he of the Spirit, which they that believed on him ſhould receive*, John 7. 37. 38. And at the cloſe of his life on earth, he comforts his diſciples with the promiſe of this Holy Ghoſt, who ſhould continue with them, not only *to teach them all things, and bring all things to their remembrance*; but alſo *to convince the world of ſin, becauſe they believed not in him*; *and of his righteouſneſs*, who was ſo glorioufly exalted to the right hand of God his Father; and *of a future judgment, becauſe the prince of this world, being caſt out from thoſe he had poſſeſſed, was judged*, John 16. 7. 11. And after his reſurrection he ſpeaks thus to them: *Behold, I ſend the promiſe of my Father upon you; for ye ſhall be baptized with the Holy Ghoſt, not many days hence*, Luke 24. 49. And *ye ſhall receive power, after the Holy Ghoſt is come upon you, and ye ſhall be witneſſes to me both in Jeruſalem, and in all Judea, and in Samaria, and to the utmoſt parts of the earth*, Acts 1. 8. And, laſtly, to encourage others to believe the doctrine which they taught, he ſaith, *Theſe ſigns ſhall follow them that believe; in my name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover.* Now, I deſire to know whether any thing of this nature was ever undertaken, or laid as the foundation of their credit, by any other author of any doctrine, religion, ſect, or hereſy? whether they ever made their own violent death and reſurrection, the foundation of their veracity? or promiſed the like powers and aſſiſtances, when they were riſen, to thoſe who ſhould promote, or ſhould embrace their doctrine? or whether that which no man elſe durſt undertake, was not performed by the holy Jeſus ſo effectually, as that his doctrine preſently prevailed, and was received throughout the world, in ſpite of all the oppoſition of men and devils made againſt it, and wrought in Chriſtians ſuch a laſting faith, as time and vice, though moſt concerned to do it, was never able to deface?

But though we have no inſtances of any other perſons that made the like attempts, yet do our Lord's diſciples tread exactly in their maſter's ſteps: for the firſt thing which they declared to the world was this, that the forerunner of their Lord, John the Baptiſt, when Jeruſalem, and all Judea, and all the regions about Jordan, and in particular the Phariſees and Sadducees, the publicans and ſoldiers, repaired to his baptiſm, declared in the audience of them all, there was one ſhortly to come after him, one that ſtood then among them, who would *baptize them with the Holy Ghoſt and fire*, Matth. 3. 11. They alſo add that their Lord, both before and after his reſurrection, made a like promiſe to them, that he would ſuddenly ſend down

down upon them the Spirit promiſed by the Father, that they ſhould *receive power from on high, and be baptized with the Holy Ghoſt*, and ſo ſhould be enabled to be witneſſes of his reſurrection, and of his doctrine.

When theſe apoſtles had themſelves received the Holy Ghoſt, they declare, they only had received what God had promiſed by his prophet Joel, ſaying, chap. 2. 28. *It ſhall come to paſs in the laſt days, I will pour my Spirit upon all fleſh, and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams*, Acts 2. 16. where note, that it is a received rule among the Jews, that the *laſt days*, when uſed by the prophets, do ſignify the times of the Meſſiah. See the note on 1 Tim. 4. 1. Note alſo, that God of old revealed his will to his people by viſions, dreams, and by prophetic revelations; ſo that this is a promiſe, that in the days of the Meſſiah God would miraculouſly pour his Spirit upon men, and by that Spirit would enable them to propheſy, and to reveal his will to others. Yea, they ſay boldly to all that ſtood amazed at it, *Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt; for the promiſe is to you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.* Here then we ſee how fully they both claim a promiſe of the Holy Ghoſt made by their Maſter to them, and alſo promiſe the like gift to them who ſhould believe, and be baptized in his name.

Now, theſe promiſes were actually performed, and made good before they were indited, and put in the records of the Chriſtian faith, the writings of the apoſtles and evangeliſts, or they were not; if all theſe promiſes were fulfilled before the records which contain them were indited, then had Chriſt ſent the Holy Ghoſt upon the apoſtles, and given them the promiſe of the Father, then the believing Jews and Gentiles were actually *baptized with the Holy Ghoſt*, and were enabled *to ſpeak with tongues, and propheſy*; and ſo Chriſt muſt have given certain demonſtration both of his reſurrection, and his promiſes: but if theſe promiſes were not made good before theſe records were indited, then the whole ſtory of St John, and of the Acts of the apoſtles, might eaſily have been convinced of falſehood by many thouſand living witneſſes, both in Jeruſalem, and in all other places where they lay the ſcene of this great diſpenſation; becauſe they had heard nothing of theſe things, but from their hiſtories: then, by the ſuffrage of our own evangeliſts, our Lord's forerunner muſt be a deceiver, when he declared the Meſſiah *ſhould baptize them with the Holy Ghoſt and fire*, whom he had then baptized with water; yea, in thoſe very hiſtories deſigned to convince others that Jeſus was Chriſt, they muſt leave on record a promiſe, made not to them only, but to all believers, which never was fulfilled; the apoſtles alſo muſt be falſely introduced, ſaying, *This was that which was ſpoken by the prophet Joel*, and with the greateſt impudence promiſing that Holy Ghoſt to others, which they themſelves had not received; and ſurely then thoſe Jews, which after all Chriſt's miracles required a ſign, would have required of the apoſtles, Where is that great effuſion of the Spirit promiſed by the prophet Joel, which may aſſure us, that the times of Meſſiah are now come? Where is that *fiery baptiſm?* where are thoſe rivers of ſpiritual water, which your pretended Chriſt, and his forerunner, promiſed? Let us ſee them, that we may believe him. With what face could St Peter promiſe that Holy Ghoſt to others, upon faith in Chriſt, which they themſelves had not received? Or with what face could Luke declare he did this before ſuch an audience, of which the greateſt part muſt be then living, and ſo as with that promiſe to convert three thouſand ſouls, had neither theſe converts, nor this audience, found any experience of that affair? In fine, if theſe apoſtles were not aſſiſted with theſe miraculous powers of the Holy Ghoſt, they muſt be well aſſured, that he who had ſo oft engaged whilſt he lived to ſend this Comforter to them, and at his reſurrection promiſed, that in few days they ſhould all be baptized with the Holy Ghoſt, was a deceiver and falſe prophet; and then what motive could they have, or how could they conceive it a thing poſſible, to be his witneſſes ſucceſsfully to the uttermoſt parts of the earth? If by the coming of the Holy Ghoſt upon them they were indeed enabled to ſpeak all languages; this gift was a ſufficient confirmation of the reſurrection and aſcenſion of that Jeſus who thus made good his promiſe to them. If they had no ſuch gift, how was it poſſible that ſuch unlearned perſons, who only underſtood their mother-tongue, ſhould diſcourſe in their ſeveral languages to the Romans, Grecians, Egyptians, Perſians, Armenians, Scythians, Indians, and all the barbarous nations of the world? And to what purpoſe was it for them to travel to thoſe nations, to ſtand mute among them, or elſe to tell a ſtory to them of which they could not underſtand one word? If, as the ſacred ſtory doth inform us, they preached the word "with "demonſtration of the Spirit, and power; if they went forth preaching every where, the Lord working with them, and con- "firming the word with ſigns following, God alſo bearing witneſs to them by ſigns and miracles, and by divers powers and "diſtributions of the Holy Ghoſt;" then might they boldy ſay, "We are his witneſſes of theſe things, and ſo is the Holy "Ghoſt, which God hath given to thoſe that obey him," Acts 5. 32. But if no ſuch aſſiſtance was vouchſafed to them, what evidence could they give to the world, that he had ſent them on this errand? Or how could they expect to reverſe all the ancient laws and religions of the world, and to perſuade all nations to own and worſhip, as the great Saviour of the world, one who was lately *hanged on a tree?* Their compliance therefore with this miſſion, and their continuance in this teſtimony under thoſe dreadful miſeries they ſuffered for it, as well as their incredible ſucceſs in propagation of the Chriſtian faith to every nation, will not ſuffer us to doubt that they were well aſſured of the completion of this promiſe to them, and ſo of Chriſt's miraculous aſſiſtance of them.

§ III. Moreover, theſe epiſtles do almoſt ſeverally contain ſufficient proofs of the effuſion of the Holy Ghoſt upon believers, and of his miraculous aſſiſtance of the firſt preachers of the Chriſtian faith, and jointly do concur to make this evidence triumphant over infidelity. For,

1. St Paul writes to the Romans thus: "I long to ſee you, that I may impart to you ſome ſpiritual gift, to the end "you may be eſtabliſhed," Rom. 1. 11. See the note there. "For I know," ſaith he, "that when I come to ſee you, I "ſhall come in the fulneſs τῆς εὐλογίας, of the bleſſing of the goſpel of Chriſt," chap. 15. 29. *i. e.* that fulneſs of ſpiri-

tual gifts with which all Chriſtians were bleſſed in Chriſt Jeſus, according to that promiſe of the prophet Iſaiah, chap. 44. 2. 3. "Fear not, Jacob my ſervant, and Iſrael whom I have choſen; for I will put my ſpirit on thy ſeed, καὶ τὰς εὐλογίας μου, "and my bleſſings on thy children." Now, that the apoſtle came to Rome, both ſcripture, and the whole current of antiquity atteſts. Either then he came to them with *the fulneſs of the bleſſings of the goſpel of Chriſt*, and did impart unto them thoſe ſpiritual gifts which tended to confirm them in the Chriſtian faith, or he did not: if he did impart them, he gave them an aſſured demonſtration of the certainty of Chriſtian faith; if he did not, he himſelf miniſtered to them a full objection againſt his own apoſtleſhip: for this muſt render him a vain boaſter of things he was not able to perform, and a deceiver of the church of Rome. And why then doth he ſpeak thus to them? "I have whereof I may glory through Jeſus "Chriſt in thoſe things which pertain to God; for I will not dare to ſpeak of any thing which Chriſt hath not wrought by "me, to make the Gentiles obedient in word and deed, in the power of ſigns and wonders, and in the power of the Spirit "of God," Rom. 15. 18. 19. Theſe powers, ſaith he, have accompanied my preaching "from Jeruſalem, round about "unto Illyricum;" and this grace, ſaith he, "was given to me of God, that I ſhould be the miniſter of Jeſus Chriſt to the "Gentiles, miniſtering the goſpel of God to them, that the offering up of the Gentiles might be acceptable, being ſanctified by "the Holy Ghoſt." Where he compares himſelf, preaching the goſpel, to the prieſt, converſant about his ſacrifice, to prepare and fit it to be offered: the Gentiles dedicated by him to the ſervice of God, are his ſacrifice, or oblation; the Holy Spirit conferred upon them, is the libamen by which they are ſanctified, and rendered acceptable to God. Moreover, the epiſtle to the Romans muſt be falſe, or elſe it muſt be ſent by the apoſtle before he had ſeen Rome; for it containeth an intimation that he had not then ſeen them, a deſire to ſee them, and a promiſe to come to them; for, ſaith he, "I make it "my requeſt to God, if by any means, now at length, I might have a proſperous journey by the will of God, to come to "you, for I long to ſee you," Rom. 1. 10. 11. 13. And, "I often purpoſed to come to you, but was let hitherto." And again, "I have been much hindered from coming to you; having therefore a great deſire theſe many years to come to "you, whenſoever I take my journey into Spain, I will come to you," chap. 15. 22. 23. 24. It is alſo certain that he afterwards did ſee them; for, after his appeal to Cæſar, he was ſent to Rome, and lived there at leaſt two years: he therefore muſt have ſent his epiſtle to them, and they muſt have received it, before that time. In a word, from thoſe words in the cloſe of this epiſtle, chap. 15. 25. 26. "But now I go to Jeruſalem to miniſter to the ſaints; for it hath pleaſed them "of Macedonia and Achaia to make a certain contribution for the poor ſaints that are at Jeruſalem;" it is evident he writ this epiſtle before that collection was carried by him to Jeruſalem in the third year of Nero, and ſent it from Corinth, as the poſtſcript ſaith. Note alſo, that this epiſtle is often cited by St Clemens and Polycarp.

In this epiſtle to the church of Corinth, he declares, they were "enriched with all utterance, and knowledge, or in "tongues and prophecy," 1 Cor. 1. 5. (See the note there.) That they abounded "in every thing, in faith, in utterance, "and knowledge," 2 Cor. 8. 7. "ſo that they came behind the other churches in no gift." His twelfth chapter begins thus: "Now concerning ſpiritual gifts, I would not have you ignorant, that no man ſpeaking by the Spirit of God, calleth "Jeſus accurſed; and that no man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt. Now there are diverſities of "gifts, but the ſame Spirit; and there are differences of adminiſtrations," (or offices in the church to which theſe gifts belong), "but" (all proceeding from) "the ſame Lord; and there are diverſities of operations" performed by theſe gifted men, "but it is the ſame God who worketh all theſe operations in them all," verſ. 4. 5. 6. Then he proceeds to the enumeration of the gifts conferred upon the officers and members of the church, *viz.* The gifts of knowledge, wiſdom, prophecy, and the diſcerning of ſpirits; the gift of miracles, of faith, of healing, of divers kinds of tongues, *and the interpretation of them*; ſaying, that *God had placed in the church, firſt, apoſtles; ſecondly, prophets; thirdly, teachers; after that miracles, then gifts of healing; helps, governments, diverſities of tongues*; concluding with this queſtion, "Are all "apoſtles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all ſpeak with "tongues? do all interpret? But covet earneſtly the beſt gifts, and yet ſhew I to you a more excellent way, even that of "charity. For though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and though I have "all faith, ſo that I can remove mountains, and have no charity, I am nothing," chap. 13. 1. 2. "For prophecies ſhall "fail, and tongues ſhall ceaſe, and knowledge ſhall be done away; but charity never faileth," ver. 8.

Now, this epiſtle muſt be indited and ſent to them whilſt their ſchiſms, contentions, and diſorders remained, becauſe it was deſigned to correct them, and whilſt St Paul was in a capacity to come to them, and ſo before his bonds, becauſe he ſaith, *The reſt will I ſet in order when I come*, chap. 11. 34. Hence, after notice given of their ſchiſms, contentions, and diviſions, he adds, *Theſe things have I in a figure tranſferred to myſelf and Apollo for your ſakes, that you might learn in us, not to think of men above that which is written, that no one of you be puffed up, one againſt another*, chap. 4. 6. ſaying, *I have alſo ſent Timotheus to you, and I myſelf will come unto you ſhortly*; and then he puts the queſtion to them thus, *What will you that I come unto you with a rod, or in love, and in the ſpirit of meekneſs?* ver. 16. 17. 18. 19. Chap. 5. he commands them to put away from them, and to deliver up to Satan, the inceſtuous perſon; and that accordingly they did ſo, his ſecond epiſtle ſhews, in which he writes to them to *forgive, and comfort him*, 2 Cor. 2. 7.

Moreover, he writes part of this epiſtle in anſwer to ſome queſtions they had ſent to him, which required a ſpeedy anſwer, as being caſes of conſcience which concerned their converſation, their freedom from idolatry, and the preſervation of weak Chriſtians. The reſt of his epiſtle is ſpent in endeavouring to correct their great diſorders about the ſacrament, their church-aſſemblies, and the uſe of their ſpiritual gifts, chap. 11. and 14. and their great error touching the reſurrection, chap. 15. and to give directions touching their charity, chap. 16. All which things required ſpeedy inſtructions;

and

and that this epiſtle was ſent accordingly, the words do manifeſt: "When I come, whomſoever you ſhall approve by "your letters, them will I ſend to bring your liberality to Jeruſalem; and if it be meet that I go alſo, they ſhall go with "me," chap. 16. 3. 4. "Now I will come to you when I paſs through Macedonia, and it may be that I will abide, "yea, and winter with you," ver. 5. 6. I ſay, hence it is evident, that they ſoon received this epiſtle; for they accordingly made their collections, with which he went up to Jeruſalem; and in his ſecond epiſtle, he apologiſes for not coming to them, according to thoſe words, chap. 1. 16. 17. Moreover, the ſecond epiſtle is a ſtrong confirmation of the firſt, in which he hath pointed out unto them, thoſe diſorders which he would have remedied, thoſe things he would have done before his coming; for in this he tells them, their obedience to his former letter had filled him with joy and comfort, that his inſtructions concerning the inceſtuous perſon had found ſo good effect, that they approved themſelves to be clear in this matter, and cauſed him to rejoice: that he could have ſuch confidence in them in all things, chap. 7. Whence it is evident, they had not only then received, but in ſome meaſure had complied with the inſtructions given them in that epiſtle.

Add to this, that Clemens Romanus, with the whole church of Rome, in an epiſtle ſent to the Corinthians, not many years after this of St Paul's was written, declares, (§ 2.) That there was πλήρης πνεύματος ἁγίου ἔγχυσις ἐπὶ πάντας, *a full effuſion of the Holy Ghoſt upon them all*; and that St Paul had written to them an epiſtle touching their diviſions about himſelf, (§ 37.) and Cephas and Apollo; which is a great confirmation, both of the early knowledge, and uſe of this epiſtle in the church, as alſo of the truth of what St Paul relateth in it, touching the gifts of the Holy Ghoſt conferred upon them.

In his epiſtle to the Galatians, he compares himſelf with the *chief of the apoſtles*, and the pillars of the church, declaring, That *he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, was as efficacious in him towards the Gentiles*; that theſe pillars ſaw, and *perceived by the grace given to him*, that *the goſpel of the uncircumciſion was committed to him, as the goſpel of the circumciſion was to Peter, and therefore gave to him the right hand of fellowſhip*; that *he with Barnabas ſhould go to the Gentiles*, and they to the circumciſion, chap. 2. 7. 8. 9. adding for conſolation to the Gentiles, that *Chriſt had redeemed them from the curſe of the law, that the bleſſing of Abraham might come upon the Gentiles, that they might receive the promiſe of the Spirit through faith*, chap. 3. 13. and alſo, that *through the Spirit they did wait for the hope of righteouſneſs by faith*, chap. 5. 5.

Now, in this epiſtle, he mentions the *life that he now lived in the fleſh*, chap. 2. 20. his fear of them, his deſire to ſee them, and the deſire of the falſe brethren to exclude him from any ſhare in their affections, and the perſecutions he yet ſuffered in the fleſh, chap. 3. 2. chap. 4. 11. 15. 17. 20. chap. 5. 11. And he concludes it thus: *You ſee how large a letter I have written to you with my own hand*; and *from henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus*, chap. 6. 11. 17. Which words demonſtrate, that this epiſtle muſt be written, and ſent to them whilſt he lived, after he had ſuffered greatly for the name of Chriſt. Moreover, the occaſion of it ſhews, it muſt be written by St Paul himſelf; for it was writ upon occaſion of ſome Judaiſers, who preached up the neceſſity of circumciſing the Gentiles, and requiring them to obſerve the law of Moſes, and who endeavoured to diſparage this apoſtle who had taught the contrary, as inferior to other apoſtles, and his doctrine as contrary to what they taught: now, theſe diſtempers requiring a ſpeedy remedy, we cannot doubt but the apoſtle ſent this epiſtle to them, as ſoon as he had heard how they had been perverted from the ſincerity of the faith. It is alſo cited by Polycarp *ad Philip.* § 5.

In his epiſtle to the Epheſians, he tells them, he was made *a miniſter of the goſpel according to the gift of the grace of God given to him, by the effectual working of his power*, chap. 3. 7. And, that *to every one of us is given grace according to the meaſure of the gift of Chriſt*. For, *he aſcending up on high, gave gifts unto men*: and, *he gave ſome apoſtles, ſome prophets, ſome evangeliſts, ſome paſtors and teachers*; and that all theſe had their ſpiritual gifts. See the note on chap. 4. 7. 8. 11. and adds, *That after they believed, they were ſealed with the Spirit of promiſe, which is the earneſt of our inheritance, till the redemption of the purchaſed poſſeſſion*, chap. 1. 13. 14.

Now, in this epiſtle he makes mention of his bonds, and of his being then *an ambaſſador in bonds*, chap. 6. 20. ſaying, *I Paul the priſoner of Jeſus Chriſt, for you Gentiles*; *I Paul, the priſoner of the Lord, beſeech you*, chap. 3. 1. chap. 4. 1. This epiſtle, therefore, muſt be ſent unto them, whilſt he was in bonds at Rome; and ſo it muſt be ſent unto them *anno Chriſti* 62, ſince Paul was ſet at liberty the next year. He alſo adds, that it was ſent by Tychicus, whom he ſent to them on purpoſe, *to make known his affairs* whilſt he abode at Rome; and begs their prayers for *courage in making known the myſtery of the goſpel*, whilſt he was thus in bonds, chap. 6. 19. 20. 21. 22.

Moreover, this epiſtle is cited by St Clemens, (*ep. ad Cor.* § 46.) about ſix years after the writing of it. It is twice cited by Polycarp, (§ 1. 12.) in his epiſtle to the Philippians. Ignatius (§ 12.) in his epiſtle to the Epheſians, ſaith, That St Paul, in his whole epiſtle, made mention of them in Chriſt Jeſus. So early was this epiſtle known to, and read by the Chriſtians.

In his epiſtle to the Coloſſians, he declares, That he had laboured in preaching the goſpel to them, according to the energy of him that wrought with him, ἐν δυνάμει, by a mighty power, chap. 1. 29. and ſaith, *Let the word of God dwell in you richly in all wiſdom, teaching and admoniſhing one another, in pſalms, and hymns, and ſpiritual ſongs*, chap. 3. 16. Now, in this epiſtle he ſaith, that he then *rejoiced in the afflictions which he ſuffered for them*, chap. 1. 24. He alſo ſpeaks of his *ſolicitude for them, and thoſe of Laodicea, and for as many as had not ſeen his face in Chriſt*, of his *ſalutation with his own hand*, chap. 4. 18. and of his bonds, and of his ſending Tychicus and Oneſimus, to give them an account of his affairs, and of the ſalutations of many brethren. He therefore, and they alſo, muſt be all alive when this epiſtle was ſent to them.

In

In his epiſtle to the Theſſalonians, he teſtifies his goſpel *came unto them not in word only, but in power, and in the Holy Ghoſt, and in much aſſurance*, and that *they received the word with much affliction*, but yet *with joy of the Holy Ghoſt*, 1 Theſſ. 1. 5. 6. and for this he appeals to their own experience, adding theſe words, *Ye know what manner of perſons we were amongſt you for your ſakes*; whence he infers, that he that deſpiſed his admonitions, *deſpiſed not man, but God, who alſo had given them his Holy Spirit*, chap. 4. 8.

Now, in this epiſtle, he ſpeaks of his abſence from them, and of his *great deſire to ſee them*, 1 Theſſ. 2. 17. of his ſolicitude for their ſtedfaſtneſs under their ſufferings, chap. 3. 5. 6. his ſending Timothy to give him an account of it, his comfort when he heard that they ſtood firm; and maketh Sylvanus and Timotheus his aſſociates in ſending it. This epiſtle, therefore, muſt be written whilſt both they and he were living, and it is cited by Polycarp in his epiſtle to the Philippians, § 11.

In his epiſtle to Titus, he ſpeaks thus, chap. 3. 5. 6. *According to his mercy, he ſaved us, by the waſhing of regeneration, and the renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Lord.* Now, of epiſtles thus written to particular perſons, I think it needleſs to prove, that they were written whilſt both St Paul and they were living, and were not ſent unto them from, or in another world: though that is here ſufficiently proved from theſe words, chap. 3. 12. *When I ſhall ſend Artemas to thee, or Tychicus, be diligent to come to me to Nicopolis.*

Arg. 2. § IV. *2dly*, That God vouchſafed to the profeſſors and firſt propagators of the Chriſtian faith, theſe admirable powers and various diſtributions of the Holy Ghoſt, is farther evident from this conſideration, that the apoſtles, in all their conteſts and debates with friends and adverſaries, believers and rejecters of the Chriſtian faith, falſe apoſtles, antichriſts, corrupters of it, and apoſtates from it, appeal with greateſt confidence to theſe miraculous operations and diſtributions of the Holy Ghoſt.

In their firſt controverſy, touching the reſurrection of our Lord, gainſaid by the rulers of the Jews, St Peter ſpeaks thus to them: *The God of our fathers hath raiſed up Jeſus, whom ye ſlew, and hanged on a tree. Him hath God exalted to his right hand, to be a Prince and a Saviour, to give repentance to Iſrael, and remiſſion of ſins: and we are his witneſſes of theſe things, and ſo is alſo that Holy Ghoſt whom God hath given to them that obey him*, Acts 5. 30. 31. 32. And again, *This Jeſus hath God raiſed up, whereof we all are witneſſes; therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhewed forth this which ye now ſee and hear*, Acts 2. 32. 33. Now evident it is, this plea could not be offered to convince theſe rulers, by an appeal to their own ſenſes, without the higheſt impudence, and plain confuſion of their cauſe, had there been no effuſion of the Holy Ghoſt imparted to the apoſtles who atteſted, and believers which embraced this faith; nor could it have been publiſhed in that generation, and recorded by St Luke, as made by the apoſtles before ſo great an auditory, if it had been falſe, ſo many witneſſes being then living to confute his ſtory.

2dly, The next diſpute aroſe betwixt St Peter and the converts of the circumciſion, accuſing him as a tranſgreſſor, for eating and converſing with Cornelius, and other uncircumciſed perſons; in which caſe his apology runs thus: *As I began to ſpeak, the Holy Ghoſt fell on them, as upon us at the beginning. Then remembered I the word of the Lord, how that he ſaid, John indeed baptized with water, but ye ſhall be baptized with the Holy Ghoſt: foraſmuch then as God gave them the like gift, as he did to us, who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God?* Acts 11. 15. 16. 17. And thus he puts to ſilence the zealots for the circumciſion, men too tenacious of their rites, too zealous for the law, to be ſatisfied with any thing that did not carry with it a convincing evidence.

3dly, A third conteſt aroſe at Antioch, where ſome believing Jews contended, that it was neceſſary to circumciſe the Gentile converts, and to command them to obſerve the law of Moſes: this vain pretenſion St Peter baffles by this argument, That *God who knows the hearts, bare them witneſs*, that whilſt uncircumciſed, they were accepted with him, by *giving them the Holy Ghoſt even as he did to us, and putting no difference betwixt them and us, purifying their hearts by faith*: and thence concluding, that by endeavouring to *put this yoke* on the believing Gentiles, they would *tempt*, that is, would diſbelieve, and even oppoſe themſelves to that God who had vouchſafed ſo clear a demonſtration of his acceptance of them, not being circumciſed, Acts 15. 8. 9. Hence alſo the whole college of the apoſtles write unto them thus: *It ſeemed good to the Holy Ghoſt, to lay upon you no ſuch burthen*, ver. 28.

4thly, When the ſame zealots had infected the church of the Galatians with the pernicious doctrine of the neceſſity of circumciſion, and of the obſervation of the law of Moſes, St Paul writes thus to them: *O fooliſh Galatians! who hath bewitched you, that ye ſhould not obey the truth? This only would I learn of you: Received ye the Spirit* (in his miraculous gifts and operations) *by* (obedience to) *the works of the law, or by the hearing of faith?* Gal. 3. 1. 2. If by the latter, as ye know ye did, this is a demonſtration that your juſtification and acceptance with God is the fruit of faith in Chriſt, not of obedience to the law of Moſes; this the apoſtle reaſſumes, ſaying, *He that miniſtereth the Spirit to you, and worketh miracles among you, doth he it by* (virtue of your obedience to) *the works of the law, or by the hearing of faith?* We ſee then, this was the chief argument which carried the cauſe in the council at Jeruſalem, and which is urged by St Paul to confirm the Galatians in the truth, and ſilence thoſe who laboured to prevail upon them to admit of circumciſion, and the obſervance of the law of Moſes: this confirmation therefore of the truth of Chriſtian faith, was ſuch, as none concerned to do it then, were able to gainſay, much leſs can any now find reaſon to doubt of it.

In the epiſtle to the church of Corinth, he is even forced to prove the truth of his apoſtleſhip, againſt thoſe *falſe apoſtles*, and *deceitful workers*, who had ſet up againſt him, and for the ſatisfaction of thoſe Corinthians who *ſought a proof of Jeſus Chriſt ſpeaking in him*, 2 Cor. 13. 3. He therefore juſtifies and confirms it by declaring, that *the ſigns of an apoſtle have been wrought among them* by him, *in all patience, in ſigns and wonders, and in mighty deeds*, 2 Cor. 12.

12. 12.; that *he was not a whit behind the very chief of the apoſtles* in theſe gifts, chap. 11. 5. 6.; that both he, and his fellow-labourers among them, approved themſelves as the miniſters of Chriſt *by the Holy Ghoſt, by the word of truth,* and *by the power of God,* chap. 6. 6. 7.; that they to whom he writ were *manifeſtly declared to be his letters commendatory,* as being *the epiſtle of Chriſt miniſtered by him, written not with ink, but by the Spirit of the living God,* chap. 3.; and that *they came behind the other churches in no gift,* chap. 12. 13. To the Galatians infected with the like diſtemper, he declares, that he *who wrought effectually in Peter to the apoſtleſhip of the circumciſion, was as efficacious in him towards the Gentiles*; and that this was ſo manifeſt even to the chief of the apoſtles, that they were by the grace vouchſafed to him convinced that the goſpel of the uncircumciſion was by Chriſt committed to his charge.

Some there ſeem to have been among the members of the church of Corinth, who *had not the knowledge of the truth,* and who even queſtioned whether *Chriſt was among them or not:* to them he teſtifieth, that the church of Corinth *came behind the other churches in no gift,* and that by this *the teſtimony of Chriſt was confirmed among them,* 1 Cor. 1. 5. 6. 7.; ſee the note there; that the word he preached was not delivered *in the enticing words of human wiſdom,* but *in demonſtration of the Spirit, and of power, that their faith might not ſeem to conſiſt in the wiſdom of men, but in the power of the Holy Ghoſt,* chap. 2. 4. 5.; that God had eſtabliſhed them in Chriſt, by *giving the earneſt of his Spirit in their hearts,* 2 Cor. 1. 21. 22. Now, for the truth of what he thus delivers, he makes a ſolemn and religious appeal to their own hearts and conſciences, ſaying, *We are made manifeſt to God, and we truſt alſo we are made manifeſt in your own conſciences,* 2 Cor. 5. 11. *for we are not as many who corrupt the word, but as of ſincerity, as of God, in the ſight of God ſpeak we in Chriſt,* chap. 2. 17. *We do by manifeſtation of the truth commend ourſelves to every man's conſcience in the ſight of God,* chap. 4. 2. Yea, he appeals to all the prophets and ſpiritual men among them, not only for the truth, but alſo for the divine authority of his epiſtles, ſaying, *If any man be a prophet, or ſpiritual, let him acknowledge that the things I write unto you are the commandments of God,* 1 Cor. 7. 3. 7. Now evident it is, that arguments of this nature, neither could be urged by this apoſtle without confuſion to his cauſe, and the impairing of his credit; nor being offered, could prevail upon the churches of Achaia, and other churches, to own him as a true apoſtle, and his epiſtles as *the commandments of the Lord,* had not the matter of fact, on which they did entirely depend, been inconteſtable. For, had theſe things been falſe, or queſtionable, they whom he ſtyleth *falſe apoſtles* and *deceitful workers,* muſt have been able to reply, that he himſelf, in his appeal to the miraculous operations of the Holy Ghoſt for confirmation of his doctrine and apoſtleſhip, muſt have been guilty of that very crime he laid to their charge; and all the churches to which he had directed theſe epiſtles, muſt rather be confirmed in the ſuſpicions they had entertained againſt him, than wrought off from them by theſe vain pretences, and falſe ſurmiſes of thoſe diſtributions of the Holy Spirit of which they had found no experience, and had received no convincing evidence.

The believing Jews lay under two dangerous diſtempers: the firſt was that which St James takes notice of in his epiſtle, *viz.* That faith alone would be ſufficient to ſave them without works; and upon this the heretics mentioned by (a) Irenæus, and others, grounded their licentious doctrines, that they might live as they liſted, they being not to be ſaved by good works, but by faith only. The ſecond was a proneneſs to apoſtaſy, or falling back from the faith to Judaiſm, to avoid perſecution: and this the heretics alſo ſo far improved, as to declare it lawful, in times of perſecution, (b) *to commit idolatry,* and to deny Chriſt with the mouth. Now, in oppoſition to the firſt aſſertion, St Paul, in his ſecond chapter of the epiſtle to the Hebrews, ſhews the neceſſity of taking more abundant heed to the precepts of Chriſtianity, as being all confirmed by ſigns and miracles, and gifts of the Holy Ghoſt; and therefore puts the queſtion to them thus: *If the word ſpoken by angels was firm, and every tranſgreſſion and diſobedience received a juſt recompenſe of reward; how ſhall we eſcape, if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed to us by them that heard it? God alſo bearing them witneſs both with ſigns and wonders, and divers miracles and gifts of the Holy Ghoſt, according to his own will.* In oppoſition to their proneneſs to apoſtaſy, he declares it a moſt dreadful thing to fall from the profeſſion of the Chriſtian faith, after they had received ſuch ſtrong convictions of it, by thoſe gifts of the Holy Ghoſt they had received with it: for, ſaith he, *it is impoſſible for them who were once enlightened, and have taſted of the heavenly gift, and have been made partakers of the Holy Ghoſt, and yet fall away, to be renewed to repentance, ſeeing they crucify again the Son of God, and put him to an open ſhame,* chap. 6. 4. 5. 6. See the note there. Again, to ſuch, *there remains no more ſacrifice for ſin, but a fearful looking-for of judgment and fiery indignation,* ſeeing they *trample under foot the Son of God, and count the blood of the covenant, by which they were ſanctified, an unholy thing, and reproach the Spirit of grace,* chap. 10. 26. 29. See the note there. Now, viſible it is, that the foundation of both theſe arguments depends upon the certainty of this matter, that God confirmed the truth of the doctrine delivered by Chriſt and his apoſtles, by divers miracles and gifts of the Holy Ghoſt, and that Chriſtians then were made partakers of thoſe gifts.

Laſtly, againſt the ſeductions of the antichriſts, and the deceivers, which were then crept into the church, St John fortifies the believers with theſe words: *Theſe things have I written concerning them that deceive you. But the anointing which ye have received of him abideth in you, and ye need not that any one teach you, but as the ſame anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye ſhall abide in him,* 1 John 2. 26. 27. *And again, beloved, believe not every ſpirit, but try the ſpirits whether they are of God, for many falſe prophets are gone out into the world. By this ye ſhall know the Spirit of God: Every ſpirit that confeſſeth Jeſus Chriſt coming in the*

(a) *Ut liberos agere quæ velint, ſecundum enim ipſius gratiam ſalvari homines, et non ſecundum opera juſta.* Iren. l. 1. c. 20. Theodoret. hær. fab. l. 1. c. 1.

(b) *Orig. contra Celſum, l. 6. p. 282.*

fleſh, is of God; and every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God, chap. 4. 1. 2. 3. See the ſtrength of the argument in the note there. And it is the Spirit that witneſſes that Jeſus is the Son of God, *becauſe the Spirit is truth*, chap. 5. 6. *He that believeth in the Son of God hath the witneſs in himſelf*, ver. 10. Now, when men thus lay claim, in their epiſtles to their converts, to the power of God co-operating with them in the promotion of the faith, declaring, that he teſtified to the truth of what they preached by divers miracles and gifts of the Holy Ghoſt; when they confidently ſpeak of an unction of the Spirit of truth abiding in them, of which they to whom they write were made partakers, and by this very argument endeavour to convince them, what a dreadful thing it would be for them to deſpiſe the admonitions they had given, or to neglect the great ſalvation they had tendered to them; there can remain no cauſe of doubting the truth of theſe aſſertions, eſpecially when they to whom they write, not only do continue ſtedfaſt in the faith, but alſo do admit thoſe writings which aſſert theſe things, as divine records, and the word of God.

And this argument will be much ſtrengthened from this conſideration, that the primitive profeſſors, in all the conflicts with Jews, Gentiles, magicians, falſe prophets, heretics, and falſe pretenders to be the ſucceſſors of the apoſtles, ſtill uſed this argument from the miraculous operations the Chriſtians then performed, and the gifts of the Holy Ghoſt they ſtill received and exerciſed, as an effectual confirmation of the Chriſtian faith, and a ſufficient confutation of the pretences of their adverſaries, *v. g.*

1*ſt*, From this they prove to the Jews, That God had deſerted them, and was now graciouſly preſent with the Chriſtian aſſemblies; that the Schechinah and (c) prophetic gifts, which were long ſince departed from them, were ſtill extant among Chriſtians, and exerciſed both by men and women.

2*dly*, Hence they triumph over the (d) Heathen deities, that by the name of Jeſus ſuch cures were wrought on the diſeaſed, as none of their ſuppoſed deities could perform; and that they by this name expelled thoſe devils which their conjurers could not expel, and forced them to confeſs they were evil ſpirits.

3*dly*, They triumph over the (e) Simonians and Gnoſtics, the magicians and heretics of their times, by the ſame arguments, that they could neither cure all diſeaſes, nor expel all kinds of devils, as the Chriſtians did.

4*thly*, By this they, after the example of St Paul, 1 Cor. 12. 3. and of St John, 1 John 4. 1. 2. 3. taught Chriſtians to diſtinguiſh (f) betwixt true and falſe prophets; and by this they confuted the Montaniſts, becauſe they left no ſucceſſion of prophets, which yet continued in the true church of Chriſt. Some heretics finding themſelves unable even to pretend to ſuch a gift of prophecy as the goſpel of St John had promiſed, and the epiſtles of St Paul mentioned, rejected both that goſpel, and thoſe epiſtles. Now, theſe, ſaith (g) Irenæus, are unhappy men, *qui gratiam prophetiæ repellunt ab eccleſia*, "who go about to exclude the grace of prophecy from the church, and thereby make themſelves falſe prophets," *i. e.* aſſertors of things in God's name which they have not received from him.

Laſtly, As for the true ſucceſſors of the apoſtles, (h) Irenæus informs us, that *cum ſucceſſione apoſtolatus chariſma veritatis certum ſecundum beneplacitum Patris acceperunt*, "with their ſucceſſion they received the gift of truth;" and hence infers, that *ubi igitur chariſmata Domini poſita ſunt, ibi diſcere oportet veritatem*, "where therefore theſe gifts "of the Lord are placed, there the truth is to be learned."

Arg. 3. § V. The prayers and the thankſgivings made for theſe divine aſſiſtances, the charges the apoſtles give concerning them, the exhortations and directions which they ſend to Chriſtian governors and churches, touching theſe gifts and operations of the Holy Ghoſt, are a convincing demonſtration that they were frequent, and notoriouſly exerciſed in the church of God. For inſtance, "I thank my God," ſaith the apoſtle to the church of Corinth, "for the grace of God "which is given you by Jeſus Chriſt, that in every thing ye are enriched by him in all utterance and all knowledge" (or in tongues and prophecy), "ſo that ye come behind the other churches in no gift," 1 Cor. 1. 5. 6. 7. See the note there. He begins his epiſtle to the church of Epheſus thus; "Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath "bleſſed us with all ſpiritual bleſſings in heavenly things in Chriſt," Eph. 1. 3. See the note there. Praying that the ſame God would "give to them the Spirit of wiſdom and revelation in the knowledge of him," ver. 17. He prays for the Romans, that they may "abound in hope through the power of the Holy Ghoſt," chap. 15. 13. And for his Coloſſians, that "they may be filled with the knowledge of his will in all wiſdom and ſpiritual underſtanding," chap. 1. 9.

Having convened the Aſiatic biſhops, he requires them to take heed "to the flock over which the Holy Ghoſt had made "them overſeers," Acts 20. 28. To the church of Rome he ſpeaks thus: "Having therefore χαρίσματα διάφορα, dif"ferent gifts, whethether prophecy, let us do it according to the proportion of faith; or miniſtering, let us wait on our "miniſtering; or he that teacheth, on teaching," Rom. 12. 6. 7. 8.; ſee the note there. He exhorts the Epheſians

(c) Παρὰ γὰρ ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματα ἐστιν, ἐξ ὧν καὶ αὐτοὶ ζητῆται ὀφείλετε, ὅτι τὰ πάλαι ἐν τῷ γένει ὑμῶν ἦν, ἃς ἡμᾶς μεθίεσθε. Juſt. Dial. Tryph. p. 308. B. & 315. Orig. contra Celſum, l. 2. p. 62. & l. 7. p 337.

(d) Ὑπὸ τῶν ἄλλων πάντων ἐπορκιστῶν, καὶ ἐπαοιδῶν, καὶ φαρμακευτῶν μὴ ἐκβάλλας ἰάσατο. Juſt. M. apol. 1. p. 45. Vide Theophil. ad Autolicum, l. 2. p. 87. Tertull. apol. c. 23. Cypr. de idol. van. Ox. p. 14. ad Demetr. p. 191. Arnob. l. 1. p. 29. Lactant. l. 4. c. 27.

(e) *Super hæc arguuntur qui ſunt a Simone, & Carpocrate, & ſi qui alii virtutes operari dicuntur* —— *per magicas elu-ſiones; nec enim cæcis poſſunt donare viſum, neque ſurdis auditum, neque omnes dæmones effugare*, &c. Iren. l. 2. c. 55. 56.

(f) *Hermas, l. 2. c. 11. 12. Euſeb. hiſt. eccleſ. l. 5. c. 15.* See the ſection of the gift of prophecy, § 20.

(g) *Lib. 3. cap. 11.* (h) *Lib. 4. cap. 43.*

and

and Coloſſians to "be filled with the Spirit, ſpeaking to themſelves in pſalms, and hymns, and ſpiritual ſongs," Eph. 5. 18. 19. Col. 3. 16. Two of his admonitions to his Theſſalonians are conceived in theſe words: "Quench not the "Holy Spirit, deſpiſe not prophecy," 1 Theſſ. 5. 19. 20. To his ſon Timothy he ſpeaks thus: "Neglect not the "gift that is in thee, which was given thee by prophecy," 1 Tim. 4. 14. And in his ſecond epiſtle, "Stir up the gift "that is in thee by the puting on of my hands," chap. 1. 6. For, ſaith he, "God hath not given us the ſpirit of fear, "but of power, love, and wiſdom," ver. 7. He exhorts him alſo, to "keep the good thing committed to him by the "Holy Ghoſt that dwelleth in him," ver. 14. Now, in theſe epiſtles he ſpeaks of himſelf as a priſoner, and a ſufferer for the cauſe of Chriſt, ſaying, "Be not thou aſhamed of the teſtimony of the Lord, nor of me his priſoner;" he tells him, he was "ready to be offered, and the time of his departure was at hand;" informs him, that "Demas had forſaken "him, and deſires him "when he came to him, to bring Mark with him," 2 Tim. 1. 8. 2. 8. 10. 4. 6. 10. 11. 12. He ſpeaks of "Hymenæus and Alexander, whom he had delivered up to Satan;" and ſaith, "Theſe things I write unto "thee, hoping to come to thee ſhortly," 1 Tim. 1. 20. 3. 14. All which are evident proofs, that theſe epiſtles muſt be ſent to Timothy, whilſt St Paul was living, and was a priſoner at Rome. St Peter advertiſeth the converted Jews, that the goſpel was preached to them *by the Holy Ghoſt ſent down from heaven*; and he gives theſe inſtructions to them for the uſe of their extraordinary gifts: "As every man hath received the gift, ſo let him miniſter, as good ſtewards of the "manifold grace of God; if any man ſpeak, let him ſpeak as the oracles of God; if any man miniſter, let him do it as "of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt," 1 Pet. 4. 10. 11. Now, the meſſenger by which he ſent this epiſtle, and the ſalutations in the cloſe of it, ſhew that it was written whilſt St Mark and Silvanus were living.

But the great ſcene of theſe directions and admonitions lies in the firſt epiſtle to the Corinthians, where he exhorts them to *covet earneſtly ſpiritual gifts*, but chiefly that of prophecy, 1 Cor. 14. 1. "to covet to propheſy, and forbid not to "ſpeak with tongues," ver. 39. Moreover, he directs them in the due exerciſe of theſe ſpiritual gifts, after this manner: "Foraſmuch as ye are zealous of ſpiritual gifts, ſeek that ye may excel to the edifying of the church," ver. 12. "Wherefore let him that ſpeaketh in an unknown tongue, pray that he may interpret;" ver. 13. And again, "If any "man ſpeak in an unknown tongue, let it be by two, or at moſt by three, and let one interpret; but if there be be no "interpreter, let him keep ſilence in the church," ver. 27. 28. "Let the prophets ſpeak two or three, and let the "others judge," ver. 29. "If any thing be revealed to another that ſitteth by, let the firſt hold his peace, for ye may "all propheſy one by one, that all may learn, and all may be comforted," ver. 30. 31. In the ſame chapter he chides them for uſing theſe ſpiritual gifts without profit to the hearer, and ſo as to breed confuſion in the church. "How is it," ſaith he, "brethren, that when you come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath "a revelation, hath an interpretation? Let all things be done to edifying," ver. 26. declaring that by uſing tongues not underſtood in the aſſembly, they would give to the infidel and unbeliever occaſion to "ſay they were mad," ver. 23. "But if all propheſy," ſaith he, "and there come in one that believeth not, or one unlearned, he is convinced of all; "he is judged of all, and thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face, he will wor"ſhip God, and report that God is in you of a truth," ver. 24. 25. So notorious are theſe gifts ſuppoſed to be, not only to the ſaint, but to the infidel, and ſo powerful for his converſion. Now, had theſe great apoſtles given thanks for gifts conferred upon theſe churches which they never had enjoyed; had they exhorted them to deſire, and earneſtly to covet, to ſtir up, and excel in gifts they never had, and which were not imparted to any members of the church; had they given theſe grave directions, and ſolemn charges touching thoſe gifts of propheſy and revelation, of tongues and the interpretation of them, which never had been exerciſed in that of Corinth, or any other Chriſtian church; had they ſeverely chid them for abuſing thoſe gifts they never had, and ſhewed themſelves ſo much concerned to correct an abuſe of which they were incapable, as having not the uſe of what they are ſuppoſed to abuſe: had they condemned the murmurings of them who had them in a leſs, the boaſtings of them who had them in a higher meaſure, by ſuch inquiries as theſe, "What haſt thou which thou haſt not received? and if thou haſt received (them,) wherefore doſt thou boaſt; as if thou "hadſt not received (them)?" 1 Cor. 4. 7. ſee the note there: and ſhewing the neceſſity that there ſhould be ſuch a diverſity of gifts and operations in the body, 1 Cor 12. 14.—27. and done and ſaid all this without a juſt foundation; this muſt have rendered thoſe epiſtles in which theſe paſſages are contained, the matter of their deriſion and diſdain, rather than worthy to be owned as the oracles of God: and thoſe apoſtles which indited them, muſt rather have been eſteemed by them brainſick enthuſiaſts, than men inſpired by the Spirit of God.

Since then theſe writings generally were received as divine records by all Chriſtians, and by thoſe very churches to which they were indited, it muſt be certain, that in all theſe aſſertions they contained matter of unqueſtionable truth, and only ſpake of thoſe ſpiritual gifts, of which theſe churches had a full experience; there being, ſaith Clemens Romanus, in his epiſtle writ ſoon after to them, "a full effuſion of the Holy Ghoſt" upon them all.

Anſ. 4. §. VI. This will ſtill be more evident, if we conſider what Chriſtianity, the author, and the propagators of it, required of all that would embrace the Chriſtian faith, and what were the encouragements they tendered as the chief inducements ſo to hope, believe, and act, or ſuffer, as Chriſtianity required. And,

1ſt, They call upon all Chriſtians to take up the croſs of Chriſt daily, and for his ſake to "forſake father and mother, "wife and children, goods and relations, and even life itſelf," declaring that without this "they cannot be Chriſt's di"ſciples," Luke 14. 26. 27. informing them, "that all that will live godly muſt ſuffer perſecution," 2 Tim. 3. 12. that "through many tribulations they muſt enter into the kingdom of God," Acts 4. 22. that they were "called to ſuffer, "and were appointed to this very thing," 1 Theſſ. 3. 3. 4. 1 Pet. 2. 21. Accordingly we find, "that the Corinthians

"were

" were partakers with them of their ſufferings," 2 Cor. 1. 7. that the " Galatians had ſuffered many things," Gal. 3. 4. that to the " Philippians it was given, not only to believe in Chriſt, but alſo to ſuffer for his ſake," Philip. 1. 29. that St Paul commends the Coloſſians for their " ſtedfaſtneſs in the faith under all their perſecutions," chap. 1. 11. and prays " they may be ſtrengthened with all might, according to his glorious goſpel, to all patience, and long-ſuffering, with joy-" fulneſs," chap. 2. 5. He ſaith the Theſſalonians ſuffered the ſame from their countrymen, as did the believing Jews from theirs, 1 Theſſ. 2. 14. that he ſent Timothy to " ſtabliſh and to comfort them concerning their faith," and to exhort them " not to be moved at thoſe afflictions to which they were appointed," chap. 3. 34. adding. that " he gloried in them " in the churches of God, for their patience and faith in all their perſecutions," 2 Theſſ. 1. 4. In his epiſtle to the Hebrews, he ſaith, " they ſuffered a great fight of afflictions, partly while they were made a gazing-ſtock, both by " reproaches and afflictions, and partly whilſt they became companions of them who were ſo uſed," and that they took joyfully the ſpoiling of their goods; and he exhorts them not to caſt away their confidence, becauſe they had need of patience, Heb. 10. 32. 36. and after the example of that cloud of witneſſes which he had ſet before them, " to run their " Chriſtian race with patience," chap 12. 1. St Peter tells the ſame believing Jews, " they were in heavineſs for a ſeaſon " through manifold temptations," 1 Pet. 1. 6. deſiring them " not to think it ſtrange concerning the fiery trial which was " come to try them," chap. 4. 12. Theſe tribulations they exhort them to endure with faith and courage, patience and perſeverance, joy and triumph; and yet the only thing they offer them to raiſe this joy and comfort, engage them to this perſeverance, and to ſupport them under their fiery trials, is the promiſe, or the actual vouchſafement of the Holy Ghoſt helping their infirmities, that as they were partakers of the ſufferings of the apoſtles, " ſo ſhould they be alſo of their con-" ſolations," 2 Cor. 1. 7. that " if they ſuffered for the name of Chriſt, happy were they, for the Spirit of glory and of " God ſhould reſt upon them," 1 Pet. 4. 14. This, ſay they, ye have found; " for you became followers of the Lord, " and of us, having received the word with much affliction, and with joy of the Holy Ghoſt," 1 Theſſ. 1. 6. and may well ſuffer hardſhip as good ſoldiers of Jeſus Chriſt, for " God hath not given us the ſpirit of fear, but τῆς δυνάμεως, of courage," to endure, of that love which caſts out fear, and of that prudence which will inſtruct us how to bear, or to eſcape them, 2 Tim. 1. 7. Now, if this promiſe was ſenſibly made good to them under theſe afflictions, they by it did receive an earneſt of the truth of Chriſtian faith, and an aſſurance of God's concern to comfort and reward their Chriſtian patience in his cauſe. But if under theſe fiery trials they found no ſenſible experience of the Holy Ghoſt thus helping their infirmities, no inward joys, ſupports, and conſolations of the promiſed Comforter, what reaſon had they to continue to take joyfully the ſpoiling of their goods, the loſs of credit, life, and all their worldly comforts, for the profeſſion of that faith which had ſo palpably deceived them, in the chief motive which it offered, to engage them to ſuffer for the name of Chriſt, or for the truth and divine authority of thoſe epiſtles which contained theſe apparent falſehoods?

This argument may be enforced from the conſideration of the multitude of Chriſtian martyrs in the three firſt ages of the church, all which could have no other motive thus to ſuffer, but this promiſed aſſiſtance of the Holy Ghoſt at preſent, and the aſſurance which this earneſt of the Spirit gave them of an eternal ſtate of happineſs hereafter; and ſo if they had no experience of this aſſiſtance under ſufferings, and no aſſurance of ſuch an earneſt of the Spirit in their hearts, muſt ſuffer all theſe dreadful things without juſt ground or motive, which even an Heathen (k) Cicero doth repreſent as a thing impoſſible to be performed, the hardneſs of ſome Jewiſh zealots, and ſome deluded Chriſtian ſects, in ſuffering, being no inſtance to the contrary; for though they miſtake in application of this future happineſs, in proſpect of which they thus endure, to themſelves, the principle upon which they ſuffer is indiſputably true, and owned even by Epicurus himſelf; *ut voluptates omittantur majorum voluptatum adipiſcendarum cauſa, aut dolores ſuſcipiantur majorum dolorum effugiendorum gratia*, " That we ſhould part with our temporal enjoyments for a ſeaſon here, for a better and more enduring ſub-" ſtance, and ſuffer theſe light afflictions which are for a moment, that we may eſcape more laſting and intolerable tor-" ments;" this being only, ſaith (l) Torquatus, the choice which the wiſe man of Epicurus ought to make. In a word, the manner of their ſufferings doth give us full aſſurance that the aſſiſtance of the Holy Ghoſt, which Chriſt and his apoſtles promiſed to the true believers, was accordingly vouchſafed to the Chriſtian martyrs and confeſſors, they being enabled to bear the greateſt ſufferings, not only with undaunted courage, " putting off the body," ſaith (m) Origen, " more chearfully " than a philoſopher would put off his coat;" " deſpiſing death," ſaith (n) Lucian, " and willingly ſubmitting to it;" but with great joy and exultation, being *ſtrengthened to all long-ſuffering with joyfulneſs*, Col. 2. 5. (o) *rejoicing in tribulations, counting it all joy when they fell into divers temptations, and happy when they did endure them*, James 1. 3. 12.

(k) *Nullo igitur modo fieri poteſt ut quiſquam tanti æſtimet æquitatem & fidem, ut ejus conſervandæ cauſa nullum ſupplicium recuſet, niſi iis rebus aſſenſus ſit, quæ falſæ eſſe non poſſunt.* Acad. quæſt. l. 2. n. 25. 26.

(l) *Itaque harum rerum hic tenetur a ſapiente delectus, ut aut rejiciendis voluptatibus majores alias conſequatur, aut perferendis doloribus aſperiores repellat.* De finibus bonorum, &c. l. 1. n. 27. 29.

(m) Ὦ θηλὺ γένος λέγω δ' ἡμᾶς εἶναι, καὶ φιλοσώματον γένος, ὥτω προχείρως ὑπὲρ ἐυσεβείας τιθέντας τὸ σῶμα, ὡς ἐδί τὸ ἱμάτιον ἀποδύσαι ἂν ἐυχερῶς φιλόσοφος. *Contr. Celſ. l. 7. p. 357.*

(n) Πεπεῖκασι γὰρ αὐτὲς οἱ κακοδαίμονες, τὸ μὲν ὅλον ἀθάνατον ἔσεσθαι, καὶ βιώσεσθαι τὸν ἅπαντα χρόνον, διὸ καὶ καταφρονοῦσι τῦ θανάτυ, καὶ ἑκόντες αὐτὸν ἐπιδιδόᾶσιν οἱ πολλοί. *Lucian. Peregr. F. 338.*

(o) Θαυμάσιοι χαίρομεν, *Juſt. M. p. 265. Magiſque damnati quam abſoluti gaudemus, Tertul. ad Scap. c. 1.* μετὰ χαρᾶς καὶ γέλωτος καὶ ἐυφροσύνης τὴν ὑσάτην ἀπόφασιν τῦ θανάτυ καταδέχεσθαι ſolebant. *Euſeb. hiſt. eccleſ. l. 8. c. 9.*

and

and rejoicing when they were in heavineſs through manifold afflictions, 1 Pet. 1. 6 yea, ſometimes with (p) miraculous experience of conſolations under all their ſufferings, cauſing this joy and gladneſs in them; and ſometimes with a perfect freedom from all ſenſe of pain under the moſt afflicting torments; as in the caſe of the (q) evangeliſt St John, and of (r) Blandina, theſe ſufferings not being able to extort from them one complaint or (s) groan. Now, this being done as well by (t) children and the weakeſt ſex, by the idiot as well as by the wiſeſt ſages, gives a full demonſtration of the truth of that aſſertion of (u) Euſebius, That the love of Chriſt, the hopes of immortality, and the Spirit of the Father, inſpired them with this courage; for what elſe could create ſuch joys and exultations, or ſuggeſt ſuch comforts and ſupports under the ſharpeſt trials? What could procure to them a freedom from the ſenſe of pain under the greateſt torments, and moſt intolerable burthens to fleſh and blood?

2*dly*, Again, they engage all Chriſtians in the moſt difficult acts of ſelf-denial, and mortification of all carnal luſts, in the cutting off their right hands, and the plucking out their eyes; in patience under, and the forgiveneſs of the greateſt injuries; in love and charity to the worſt of enemies, in temperance as to the pleaſures and honours of this preſent life, in a deadneſs to the world, and the enjoyments of it, in piety and purity, and heavenly-mindedneſs, becauſe they cannot otherwiſe be Chriſt's diſciples, cannot be *worthy of him*, Matth. 10. 37. 38.; they *cannot enter into his kingdom*, Matth. 19. 23. 24.; but ſhall hereafter be denied and rejected by him, Matth. 10. 32. 33. Now, what could ſuch threats ſignify to them who were not by his miracles, and by experience *of the Holy Ghoſt ſent down from heaven*, convinced, that he was indeed the Chriſt, the Saviour of the world? The encouragement they give them to be thus ſtedfaſt, immoveable, always abounding in the fear of the Lord, was only the promiſe of a future and unſeen reward, chiefly to be enjoyed after the reſurrection of the body, which, to the Sadducees among the Jews, and the whole race of Heathen ſages, ſeemed a thing incredible. It is therefore not to be imagined, that ſo many myriads of Chriſtian converts ſhould renounce all the pleaſures of the fleſh, all the gratifications of this preſent world, all their old rites, religions cuſtoms, evil habits, ſubmit to all this ſelf-denial and mortification, only to be partakers of theſe unſeen bleſſings after the reſurrection, without a full aſſurance that they hereafter ſhould enjoy them. Now, the only aſſurance which the apoſtles and holy ſcriptures did afford them of this bleſſed reſurrection, and eternal happineſs, was the miracles by which their doctrine was confirmed, the powers, gifts, and diſtributions of the Holy Ghoſt vouchſafed to them. After the diſſolution of this body, we expect, ſay they, "an houſe not made with hands, eternal in the heavens: we groan, deſiring to be clothed with this houſe from "heaven, that morrality may be ſwallowed up of life. Now, he that hath wrought this hope within us, is that God who "hath given us the earneſt of the Spirit," 2 Cor. 5. 1.—5. And again, *The promiſes of God are all yea and amen*, or ſure and certain, *in Jeſus Chriſt*; and *he who hath eſtabliſhed us with you*, in expectation of them, *is that God who hath anointed us, and ſealed us, and given the earneſt of his Spirit in our hearts*, 2 Cor. 1. 20. 21. enabling us *by the Spirit to wait for the adoption, even the redemption of the body*, Rom. 8. 23. adding, that by the Spirit of adoption they were enabled to cry *Abba, Father*, ver. 15. 16. that he *bore witneſs with their ſpirits that they were the ſons of God*, the love of God being *ſhed abroad in their hearts by the Holy Ghoſt, which God had given them*, Gal. 4. 6. Hence they continually declare, that *after they believed, they were ſealed with the Spirit of promiſe, which was the earneſt of their inheritance till the redemption of the purchaſed poſſeſſion*, Eph. 1. 13. 14.; that by him they were *ſealed up to the day of redemption*, chap. 4. 30.; that he was the *earneſt of their future inheritance*; that they were not aſhamed of their hope, they, *through the Spirit, waiting for the hope of righteouſneſs*, Gal. 5. 5. and *abounding in hope through the power of the Holy Ghoſt*. Rom. 15. 13. Hence he is ſtyled by St John, *the witneſs of God within them*, 1 John 5. 10. and by this, ſaith he, do we Chriſtians know, that *God abideth in us, and we in him*, even *by the Spirit that he hath given us*, chap. 4. 13. By all which ſayings, it appears, that if theſe things were true, they to whom this aſſiſtance of the Holy Spirit was vouchſafed, muſt be very ſenſible of his dwelling, and his acting in them; that they could plainly know they had this unction from the holy One, and could be hence aſſured of the divine affection to them, and of their future hopes and expectations, ſince otherwiſe he could be no ſuch ſeal, pledge, and earneſt to them, and no ſuch witneſs of God within them, and no ſuch confirmation of their faith, or token of the love of God: and if theſe things were falſe, and they had no ſuch ſenſible experience of the good Spirit acting and abiding in them, if they found no ſuch confirmation of their hopes from any inward teſtimony or outward operations of the Holy Ghoſt, they muſt not only have no certain ground or motive to aſſure them of that future recompenſe, which was the only reaſon which could induce them to embrace, and to continue ſtedfaſt in the Chriſtian faith; but muſt have a convincing demonſtration, that the whole doctrine of Chriſtianity depended

(p) *Solebant etenim* τὸ ἄλυπον καὶ ἀτάραχον εἰς αὐτὴν τὴν τελευταίαν ἀναπνοὴν διατηρεῖν, *immo* ἀσθόητον καρτερίαν, ὥστε ψάλλειν, καὶ ὕμνους καὶ εὐχαριστίας εἰς τὸν τῶν ὅλων Θεὸν ἀναπέμπειν. *Euſeb. hiſt. eccleſ. l.* 8. *c.* 9.

(q) *Tertull. de præſcript. cap.* 36.

(r) Ἡν αὐτῆς ἀνάληψις καὶ ἀνάπαυσις καὶ ἀναλησία, *Euſeb. hiſt. eccleſ. l.* 5. *c.* 1. Ἀσάρκος δ' ὥστε, καὶ ἀσώματος, ὡδ' ἐναίμων δοκῶν τῶν ἀλγηδόνων, *l.* 8. *c.* 10. *p.* 338. 339.

(s) *Quot ex noſtris non dexteram ſolum, ſed totum corpus uri, cremari, ſine ullis ejulatibus pertulerant.* Minutius, p. 41. *Tortores ſuos taciti vincunt, exprimere illis gemitum nec ignis poteſt.* Lact. l. 5. c. 13.

(t) *Pueri noſtri & mulierculæ noſtræ, cruces, & tormenta, feras, & omnes ſuppliciorum terriculas, inſpirata patientia doloris illudunt.* Minut. p. 42. Athenag. Legat. pro Chriſt. p. 12. A.

(u) Ἑκάνες μὲν γὰρ ἐπικρίζει ἡ χαρὰ τῆς μαρτυρίας, καὶ ἡ ἐλπὶς τῶν ἐπαγγελμένων, καὶ ἡ πρὸς τὸν Χριστὸν ἀγάπη, καὶ τὸ πνεῦμα τὸ πατρικὸν. *Hiſt. eccleſ. l.* 5. *c.* 1. *p.* 160. C.

on a falſe ſuggeſtion of ſuch a ſenſible and certain teſtimony of theſe future hopes, of which they never had, nor could have any knowledge or experience; and that the apoſtles and firſt aſſertors of this faith had laid the whole foundation of their hopes upon a falſe and a precarious appeal to their own conſciences, concerning that of which they had no knowledge or experience. And being once aſſured of this, that the great fundamentals of the Chriſtian faith were bottomed on a confident appeal to their perception of thoſe things, of which they who embraced this faith, had not yet found the leaſt experience, it is incredible to believe they ſhould continue ſtedfaſt in, and endure ſuch continual perſecutions for that faith, and ſhould receive thoſe very records as the word of God, which made theſe falſe appeals unto their conſcience and experience.

§ VII. I think I have ſufficiently made it appear, that theſe epiſtles, which contain theſe things, muſt be indited whilſt the apoſtles lived, and ſo they muſt be ſent by thoſe churches and perſons to whom they are directed, at a time when all the members of thoſe churches muſt be able to diſcern the truth or falſehood of what is thus aſſerted in them: yet becauſe the pretence that it might be otherwiſe, containeth the whole ſtrength of ſcepticiſm, let it be farther noted,

1*ſt*, That theſe epiſtles from which theſe things are cited, one alone excepted, bear the names of the apoſtles by whom they are ſuppoſed to be written: now, had they not been really indited by them, this could not have been done by any, but he muſt put a cheat upon all Chriſtians, and ſubſtitute his own inventions for the word of God.

2*dly*, That all of them, excepting one, which is yet proved to be genuine in the preface to the epiſtle to the Hebrews, have been delivered down unto us by the perpetual and uncontrolled tradition of the whole church of Chriſt, as the undoubted works of theſe apoſtles, and as the word of God. Moreover, it is apparent from the writings of St Clement, St Ignatius, Polycarp, Juſtin M. Irenæus, that even from the apoſtles days they have been cited, read, and generally received as ſuch. Now, this is a tradition more general, and of a firmer credit than any other book, writing, charter, law, or ſtatute whatſoever can pretend to. Conſider,

3*dly*, That the tradition which concerns theſe books was a tradition concerning things of the higheſt moment, and which it was the intereſt of all Chriſtians to be well aſſured of, theſe writings being at preſent the chief ground of their ſupport under their ſharpeſt trials, and of their future hopes; they therefore muſt be writings which they were concerned to get and keep, to hear and read. They were books written to whole churches and nations, yea, to all that *called on the name of Chriſt Jeſus in every place*; who could not eaſily have received and yielded ſuch a firm aſſent unto them, as we know they did, had the apoſtles, by whom they were converted, given no intimations of them. They were alſo books of the greateſt oppoſition to the vain tradition of the Jews, and to the ſuperſtition of the Heathens, to the falſe apoſtles and deceitful workers, and which denounced upon them the greateſt plagues and judgments, which muſt oblige them narrowly to ſearch into the flaws that could be ſpied in them, and, as much as poſſible, to labour to diſcover the falſehood or impoſture of them; and yet theſe works were not denied by them to be the books of thoſe apoſtles whoſe names they bear, though the apoſtles themſelves, eſpecially St Paul, was perſecuted by them with a reſtleſs malice, as an apoſtate from the law; and upon this account, all his epiſtles were rejected by thoſe Jewiſh Chriſtians, who maintained the neceſſity of the obſervance of the law of Moſes: moſt of them alſo are writ about that very controverſy, and againſt thoſe very men who pleaded the neceſſity of circumciſion, and of obſerving the whole law of Moſes; which yet could be no controverſy after the ruin of Jeruſalem, and the deſtruction of the temple, ſeeing that rendered the obſervation of the precepts of that law for the moſt part impoſſible. They were books which could not be ſpread abroad in the apoſtles days, and in their names, unleſs the apoſtles had indited, and ſent them to theſe churches; or be eſteemed as the great charters of the Chriſtian faith, if the apoſtles were ſo forgetful of them as not to let thoſe perſons for whoſe ſake they were written, know it. They were books which pretended to a commiſſion from the holy Jeſus, to leave a rule of life and doctrine to mankind, which was intruſted only in the hands of the apoſtles, all others ſtill pretending to deliver only what they received from them. They alſo were indited, partly to confirm the Chriſtian faith, and to engage men to believe it; partly to put an end to the contentions, and rectify the errors which had crept into the church in the apoſtles days, and needed ſpeedy reformation; partly to juſtify themſelves againſt falſe brethren, and to aſſert the truth of their apoſtleſhip; and partly to preſerve their proſelytes from ſuch as did pervert the faith, and to inſtruct them how to bear up in fiery trials, and to ſupport the ſouls of Chriſtians under the miſeries they ſuffered from a perſecuting world: and therefore they were written on ſuch grounds as did require a quick diſpatch, upon theſe errands to the churches for which they were intended; and ſo the apoſtles muſt be ſuppoſed to give early notice of them, and to divulge them to the Chriſtian world, whilſt they to whom they were committed, were able to diſprove them if they had been falſe.

Let us conſider all the writings which paſs for true authentic records in the world, and we ſhall find there is not any reaſon to conceive them ſuch, which is not with advantage applicable to theſe books.

The arguments which can be offered to prove a book or writing genuine, are only of two kinds, *external* from the teſtimony of perſons who lived near to the times of the author; and *internal* from the things contained in, and aſſerted by thoſe writings, and the firm faith they obtained among them to whom they were directed and committed.

The *external teſtimonies* have their force, partly from the number and the eminence of the teſtators, their nearneſs to the times when ſuch a book is ſaid to be written, or ſuch a writing publiſhed by the original copies, preſerved by thoſe to whom they were at firſt committed, and from the general reception and citation of them as ſuch writings and records.

Now, as for theſe *external evidences*, no writings can compare with thoſe epiſtles I have mentioned, they having all the circumſtances by which any writing can be proved genuine, and many others of great weight which are peculiar to them, and which no other writing can pretend to. I ſay, they have all the circumſtances to prove them genuine, which any other writing can pretend to. For,

1. Their

1. Their originals were preſerved in their reſpective churches till Tertullian's time; who ſpeaks thus to the heretics of his age, or of the third century: (a) *Go to the apoſtolical churches, where their authentic epiſtles are ſtill recited, repreſenting the voice and face of each of them.*

2. They were not doubted of, but, as (b) St Clement and Origen ſay, all that I have cited, excepting only the epiſtle to the Hebrews, mentioned by St Peter, were generally received by all orthodox Chriſtians throughout the world.

3. The writers by whom they were cited, lived either in thoſe times when they were written, as St Clemens Rom. or in the very next age, as Ignatius, Polycarp, Juſtin Martyr, Irenæus, and were therefore ſtyled apoſtolical men.

4. They were very eminent both for their learning, and for their ſufferings for the faith contained in them, or for their oppoſition to it, as Celſus was: now ſure we have unqueſtionable certainty of ſuch books as have been handed down to us by the tradition of all ages of the church, inſerted into all her catalogues, cited by all her writers as books of a divine authority, and by her very adverſaries, preſerved ſo long in their originals, and of which never any doubt was made by any genuine member of the church of Chriſt. I add,

2. That there are many circumſtances of great weight to confirm theſe teſtimonies, which are peculiar to theſe writings: As,

1. A general diſperſion of them through thoſe places which were converted to that faith which the apoſtles preached: for the apoſtles, ſaith Irenæus, "firſt preached the goſpel, and after, by the will of God, *in ſcripturis nobis tradiderunt*, "delivered it to us in the ſcriptures, to be hereafter the pillar and foundation of our faith," *lib.* 3. *cap.* 1. Euſebius ſaith, "that the firſt ſucceſſors of the apoſtles, leaving their countries, preached to them who had not yet heard of the Chriſtian "faith, and then delivered to them, as the foundation of their faith, τὸν τῶν θείων εὐαγγελίων γραφὴν, the writings of the "holy evangeliſts." *Hiſt. eccleſ.* 3. *c.* 37.

2. The tranſlation of them into other languages; that of the Syriac being ſo ancient that it leaves out the ſecond epiſtle of St Peter, and the ſecond and third epiſtle of St John, and the Revelations, as being for a time controverted in ſome of the eaſtern churches: that of the Latin, ſtyled in Jerom's time *the old tranſlation*, and very probably made from the beginning of a ſettled church among them; for the Latin church could not be well without a Latin verſion, it being the cuſtom of all churches to read theſe ſcriptures on the Lord's day; which ſure they would not do in a language not underſtood by thoſe that heard it.

3. The conſtant reading of them in public, and in private, in their aſſemblies, and in their cloſets and families. "On "Sunday, (c) ſaith Juſtin. M. "all the Chriſtians in the city or country meet together, and then we have read unto us the "writings of the prophets, and τὰ ἀπομνημονεύματα τῶν ἀποστόλων, the monuments of the apoſtles;" and having read them, they did publicly (d) τοῖς θείοις ἐμπνεῦσι γραφαῖς, *expound them to the people.* That they were alſo read by the moſt eminent and pious Chriſtians every day, that (e) *diſcat unuſquiſque ex ſcripturis ſanctis officium ſuum*, "every one might learn his "duty from the holy ſcriptures," we learn from the queſtion in the (f) "conſtitutions of St Clement, Whether a man ought, "the day after he had done the duties of wedlock, or been ſubject to any unvoluntary defilement, σχολὴν ἄγων, touch the "book;" and the declaration of (g) St Clement, that "the matrimonial duties ſhould not be done, ἐκτὸς εἰ τύχοι τῆς ἀναγκαίας "ὁ καιρὸς, when was the time of prayer, or reading of the ſcriptures; and that (h) the ſacrifices of the true Gnoſtic, were "εὐχαί τε καὶ αἶνοι, καὶ αἱ περὶ τῆς ἱστάσεως ἐντεύξεις τῶν γραφῶν, prayers and praiſes, and the reading of the holy ſcriptures be-"fore meals." And (i) ſeeing Irenæus ſaith, that "he who had a care of his ſalvation might read the form of his "faith in the epiſtle of Polycarp to the Philippians;" ſince that (k) epiſtle, and the (l) epiſtle of St Clement to the church of Corinth, which were their genuine works; yea, the epiſtle (m) of St Barnabas, and the book of (n) Hermas, which two were reckoned as apocryphal, were read publicly in many churches, doubtleſs they muſt be more concerned to read the undoubted writings of the apoſtles, which they eſteemed the rule of faith, which they ſtyled (o) *libri deifici*, "books which "transformed them into a divine nature;" which they looked upon as the records of their eternal intereſts, as books by which they muſt be judged at the laſt day, and according to which they ſhould be puniſhed or rewarded everlaſtingly.

4. The early peruſal of them both by Jews and Heathens, who writ againſt them, and did endeavour to deſtroy them, that ſo they might cauſe the Chriſtian faith to periſh, but never did deny them to be indeed the works of the apoſtles, whoſe names they bore: by Jews; for (p) Trypho ſpeaks thus at leaſt of the goſpels; "The precepts contained in your goſpels are ſo

(a) *Percurre eccleſias apoſtolicas apud quas ipſæ authenticæ literæ eorum recitantur, ſonantes vocem, & repræſentantes faciem uniuſcujuſque. De præſcript. c.* 36.

(b) Ἃ καὶ ἀναπτύξατε ἐστιν ἐν τῇ ὑπὸ τὸν οὐρανὸν ἐκκλησίᾳ τοῦ Θεοῦ. Ita de evangeliis, Orig. apud Euſeb. l. 6. c. 25. Καὶ ταῦτα μὲν ἐν ὁμολογουμένοις, Euſeb. de epiſtolis, l. 3. *c.* 25.

(c) *Apol.* 2. *p.* 98.

(d) *Euſeb. eccleſ. hiſt. l.* 6. *c.* 19. (e) *Orig. hom.* 11. *in Exod. F.* 50. *L.* (f) *Lib.* 6. *cap.* 27.

(g) *Pædag. l.* 2. *c.* 10. *p.* 194. *D.* (h) *Strom.* 7. *p.* 728. *B.* (i) *Lib.* 3. *cap.* 3.

(k) *Suidas in voice Polycarpus.*

(l) *Euſeb. hiſt. eccleſ. l.* 3. *c.* 38. *l.* 4. *c.* 23. *Epiph. hær.* 30. *p.* 15. *Phot. cod.* 113.

(m) *Hieron. vocibus Barnabas & Hermas.*

(n) *Euſeb. hiſt. eccleſ. l.* 3. *c.* 3. *Athanaſ. epiſt. paſchal. tom.* 2. *p.* 39. 40.

(o) *Cypr. de elv. & lib. & eph.* 52. *paſſ. Sancti Felicis paſſim.* (p) *Apud Juſtin. dial. p.* 227. *C.*

"great,

" great, that I ſuſpect no man can keep them, ἐμοὶ γὰρ ἐμέλησεν ἐντυχεῖν αὐτοῖς, for I took care to read them." The (q) Ebionites, who alſo were Jews, rejected all the epiſtles of St Paul, as gathering from them, that he was an apoſtate from the law of Moſes. The Heathens; for (r) Celſus not only boaſts that he knew all things belonging to the Chriſtians, but often carps at the writings of the evangeliſts, and of St Paul. And indeed the Chriſtians freely offered them to be peruſed by them: " For that we may not ſeem to impoſe upon you," ſaith Juſtin Martyr to the Roman emperor, " we offer to you ſome of " the doctrines of Chriſt; and you, being (s) emperors, may ἐξετάσαι, ſearch whether we truly have been taught, and teach " theſe doctrines." And again, " The prince of evil ſpirits is by us called a ſerpent, Satan, and the devil, (t) ὡς καὶ " ἐκ τῶν ἡμετέρων συγγραμμάτων ἐρευνήσαντες μαθεῖν δύνασθε, as you may learn by ſearching into our writings." " Thou who " thinkeſt we are not concerned for the ſafety of Cæſar," ſaith (u) Tertullian, " look into the words of God," *quas neque ipſi ſupprimimus, & plerique caſus ad extraneos transferunt*, " which we do not ſuppreſs, and which many accidents " bring into the hands of Heathens." From their endeavours to deſtroy the Chriſtian faith by burning theſe books, came the edicts of (x) Diocleſian, " τὰς γραφὰς ἁφανεῖς πυρὶ γίνεσθαι προστάξοντα, commanding that the ſcripture ſhould be con- " mitted to the flames," and the (y) actual burning of them where they could be found, and the tormenting of the Chriſtians to deliver up the ſcriptures.

5. The direful toremens which the Chriſtians choſe to ſuffer, rather than they would deſert the faith contained in theſe books, or deliver them up to their tormentors; and the infamy of thoſe that did ſo, they being branded with the odious name of *traditors*. Now, what writings in the world have been ſo generally diſperſed, and ſo much peruſed by all ſorts of perſons, friends, foes, aſſertors of, and enemies to the faith of Chriſtians? What laws, or writings whatſoever have been ſo early tranſlated into other languages? who were ſo much concerned to peruſe them as were all Chriſtians to peruſe the laws of Chriſt? who ſuffered ſo much for them as the Chriſtians did? Since then this early reading of them in public, and in private by the Chriſtians, this general diſperſion of them through all Chriſtian churches, this quick tranſlation of them into other languages, this conſtant ſuffering for them, are all corroborating circumſtances of the unqueſtionable evidence all Chriſtians had obtained that they were genuine works, and truly what they did pretend to be; it is alſo clear theſe writings are more worthy to be received as genuine, and writings of unqueſtionable truth, than any profane writings in the world.

§ VIII. The internal arguments which uſually are, or can be offered to prove other writings genuine, are only taken from the things contained in them, that they were proper to the times in which the author was ſuppoſed to write, and from the freedom of them from any thing which is not well conſiſtent with thoſe times, which are all mean and trifling things, compared to thoſe internal arguments which theſe epiſtles do afford: that they are the authentic records of thoſe apoſtles whoſe names they bear, and that thoſe things which they aſſert, touching the gifts and powerful operations of the Holy Ghoſt, both exerciſed by them, and conferred on other churches, were unqueſtionably true. For,

1. It is not once nor twice, it is not by the by, but it is frequently, profeſſedly, and upon all occaſions, they refer to theſe miraculous powers, and ſpiritual gifts, as yielding a full proof and confirmation of the teſtimony they gave of Chriſt, and that *Chriſt was among them*, and as a demonſtration of the truth of their apoſtleſhip againſt all oppoſers, and of the preference of that faith which was attended with them, above the law which ſome deſired to obſerve; ſpending whole chapters in diſcourſing of theſe ſpiritual gifts, diſtinguiſhing them ſomewhat nicely into gifts, adminiſtrations, and operations, ranking them under nine ſeveral heads, and ſpecifying the very names of thoſe who did by office exerciſe them, and ſhewing the neceſſity there was of this variety of gifts and operations in the body, appealing to the ſenſes, the conſciences, and the experience of thoſe to whom they wrote, touching the truth and certainty of what they had aſſerted, touching thoſe ſpiritual gifts, by ſuch inquiries as theſe: " What? know ye not that Chriſt is among you?" 2 Cor. 13. 5. " Am I not an a- " poſtle? ſurely I am ſo to you, for the ſeal of my apoſtleſhip are ye in the Lord," 1 Cor. 9. 1. 2. " It is manifeſt you " are the epiſtle of Chriſt miniſtered by us, written not with ink, but with the Spirit of the living God," 2 Cor. 3. 3. " Surely the ſigns of an apoſtle have been wrought among you in all patience, in ſigns and wonders, and mighty deeds," 2 Cor. 12. 12. " Have you received from the falſe apoſtles another ſpirit which ye have not received from us?" chap. 11. 14. " This only would I learn of you, he that miniſtered to you the Spirit, and wrought miracles among you, did he it " by the works of the law, or by the hearing of faith? Are ye ſo fooliſh? having begun in the Spirit, are ye (deſirous to " be) made perfect in the fleſh?" Gal. 3. 3. 4. 5. " Our goſpel came not to you in word only, but in power, and in " the Holy Ghoſt, and in much aſſurance, as ye know what manner of perſons we were among you," 1 Theſſ. 1 5. Which words are either plain inquiries upbraiding their doubtfulneſs and heſitation in ſo plain a caſe, or elſe appeals unto their certain knowledge of theſe things; nor is it to be wondered that they ſhould make theſe confident inquiries and appeals, ſeeing the external miracles, and the internal gifts and diſtributions of the Holy Ghoſt mentioned in thoſe epiſtles, were either ſuch of which even infidels might from the nature of them be convinced, or ſuch as from ſome outward and ſenſible appearances and effects, or by their inward operations, made themſelves known to them who heard and ſaw them. For inſtance, *the working of miracles*, *the caſting out of devils* by the name of Jeſus, and *the healing the ſick* through faith in his name, *the gift of prophecy*, or foretelling things future, *the diſcerning of ſpirits*, *the gift of tongues*, *and the interpretation of them*, if truly done, were things ſelf-evident, and could not well be exerciſed without a ſenſible demonſtration to all that ſaw, perceived, heard, or felt them, that they were performed; and therefore God, by aſſiſting the apoſtles, and by en-

(q) *Iren. l.* 1. *c.* 26. *Orig. l.* 5. *p.* 274. *Euſeb. l.* 3. *c.* 27. (r) *Apud. Orig. p.* 11. 227. *&c.*
(s) *Apol.* 2. *p.* 61. *D.* (t) *Pag.* 71. *B.* (u) *Apol. cap.* 31. (x) *Euſeb. hiſt. eccleſ. l.* 8. *c.* 2.
(y) *Scripturæ repertæ incenduntur, Lact. de. mort. perſec.*

abling

abling others to perform them, must give full *testimony to the word of his grace:* and the apostles, by this constant appeal to them as to things which their own eyes had seen, and their consciences bore witness to, and they in person had performed, must appeal to the senses, and experience of those to whom they writ in matters subject daily to their experience, and to the senses of the members of those respective churches, touching the truth of their apostleship, and of the confirmation they pretend to have given of it. Now, as it seemeth highly incredible that persons able to write the deepest mysteries, and the exactest precepts of morality, should be so foolish as to confirm them only by an appeal to the senses and experience of those very men of whom they were assured that they had never seen or done, or found the least experience of any of the things they mentioned; so is it still far more incredible, that an appeal of such apparent falsehood, made to the consciences of men who never saw these miracles, or found these comforts of the Holy Ghost, and never had these gifts of tongues, interpretation, healings, prophecy, which these epistles tell us were their daily exercise, should embrace these very epistles as divine, these records as the word of God. And yet we know both they, and other churches, did thus actually esteem them, and receive them as such, and therefore must be well assured, that what they thus asserted of the gifts of the Holy Ghost, were things confirmed to them by their own senses and experience.

2*dly*, Add to this, that these men, in these very writings, confidently say, that this was their rejoicing, *even the testimony of their conscience, that, in simplicity and godly sincerity, they had their conversation in the world, and more abundantly towards them*, 2 Cor. 1. 13. and that *they writ no other things than what they did acknowledge, and they trusted would acknowledge to the end*, chap. 5. 11. *We are*, say they, *made manifest to God, and we trust also we are made manifest in your consciences*, chap. 5. 11. They represent it as a great absurdity, that they should be *found false witnesses of God*, 1 Cor. 15. 15. They distinguish themselves from others they call *false apostles, and deceitful workers*, by this very character of their sincerity. *For we*, say they, *are not as many who corrupt the word of God, but as of sincerity, as of God in the sight of God speak we in Christ*, 2 Cor. 2. 17. *We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God*, chap. 4. 2. Yea, for this they appeal to the searcher of all hearts, and to the consciences of those to whom they write, saying, *Our exhortation was not of deceit or guile, for neither at any time used we flattering words, as ye know; nor of men sought we glory, neither of you, nor yet of others; ye are witnesses, and God also, how holily, and justly, and unblameably, we behaved ourselves among you that believe*, 1 Thess. 2. 3. 5. 6. 10. Now, with what face could these things be asserted by men, who knew that they, in these epistles, had told such things as even the senses and experience of those to whom they wrote must know to be the greatest falsehoods? Or how could they to whom they wrote, give credit to such impudent untruths as these must be, if the relations which they made of these miraculous operations of the Holy Ghost had been fictitious things? This therefore is a farther evidence of their sincerity and truth in these relations.

3*dly*, Let us consider how the apostle treats those churches of Corinth and Galatia, in which he speaks most copiously of these operations of the Holy Ghost, and how they stood affected to the apostle Paul. The Corinthians, in his first chapter, are represented as *schismatical*; in his 3d, as *carnal*; in the 5th, as *glorying in an incestuous person*; in the 6th, as *contentious*, to their own shame, and to the scandal of Christianity; in the 8th, as *murtherers* of them *for whom Christ died*; in the 10th, as *murmurers, tempters of Christ, fornicators, idolaters, partakers of the table of devils*; in the 11th, as coming to the Lord's supper, *not for the better, but the worse*, offending in it both against the rules of charity, and temperance, and faith in *not discerning the Lord's body*; in the 12th and 14th, as guilty of *emulations, schisms*, and *contentions* touching spiritual persons, and of vain-glory, scandal, and confusion in the exercise of their *spiritual gifts*; and in the 15th, as deniers of that *resurrection*, which was the great foundation of all the future hopes of Christians. In his second epistle he declares his fears, that he might *find among them debates, envyings, wrath, strifes, backbitings, whisperings, swellings*; and that he should find among them *many who had not yet repented of the uncleanness, fornication, and lasciviousness which they had committed*, 2 Cor. 12. 20. 21. And for these things, if not reformed, he threatens he would *use sharpness, and come to them with a rod*, 2 or. 10. 6. 13. 2. He charges the Galatians with apostasy, admiring that *they were so soon removed from him that called them, to another gospel*, chap. 1. 6. and represents them as foolish and bewitched for falling from that gospel, by which they had received these spiritual gifts, to the beggarly elements of the law, chap. 3. 1.—5. Now, how could the Corinthians be guilty of such emulations about spiritual persons, or such disorders in the exercise of their spiritual gifts, provided there were among them no such persons, and they had no such gifts? How could they fear the lashes of his rod, on the account of crimes of which they neither were nor could be guilty? Why should they not be rather for Cephas or Apollo, than for Paul, if Paul imposed upon them with false stories, and sensible untruths? Or why should not the Galatians even quit that gospel in which he endeavoured to confirm them only by an appeal to that which they must know to be a lie?

Moreover, the affections of the members of these churches were not so firm to him, their esteem of him was not so great as that he might securely lessen it by venturing on these arts of falsehood, for he found some of his Corinthians *puffed up against him*, and perferring others much before him, 1 Cor. 4. 18. charging him with lightness and inconstancy, 2 Cor. 1. 17. and *walking according to the flesh*, chap. 10. 2. looking upon him as a man too much transported, and almost besides himself, 2 Cor. 5. 13. as *base in person, and in speech contemptible*, chap. 10. 10. He complains, that they were *straitened in their bowels of affection towards him*, and that the *more he loved them, the less he was beloved by them*, 2 Cor. 12. 15. that they questioned his apostleship, and even sought a proof of Christ speaking in him, chap. 13. 3. He represents the Galatians as men who questioned his apostleship and doctrine, or at least thought him much inferior in both to others, chap. 1. and in the second, as supposing he *dissembled* with them, and

elſewhere preached himſelf that circumciſion he condemned in them, chap. 5. 11.; yea, who looked upon him as *their enemy*, and were even ready to *exclude him*, chap. 4. 16. 17. Now, under theſe circumſtances could he hope to repair his credit with them, and to eſtabliſh the *apoſtleſhip* they queſtioned, by an appeal to, and a relation of ſuch things as both their ſenſes and experience knew to be manifeſt untruths? But,

4*thly*, Could it be ſuppoſed that theſe *churches* were ſo ſtupid and inſenſible, that they did not, or ſo partially affected to the apoſtles, that they would not take notice of theſe things? Theſe epiſtles inform us of other ſubtile and induſtrious adverſaries, men zealous to oppoſe, and to adulterate the goſpel which he preached, and deſirous to find occaſions to depreſs and leſſen the promoters of it, and to advance themſelves above them, 2 Cor. 10. 12.; 15. 11. 12. St Paul complains, that the Corinthians had among them *falſe apoſtles, and deceitful workers, who transformed themſelves into the apoſtles of Chriſt*, when in truth they were *miniſters of Satan*, 2 Cor. 11. 13. 15.; *men who corrupted the word of God*, chap. 2. 17. and ſought to *corrupt them from the ſimplicity that is in Chriſt*, chap. 11. 3. That among the Galatians there were evil agents who *troubled them, and would pervert the goſpel of Chriſt*, chap. 1. 7.; *falſe brethren, who came in privily to ſpy out their liberty*, chap. 2. 4.; men that deſired to *exclude the apoſtles, that they might be affected by them*, chap. 4. 17.; men who *conſtrained them to be circumciſed*, and obſerve the law, and yet keep it not themſelves, but only did this, *leſt they ſhould ſuffer perſecution for the croſs of Chriſt*, chap. 6. 12. 13. wiſhing they were *cut off* who did thus *trouble them*, chap. 5. 12. The like he ſaith, Philip. 1. 15. 16. chap. 3. 18. Col. 2. 4. 8. 19. 20. 1 Tim. 1. 5. 6. chap. 6. 3. 4. 5. 2 Tim. 2. 17. 18. 19. chap. 3. 5. 8. Tit. 1. 10. 11. Now, if he himſelf were a vain talker, and *deceitful worker*, one who endeavoured to impoſe upon them with falſe tales, with what face could he object thoſe things to others, of which he was himſelf ſo guilty? Or how could they whom he ſo confidently doth accuſe as guilty of theſe things, neglect this obvious reply to ſuch an accuſation, that he himſelf in his appeal to the miraculous operations of the Holy Ghoſt, for confirmation of his doctrine and apoſtleſhip, had done the very thing he laid to their charge? We have no reaſon to ſuſpect, that all, or any of theſe adverſaries neglected any pains or diligence to ſearch into the truth of what St Paul thus offered to confirm his doctrine, and magnify his office, and to vindicate himſelf from the aſperſions which they caſt upon him. Since then we never find the truth of theſe relations queſtioned by any of thoſe Jews who ſo inſatiably thirſted for his blood, or by thoſe Judaiſing Chriſtians, thoſe of the circumciſion, who ſo vehemently inveighed againſt his doctrine, his perſon, and his office; and ſince we are aſſured by the event, that if they ever made any ſuch attempts, they all proved ineffectual, and inſufficient to impair the credit of thoſe writings in the Chriſtian world; it may be certainly concluded, that theſe epiſtles could not be convinced of falſehood, but contained matter of unqueſtionable truth in theſe aſſertions touching the powerful operations of the Holy Ghoſt.

Laſtly, Let us conſider what the apoſtles ſuffered for this teſtimony, and what it coſt them to propagate this faith throughout the Chriſtian world, and in what tragical expreſſions they are ſet forth in ſcripture. *God*, ſaith St Paul, *hath ſet forth us the apoſtles laſt, as it were appointed to death; for we are made a ſpectacle to the world, to angels, and to men. Even to this preſent hour we both hunger, and thirſt, are naked, and buffeted, and have no certain dwelling-place; and labour working with our hands. Being reviled, we bleſs; being perſecuted, we ſuffer it; being defamed, we intreat; we are made as the filth of the world, and the offſcouring of all things to this very day*, 1 Cor. 4. 9.—13. That *they died daily*; *or ſtood in jeopardy of it every hour*, 1 Cor. 15. 31. That they *approved themſelves as miniſters of Chriſt in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings*, 2 Cor. 6. 4. 5. *We were*, ſaith he, *preſſed above meaſure, beyond ſtrength, inſomuch that we deſpaired of life*, 2 Cor. 1. 8. And in the eleventh chapter he gives ſuch a dreadful account of his own afflictions as can ſcarcely be read without trembling. Now, by what motive could they be acted in the publication of that faith, for which they ſuffered all that wit and malice could inflict upon them, but the conviction of the truth of what they publiſhed; ſeeing they actually loſt all in this, and could expect no bleſſings in another world for calling God to witneſs to a lie? The moraliſts aſſure us, that it is impoſſible for men to act without appearance of ſome good to be purſued by that action; that love of life, and a deſire of ſelf-preſervation, is common to us with the brutes, and it is as natural both for them and us, to avoid miſery and torments: If then the apoſtles did actually abandon all the enjoyments and expectations both of this and of a better life, and wilfully ſubject themſelves unto the worſt of miſery and torments, in propagation of a teſtimony from which they could expect no profit or advantage, they muſt be even bereft of common ſenſe, renounce the natural inſtincts of mankind, and be in love with miſery and ruin. I confeſs, it is poſſible for men to lay down their lives for falſe opinions, provided they believe them true; but if the apoſtles were guilty of any cheat at all in this matter, they muſt be guilty of a known impoſture, and ſo muſt ſacrifice their lives for falſehood, *i. e.* for that from which they could expect no good at all; which ſeems ſo inconſiſtent with the common principles of reaſon and ſelf-love, that nothing can be more incredible.

And this, I hope, may be ſufficient to convince any reaſonable perſon, that theſe epiſtles muſt be written whilſt the apoſtles lived, and be their genuine writings, and then the truth of what they do ſo copiouſly aſſert concerning the miraculous gifts and operations of the Holy Ghoſt, vouchſafed to the believers of thoſe times, cannot be reaſonably conteſted.

§ IX. But yet I ſhall proceed to farther confirmation of this argument from theſe two heads.

1*ſt*, From a particular conſideration of the gifts they mention.

2*dly*, From the reaſon we have to believe that theſe extraordinary gifts were equally conferred upon all other Chriſtian churches, as upon thoſe which the apoſtles mention in their epiſtles, and alſo were of a laſting continuance among them.

1*ſt*, From

1*ſt*, From a particular conſideration of the miraculous operations, and the gifts they mention. Now, they were of two ſorts:

The healing of the ſick, and the curing of the lame, blind, and maimed, the raiſing of the dead, the ejecting of devils out of men, and from their oracles and temples; which being performed by the apoſtles and primitive profeſſors of Chriſtianity upon others, I ſtyle outward operations.

Or elſe thoſe inward gifts by which the underſtanding was enlightened, and was enabled to diſcern that which their natural powers could not reach, as the gift of ſpeaking with unknown tongues, of prophecy, of diſcerning ſpirits. I begin with

The gift of healing the ſick and the diſeaſed. Of which let it be noted,

1*ſt*, That this gift was not confined to the apoſtles, but was conferred on the inferior clergy, and other members of the church indifferently: For amongſt the gifts conferred upon the church, the apoſtle mentions *χαρίσματα ἰαμάτων, thoſe of healing*, 1 Cor. 12. 19. and ver. 29. they who exerciſed thoſe gifts are reckoned after apoſtles, prophets, teachers, as being both diſtinct from them, and inferior to them; and verſe 30. the queſtion is thus put, *Have all the gifts of healing?* St James directs the ſick and the diſeaſed to the rulers of the church, which promiſe that the prayer of faith, joined with the holy oil, *ſhould heal the ſick*, Jam. 5. 14. 15. And this is by our Saviour promiſed as one of the ſigns that ſhould follow them that believed in his name, *They ſhall lay hands on the ſick, and they ſhall recover*, Mark 16. 18. This being therefore made as well the matter of a promiſe, as of their frequent prayers; had not theſe prayers been anſwered, and this promiſe verified, Chriſtianity would have, in probability, been blaſted by it.

2*dly*, This gift continued frequent and notorious in the three firſt ages of the church, and the ſalutary influences of it were diſperſed throughout the world. Soon after the deſtruction of Jeruſalem, the Chriſtians, ſaith (a) *Epiphanius, returned from Pella, σημεῖα μεγάλα ἐργαζόμενοι ἰάσεων, working great miracles of healing.* Amongſt the operations of the Holy Ghoſt conferred at baptiſm upon the converts of his time, (b) Juſtin Martyr enumerates *τὸ τῆς ἰάσεως, the gift of healing.* (c) Irenæus proves the certainty of our Lord's reſurrection, from thoſe miracles which his diſciples performed ſtill in his name: "For ſome of them," ſaith he, "caſt out devils, others heal thoſe that are diſeaſed, and even now the "dead have been raiſed, and continue with us many years. The ſpirits of many dead men have returned again, and the "man hath oft been given to the prayers of the ſaints, the whole church of that place requeſting it with prayer and faſting." Even to this day, ſaith (d) Origen, "there remain footſteps of that Holy Spirit, who appeared in the ſhape of "a dove among the Chriſtians, for *ἐξιπάδουσι δαίμονας, καὶ πολλὰς ἰάσεις ἐπιτελοῦσι*, they caſt out devils, and perform many "cures." And again, (e) "Even now the name of Chriſt exempts men from eccſtaſies, ſcares away *δαίμονας ἀδῆ δὲ καὶ νόσους*, "devils and diſeaſes. Some footſteps and remainders of the miracles which Chriſt performed (f) *ἐν ταῖς ἐκκλησίαις καὶ μέχρι νῦν γίνεται*, are to this day done in the churches by the name of Jeſus." And laſtly, to that inquiry of Celſus, "What magnificent work hath your Jeſus done?" he anſwers, (g) "This is one magnificent work, that *μέχρι σήμερον*, even to this day, his name doth heal diſeaſes." Now, of the truth of what they thus deliver, they pretend,

1*ſt*, To be themſelves eye-witneſſes. We can produce, ſaith (h) Origen, a vaſt number of Greeks and Barbarians who believe in Chriſt; "ſome of whom, as a token of the power of that faith they have embraced, heal diſeaſes by in"vocation of the name of God and Chriſt: *καὶ ἡμεῖς ἑωράκαμεν*, and we ourſelves have ſeen many delivered by theſe "things from dangerous ſymptoms, eccſtaſies, and madneſs, and ten thouſand other evils, which neither men nor devils "could exempt them from."

2*dly*, They call the God of heaven to witneſs to the truth of what they ſay: We have ſeen many ſuch things, ſaith (i) Origen, "being preſent, and beholding them with our eyes, which ſhould we write, the Heathens would laugh at them as "things feigned; *ἀλλὰ γὰρ Θεὸς μάρτυς τῇ ἡμετέρᾳ συνειδήσει*, but God is witneſs to my conſcience, that I do not en"deavour by falſe teſtimonies to commend the doctrine of Chriſt."

3*dly*, They appeal to the teſtimonies of their very enemies. For thus (k) Tertullian ſpeaks to Scapula, a judge in Carthage: "All theſe things may be ſuggeſted to thee from thy office, and the advocates of it, who have received theſe ad"vantages from Chriſtians; for the notary of one, the child and kinſwoman of another, have been freed by us from devils:" *Et quanti boneſti viri (de vulgaribus enim non decimus) aut a dæmoniis, aut valetudinibus remediati ſunt?* "And "how many honourable men (for we ſpeak not of the vulgar) have been delivered from devils or diſeaſes by the Chri"ſtians? It was Proculus," ſaith he, "the Chriſtian, that healed with oil Evodus; which ſo ingratiated him to Severus, "that he kept him in his palace to his death." And,

Laſtly, By this very argument they triumph over the like attempts of heretics and heathens, who pretend to do theſe things by magic, or that their gods performed the ſame. 1. Over thoſe heretics, who knowing theſe miraculous cures were frequently performed by the orthodox, were forced to pretend the like. Thus Irenæus comparing the miracles of Chriſtians with the magical operations of Simon M. Carpocrates, and others of that gang: (l) "This," ſaith he, "is ſufficient "to

(a) *De menſ. & ponder.* § 15. (b) *Dial. cum Tryph. p.* 258.

(c) "Ἄλλοι δὲ τὰς κάμνούσας διὰ τῆς τῶν χειρῶν ἐπιθέσεως ἰῶνται καὶ ὑγιεῖς ἀποκαθιστᾶσιν, ἤδη δὲ καὶ νεκροὶ ἐγήγερται, καὶ παρέμειναν ἡμῖν ἐτῶν πλείους. l. 2. c. 57. Πολλαχοῦ δὲ τὸ ἀναπεφώνηται, τῆς καθ' ὅτου ἐκκλησίας πάσης αἰτησαμένης μετὰ νηστείας πολλῆς καὶ εὐχῆς, ἐπέστρεψέ τι τὸ πνεῦμα τοῦ τελευτήσαντος, καὶ ἐχαρίσθη ὁ ἀνθρώπου ταῖς ἐυχαῖς τῶν ἁγίων. Ibid. c. 56.

(d) *Contr. Celſ. l.* 1. *p.* 34. (e) *Pag.* 55. (f) *In Job. tom.* 26. *p.* 328. *C.* (g) *Contr. Celſ. l.* 2. *p.* 20.

(h) *Lib.* 3. *pag.* 124. (i) *Lib.* 1. *pag.* 35. (k) *Cap.* 4.

(l) *Nec enim cæcis poſſunt donare viſum, neque ſurdis auditum, neque debiles, aut claudos, aut paralyticos curare, vel alia*

" to confute them, that they can neither give ſight to the blind, nor hearing to the deaf, nor cure the weak, the lame, " the paralytic, nor thoſe that are diſeaſed in any other part of the body; which yet," ſaith he, " was often done by " Chriſtians to the benefit of the heathens." 2. Over the like pretences of the heathens, who boaſted that (m) πολλοὶ σωμάτων πηρώσεις ἰάσαντο, *that their gods did many cures*, " that they gave (n) *morbis medelam, ſpem afflictis, opem miſeris*, " medicine to the diſeaſed, hope to the afflicted, help to the miſerable;" and that their gods had often cured (o) *multorum hominum morbos valetudineſque*, " the diſeaſes of many." For to this they do not only anſwer, by ſaying they had no aſſurance that their dæmons, however courted by them, could heal the infirmities of human bodies, as (p) Origen replies to Celſus; and that if they had any thing of this kind, it was only by applying medicines, and directing them to ſuch meats, ſuch potions, and ſuch juices of herbs, that is, ſaith Arnobius, " by ſhewing the ſkill of a phyſician rather " than the power of a God:" But that they could do nothing of this nature worthy to be named with that which Chriſt and his epiſtles did; he, ſay they, " with a word commanded the blind to ſee, the lame to walk, and cured all diſeaſes " with a touch of his hand." Now, can you ſhew us any among all your magicians, (q) *conſimile aliquid Chriſto milleſima ex parte qui fecerit*, " who have done any thing in the leaſt reſembling Chriſt?" Yea, (r) *quid ſimile dii omnes quibus opem dicitis ægris, & periclitantibus latam?* " What like to this have any of your gods, to whom you do aſcribe " the cure of the ſick, performed?" That whereas their gods could not tranſmit their ſuppoſed power to others, our Jeſus derived this power to the meaneſt, to " ruſtics, fiſhermen, day labourers, (s) and did himſelf nothing which he gave " not them alſo power to do:" and that the name of Jeſus reſtored them to perfect health, who were incurable by all the powers of human art, the aſſiſtance of the dæmons, or of heathen deities. Seeing you have the confidence, ſay they, " to bring the cures of heathen deities into conteſt with thoſe of Chriſt, how many thouſands ſhall we inſtance in, who " have in vain repaired with ſupplications to all the temples of the gods, in vain have tired the ears of your admired Æſculapius? (t) *Quid ergo prodeſt oſtendere unum aut alterum fortaſſe curatos, cum tot millibus ſubvenerit nemo?* " And " what availeth it, to tell us of the good ſucceſs of two or three, when the complaints of thouſands receiving no help " from them, ſhew their want of power to aſſiſt the needy?"

Let it be then conſidered, that the Chriſtians, for three whole centuries together, healed many myriads throughout the world, who laboured under thoſe diſeaſes which were incurable by all the arts of men and devils; that they made frequently the lame to walk, the deaf to hear, the blind to ſee, and ſometimes raiſed the dead by invocation of the name of Jeſus; and we ſhall find juſt reaſon to conclude, " This was the Lord's doing, and it is marvellous in our eyes."

§ X. 2*dly*, Our Lord promiſed, that they who belived in him ſhould caſt out devils, which promiſe he performed with ſuch a conſtant ſcene of glorious inſtances, and ſuch amazing circumſtances, if in this matter we may credit the primitive profeſſors of, and martyrs for Chriſtianity, that it is not poſſible for any man to doubt the truth and certainty of Chriſtian faith, who does not look upon them as impudent untruths, and lying legends. For,

1*ſt*, Let us conſider to whom this power was committed over *this ſtrong man armed*, over theſe *principalities, and the rulers of the darkneſs of this world*. Our bleſſed Saviour having ſaid, *Behold, I give you authority over all the power of the enemy*, great multitudes of Chriſtians gave a continual demonſtration of the truth of this prediction. For, " that our " Lord was ſent for the deſtruction of theſe evil ſpirits, ᾧ γνῶ ἐκ τῶν ὑπ' αὐτῶν γινομένων μαθεῖν δύνασθε, you may now learn, ſaith (u) Juſtin M. " from what is done before your eyes; for many Chriſtians throughout all the world, and in the very city " of your empire, having healed many that were poſſeſſed of the devil, and ſtill do they eject them by invocation of the " name of Jeſus, whom none of your inchanters, conjurers, or ſorcerers were able to expel." " Thoſe Chriſtians are not " few," ſaith (x) Origen, " who eject devils from them that are poſſeſſed with them, and thus they do without all curious " arts, or any ſorcery or magic, only by prayers, and ſimple adjuration of them, ὡς ἱκανὸν γὰρ ἰδιῶται τὸ τοιοῦτον πράξωσι, " for moſtly this is done even by the meaneſt Chriſtians, the grace aſſiſtant to the word of Chriſt demonſtrating by this the " devil's weakneſs; that to expel them from the ſoul or body of a man, there is no need of men of wiſdom, or powerful in " demonſtration of the faith. (y) Now," ſaith he, " were not Chriſt of a divine compoſition, the devils would not thus " quit the bodies they poſſeſs at the bare invocation of his name." *Fidelis quiſque dæmonibus imperat*, " every Chriſtian " hath command over the devils," ſaith (z) Clemens." " Yea, ſuch is the efficacy of the name of Jeſus," ſaith (a) Origen, " ὡς ἔστ' ὁ τι καὶ ὑπὸ φαύλων ὀνομαζόμενον ὠφέλιμον, that it ſometimes profits when it is uſed by wicked men," according to our Lord's prediction, that, at the dreadful audit, many ſhould be rejected who could make this plea, *In thy name we have caſt out devils*, Matth. 7. 22. It was ſometimes efficacious even when uſed by them who were no followers of the holy Jeſus; as in the inſtance mentioned by John, *Maſter, we ſaw one caſting out devils in thy name, and we forbade him, becauſe he followed not us*, Mark 9. 38.: and this gave courage to the Jewiſh exorciſts, the ſons of Sceva, to *adjure evil ſpirits*

alia quadam parte corporis vexatos, quemadmodum ſæpe evenit fieri ſecundum corporalem infirmitatem, vel earum quæ a foris accidunt infirmitatum bonas valetudines reſtaurare. Lib. 2. cap. 56. 57.

(m) *Celſ. apud Orig. l.* 8. *p.* 415. 416. (n) *Cæcil. apud Minut. p.* 9. (o) *Arnob. l.* 1. *p.* 28.

(p) *Lib.* 8. *p.* 418. (q) *Arnob. lib.* 1. *p.* 25. (r) *Pag.* 28.

(s) *Neque quicquam eſt ab illo geſtum, quod non omne donaverat faciendum parvulis illis, & ruſticis, & eorum ſubjecerit poteſtati, p.* 30. 31.

(t) *Ibid. p.* 29. (u) *Apol.* 1. *pag.* 45.

(x) *Contr. Celſ. l.* 7. *p.* 334. (y) Εἰ γὰρ μὴ θεῖόν τι ἦν αὐτῷ ὀνόματι εὐστάτει, *l.* 3. *p.* 133.

(z) *Recogn. l.* 4. *c.* 33. *p.* 461. (a) *Lib.* 1. *p.* 7.

by

by the name of Jesus, Acts 19. 4. And not the (b) Jews only, but other inchanters also, saith (c) St Austin, "mixed the "name of Jesus with their incantations."

2*dly*, This name was efficacious against all evil spirits whatsoever, none of them being able to resist the power of it. "Even now," saith (d) Justin Martyr, "we who believe in Jesus, τὰ δαιμόνια πάντα καὶ πνεύματα πονηρὰ ἐξορκίζοντες, ὑπο- "τασσόμενα ἡμῖν ἔχομεν, adjuring the whole herd of devils and malignant spirits, have them all subject to our power." And again, "By the name of the Son of God, πᾶν δαιμόνιον ἐξορκιζόμενον νικᾶται, καὶ ὑποτάσσεται, all kinds of devils, being "adjured, are overcome, and brought into subjection." "It is evidently seen," saith (e) Origen, "that by the name of "Jesus ten thousand devils have been expelled from the souls and bodies of those who were possessed by them." On this account they triumphed over the heathen exorcists, that by the name of Jesus they expelled those devils "which none of "their inchanters, sorcerers, or magicians," saith (f) Justin M. "could expel;" and over all the heathen deities. "Bring "one possessed, mad, and raging," saith (g) Lactantius, "to your Jupiter, or, because he is not skilful in those matters, bring "him to Æsculapius, or Apollo; let both their priests adjure him in the name of their supposed deities, to quit his station; "they in vain attempt it: but let the same devils be adjured in the name of the true God, and instantly they fly: *Quæ "ratio est ut timeant Christum, Jovem non timeant?* Were this Jove any better than themselves, why do they fear our "Christ, and not their Jupiter?" And on the same account, they triumphed over those heretics which then appeared to corrupt the truth: "For we by this," saith (h) Irenæus, "confound the heresies of Simon M. Carpocrates, and the whole "tribe of those deceitful workers, that they cannot *omnes dæmones effugare*, expel all kinds of devils, but only such as are "confederate with them, if they indeed do that." Consider,

3*dly*, That they expelled them not only out of men, but also from their temples, oracles, and altars. "We are so "far," saith (i) Origen, "from worshipping of demons, that we expel them ἀπὸ τόπων ἐν οἷς αὐτὸς ἱδρύκασιν, from the "places where they are seated." "Go no more," saith (k) Clemens of Alexandria in his exhortation to the Greeks, "to your Castalian, or other fountains: all these prophetic streams are now dried up, and they are passed away with their "own fables." "Divination and oracles," saith (l) Strabo, "were by the ancients much regarded; but now they are "as generally neglected and contemned, the oracle at Delphos, and at Hammon being wholly silent." "Not above one "or two remains," saith (m) Plutarch, "the rest are wholly silent, or entirely desolate." "The spirit of the gods," saith the apostate (n) Julian, "comes now σπανιάκις μὲν καὶ ἐν ὀλίγοις, but rarely and to very few." Thus are the very Heathens forced, with (o) Porphyry, to confess the triumphs of our Jesus over their supposed deities. Nor did they only silence their oracles, and stop the mouths both of their priests and of those dæmons that inspired them; but they did open them, at the same time, to force them to confess, even before their priests and votaries, that they were evil spirits. "This most "men," saith (p) Minutius, "know, and some of you, that all your dæmons, when they are forced out of bodies by our "words and prayers, do with grief confess what they are, not belying their own filthiness, even in your presence; *ipsis "testibus esse eos dæmones de se verum confitentibus credite*, believe their testimony when truly they confess themselves to "be but devils." "All the dominion we have over them," saith (q) Tertullian, "proceedeth from the name of Christ, "and the commemoration of those things they are to suffer from him as their judge; this causeth them, at our command, "to come forth of the bodies they possess, with great reluctance, and grief, and shame, when you are present: you "who have credited their lies, believe them when they speak the truth of themselves, for none will lie to their disgrace, "but for their honour; they are more to be believed who confess against themselves, than who deny for themselves." "These devils," saith (r) St Cyprian, "being adjured by the true God, do instantly confess, and are compelled to come "out of the bodies they possess; you may see them by our voice, and by the power of the invisible Majesty, as it were, "whipped and scorched, and as their torment doth increase, you may hear them howling, groaning, deprecating, con- "fessing, even in the audience of their votaries, whence they come, and when they will depart." In his epistles to

(b) *Pug. fid. p.* 289. 290.

(c) *Illi ipsi qui seducunt per ligaturas, per præcantationes, per machinamenta inimici, miscent præcantationibus suis nomen Christi.* Tract. 7. in Joh. tom. 9. p. 63.

(d) *Dial. cum Tryph. p.* 302. A. & 311. (e) *In Celsum. l.* 1. *p.* 20. (f) *Apol.* 1. *p.* 45.

(g) *Lib.* 4. *c.* 27. (h) *Lib.* 2. *c.* 56. (i) *Contr. Celf. l.* 7. *p.* 376. (k) *Pag.* 9. A. B.

(l) Τοῖς ἀρχαίοις μᾶλλον ἦν ἐν τιμῇ ἡ μαντικὴ καθόλου καὶ χρηστήρια, νυνὶ γ' ὀλιγαρχία κατέχει πολλὰ, δώπερ καὶ τὸ ἐν Ἄμμωνι χρῆσθαί τι ἐκλέλοιπεν χρησείοις, πρότερον δὲ ἐτετίμητο, *l.* 17. *p.* 813. *Et de fano Delphico*, Νῦν μὲν ὀλιγόχρηστα καὶ τὸ ἱερὸν, πρότερον δὲ ὑπερβαλλόντως ἐτιμᾶτο, *l.* 9 *p.* 419.

(m) Οὐδεὶς δεῖ περὶ τῶν τοῦ πυθόνος καὶ διαπορεῖν τὴν ἐρημίαν τῶν χρηστηρίων ἀμαυρώσιν, μᾶλλον δὲ πλὴν ἑνὸς ἢ δυοῖν ἁπάντων ἐκλελοιπότων ἐρημίας, τῶν δ' ἄλλων τὰ μὲν σιγᾷ, τὰ δὲ παντελὴς ἠρεμία κατέχει. *De defect. orac. p.* 411. E. F.

(n) *Apud Cyrill. Al. l.* 6. *p.* 198. 199. (o) *Apud Euseb. præp. evang. l.* 5. *c.* 1.

(p) *Hæc omnia sciunt plaraque pars vestrum, ipsos dæmones de semetipsis confiteri, quoties a nobis tormentis verborum, & orationis incendiis de corporibus exiguntur, p.* 31.

(q) *De corporibus nostro imperio excedunt inviti, & dolentes, & vobis præsentibus erubescantes; credite illis quum verum de se loquuntur, qui mentientibus creditis. Nemo ad suum dedecus mentitur, &c.* Apol. c. 23.

(r) *De idol. van. ed. Ox. p.* 14.

(s) Donatus, this is made one property of a Chriſtian, "to force impure ſpirits to confeſs what they are, and to urge "them by their powerful ſtrokes to depart." Conſider,

4*thly*, That this was done not in Rome and Carthage only, and other cities of the chiefeſt note, but, as it is obſerved by (t) Juſtin Martyr, κατὰ πάντα τὸν κόσμον, *throughout all the world*, not only for ſome weeks or months together, but, as theſe records teſtify, from the firſt riſe of Chriſtians to the days of Conſtantine; for even about that time (u) Lactantius ſpeaks thus: "As Chriſt himſelf, whilſt he converſed with men, did with a word expel all kind of devils, *ita nunc ſectatores ejus*, ſo now his followers expel theſe filthy ſpirits by their maſter's name, and by the ſign of his paſſion." (x) Euſebius adds that, "διότι καὶ νῦν, even now he ſhews the virtue of his divine power, by expelling wicked and hurtful "devils from the bodies and the ſouls of men, only by mention of his name, ὡς αὐτῇ πείρᾳ κατειλήφαμεν, as from experience "we have found." This they did,

Laſtly, Say theſe authors, without the uſe of medicines, or magical incantations, only by "invocation of the name of "Jeſus, or by reciting the ſacred books," ſaith (y) Origen; "without deceit, or without gain," ſaith (z) Irenæus; "*ſine* "*præmio, ſine mercede*, without advantage, or reward," ſaith (a) Tertullian; it being then conceived criminal to gain by ſuch ſpiritual gifts, and contrary to that injunction of their Lord, Matth. 10. 8. *Freely ye have received, freely give.* And truly, to conceive theſe things were done by any medicines, or magical inchantments, is the greateſt folly; for how ſhould multitudes of mean and ſimple Chriſtians arrive at ſuch a ſkill in any of thoſe arts, which neither Jew or Gentile, who had long exerciſed them, could attain unto, and which none of theſe numerous apoſtates or heretics which fell off from them in the times of perſecution, could diſcover, or inſtruct others to perform, or themſelves exerciſe? And much leſs is it to be thought that Satan ſhould aſſiſt them to build Chriſtianity upon the ruins of his own kingdom, and to promote an intereſt as contrary both to his nature and deſigns, as is light to darkneſs. Moreover, that none might doubt the truth of theſe particulars,

1*ſt*, They frequently appeal even to the ſenſes of the very infidels. "If you are willing," ſaith (b) Juſtin M. "καὶ νῦν ἐκ "τῶν ὑπ' ὄψιν γινομένων ῥᾴδιον ὑμῖν πιστῶσαι, it is eaſy for you, even now, to be aſſured of theſe things with your own eyes." "*Dictis non ſtetis, ſi oculi veſtri & aures permiſerint vobis*, Diſbelieve theſe things," ſaith (c) Tertullian, "if your eyes and "ears will ſuffer you to do ſo." Admirable are thoſe words of (d) Cyprian to Demetrianus, a perſecutor of the Chriſtians, *Veni & cognoſce vera eſſe quæ dicimus*, "Come and experiment the truth of what we ſay; and ſince thou ſayeſt thou wor- "ſhippeſt the gods, believe the gods thou worſhippeſt; or if thou wilt believe thyſelf; for he that now dwells in thy "breaſt, and holds thy ſoul in ignorance, ſhall in thy audience ſpeak of thee; thou ſhalt ſee them intreating us whom thou "intreateſt, them whom thou feareſt, fearing us; thou ſhalt ſee them bound, and trembling under our hand, whom thou "adoreſt as gods; ſure this muſt be ſufficient to confound thee in thy errors, when thou ſeeſt and heareſt thy gods, at "our command, inſtantly confeſſing what they are, and not daring to conceal their cheats in thy preſence."

2*dly*, They appeal alſo to their conſciences: "We expel devils out of men," ſaith (e) Tertullian, "*ſicut plurimis no-* "*tum*, as very many know." "Moſt men are very well acquainted with theſe things," ſaith (f) Minutius, "*pars veſtrum*, "and ſo ſome of you Heathens are." They appeal,

3*dly*, To the confeſſions of the very devils, as hath been proved already from the teſtimonies of Tertullian, Minutius, Cyprian; and by this very argument (g) Theophilus proves them to be evil ſpirits, that μέχρι τῆ σήμερον, *even at this day, being exorciſed by the name of the true God, they confeſs themſelves to be deceitful ſpirits.* And,

4*thly*, They appeal to the effects produced upon the perſons thus diſpoſſeſſed, even their converſion by this means to the Chriſtian faith. "Some Chriſtians," ſaith (h) Irenæus, "have the gift of caſting out devils ſo firmly, and ſo certainly, "ὥστε πολλάκις πιστεύειν αὐτοὺς ἐκείνης καθαριζομένους ἀπὸ τῶν πονηρῶν πνευμάτων, that many times they who are healed, and "delivered from theſe evil ſpirits, believe, and do continue in the church." *Hæc denique teſtimonia deorum veſtrorum Chriſtianos facere conſueverunt*, "Theſe teſtimonies of your gods do oft make Chriſtians," ſaith (i) Tertullian; "believing "them, we believe in Chriſt, they advance the credit of our writings, and build up our hope; for you worſhip them even "with the blood of Chriſtians, they therefore would not loſe ſuch profitable votaries, leſt turning Chriſtians, you ſhould, "with us, expel them," *ſi illis, ſub Chriſtiano volente vobis veritatem probare, mentiri liceret*, "if they durſt lie to a "Chriſtian attempting to confirm you in the truth." (k) Lactantius, accounting for the multitude of Chriſtians, ſaith, This is no ſmall reaſon of it, "that the devils being caſt out by Chriſtians, *omnes qui reſanati fuerint, adhæreant religioni cu-* "*jus potentiam ſenſerunt*, they who are healed, embrace that faith whoſe benefit and power they have felt."

5*thly*, They encourage others to embrace the Chriſtian faith, by promiſing to them this power of ejecting devils, when

(s) *Immundos & erraticos ſpiritus, qui ſe expugnandis hominibus immerſerint, ad confeſſionem minis increpantibus cogere, ut recedant duris verberibus urgere.* Ibid. p. 4.

(t) *Apol. p.* 45. (u) *Lib.* 4. *c.* 27. (x) *Contr. Hieroc. p.* 514.
(y) *Lib.* 3. *p.* 124. *l.* 7. *p.* 376. (z) *Lib* 2. *c.* 57. (a) *Apol. c.* 37.
(b) *Dial. cum Tryph. p.* 311. (c) *Apol. c.* 23.
(d) *Si volueris —— de teipſo loquetur, audiente te; videbis nos rogari ab iis quos tu rogas, timeri ab iis quos tu times, quos tu adoras videbis ſub manu noſtra ſtare victos, & tremere captivos quos tu ſuſpicis & veneraris ut dominos, p.* 191.
(e) *Ad Scap. c.* 2. (f) *P.* 31. (g) *Ad Autol. l.* 2. *p.* 87. C. (h) *Lib.* 2. *c.* 57.
(i) *Apol. c.* 23. (k) *Lib.* 5. *c.* 27.

they

they ſhould cordially embrace it. "Be ye baptized," ſaith (l) Clemens, "in the name of the Holy Trinity; and then, "if you believe with an entire faith, and with true purity of mind, *etiam ex aliis vos malignos ſpiritus effugetis, & dæmones*, you ſhall expel impure ſpirits and devils out of others, and free men from diſeaſes; for the devils know and own "thoſe who have given up themſelves to God, and ſometimes at their very preſence are caſt out; we exhort you therefore "to be of our religion, and we aſſure you that when you do advance to the ſame faith and innocence of life with us, *erit "par vobis atque eadem etiam contra dæmones poteſtas*, you ſhall obtain like power over the evil ſpirits."

Laſtly, They offer upon pain of death, and all that could be dear to them, to make this experiment before the eyes of Heathens, *i. e.* not only to eject thoſe very dæmons they invoked, but even to force them to confeſs they were cheats, and own themſelves to be but devils. "I come now," ſaith (m) Tertullian, "to the demonſtration of the point: *Edatur hic "aliquis coram tribunalibus veſtris*, Let any one be placed before your tribunals, who manifeſtly is poſſeſſed by the devil, "being commanded by any Chriſtian to ſpeak what he is, he ſhall as certainly truly confeſs himſelf to be a devil, as elſe-"where he doth falſely profeſs to be a god; produce any other of them who profeſs to be inſpired by any of your gods, "*niſi ſe dæmones confeſſi fuerint, Chriſtiano mentiri non audentes, ibidem illius Chriſtiani procaciſſimi ſanguinem fundite*, "if they do not confeſs themſelves to be devils, not daring to lie to a Chriſtian, let the blood of that malapert Chriſtian be "ſhed before you in that very place. What is more manifeſt than this experiment, more faithful than this proof? Here "is plain evidence laid before you, whoſe virtue will aſſiſt itſelf; here can be no ſuſpicion; even ſay, that magic, or ſome "ſuch fallacy, is impoſed upon you, if your eyes and ears will permit you."

All this we have delivered upon certain knowledge, and confirmed to us with the higheſt atteſtations, by men of greateſt wiſdom, to diſtinguiſh betwixt truth and falſehood, and ſo diſcern matters of real fact from vain impoſtures; by men of that ſincerity, and undiſguiſed piety, as renders their veracity, in matters ſubject to their ſenſes and their experience, inconteſtable; by men who ſuffered all that is terrible to human nature, for the profeſſion of a faith, whoſe truth depended on the certainty of theſe events; and which, in this world, called for continual acts of ſelf-denial, and auſterity, and the renouncing all that tends to gratify the ſenſual appetite, only for the enjoyment of inward and ſpiritual pleaſures here, and of celeſtial joys hereafter. Again, all this is ſaid in their diſcourſes directed to Heathen emperors, and judges, or to the Heathen world, partly to mitigate their hatred of them, and their ſeverities againſt them, and partly to engage them to embrace the Chriſtian faith, which ſure no perſon of ſincerity would, no men of wiſdom could attempt by ſuch untruths as might be eaſily detected by them: for could they boaſt of their continual triumphs over Satan's kingdom throughout all the world, and ſend the Heathens to Rome and Carthage, and other famous cities, to be convinced of the truth of what they ſaid? Would they talk of the multitude of converts they had made to the Chriſtian faith, by diſpoſſeſſing men of devils, or forcing evil ſpirits in their preſence, to confeſs they were but devils? Would they encourage others to embrace the Chriſtian faith, by promiſe of like power when they did cordially believe and practiſe ſuitably to it? Would they appeal to the ſenſes, to the ears and eyes, to the conſcience and experience of their moſt ſpiteful adverſaries? would they provoke them to make the experiment of the truth of what they ſaid with the hazard of their lives, and even encourage them to ſhed their blood, if, upon trial, they ſhould fail of the performance? Or could they by ſuch means as theſe prevail upon the world, and daily gain new proſelytes, had not the evidence of truth confirmed their ſayings? And if, in theſe aſſertions, they ſpeak *the words of truth and ſoberneſs*, they give they cleareſt evidence of the power of that Jeſus whoſe name ſo mightily prevailed over the hoſt of theſe infernal legions. For is it reaſonable to conceive, theſe devils, without conſtraint from a ſuperior power, ſhould not only quit the power they ſo long had exerciſed over the bodies and the ſouls of them who worſhipped them as gods; but alſo ſhould confeſs ſo oft, even in the preſence of their votaries, at the command of them who ſought the ruin of their kingdom, and uſed their confeſſions to that purpoſe, that they were evil ſpirits? Or could the name of Jeſus, without the power to which he pretended, have been ſo great a terror, and a torment to them, or be thus efficacious even in the mouths of wicked men, and thoſe who followed not him, had not this alſo tended to the confirmation of his power? Did ever any of the Heathen jugglers, with all their arts of magic, extort ſuch plain confeſſions from them? Did they thus force them to deſert the bodies and the temples they poſſeſſed, and to exert their power to the ruin of themſelves, and the amendment of thoſe ſouls they had inſnared? This therefore being only done by our Jeſus, or others in his name, demonſtrates his divine commiſſion.

Obj. Againſt this ſignal demonſtration of the truth of Chriſtian faith, the only cavil which the infidels and ſceptics raiſe, is this, that we find no mention of perſons thus poſſeſſed with the devil among Jews or Gentiles, before our Saviour's advent; nor have we now experience of any ſuch thing, either among Chriſtians, or in the Heathen world; and therefore cannot eaſily believe it was ſo then, but rather, that the perſons repreſented as demoniacs were only perſons afflicted with ſome ſtrange diſeaſes, fits of the mother, convulſions, falling-ſickneſs, madneſs, and the like.

Anſ. 1*ſt*. To this I anſwer, That were this granted, yet muſt this be a demonſtration of the power of Chriſt, and of the truth of the Chriſtian faith, that it enabled its profeſſors every where, by virtue of the name and invocation of the holy Jeſus, thus to heal all manner of diſtempers, which no phyſicians could cure by their art, much leſs by ſpeaking of a word.

2*dly*, Moreover, I have ſufficiently confuted this cavil, by ſhewing, that the Chriſtians of thoſe times ejected devils, not only out of men, but alſo from their temples, oracles, and altars; and that ſo ſignally, that even the beſt hiſtorians of thoſe ages, though by religion Heathens, and ſome of them profeſſed enemies of Chriſtianity, are forced to confeſs their oracles were ſilent, and that Chriſtianity had thus triumphed over their ſuppoſed deities; and alſo by

(l) *Recogn. l.* 4. § 32. 33. (m) *Apol. c.* 23.

ſhewing,

ſhewing, that they forced theſe evil ſpirits to confeſs they were but devils. Beſides, we find both in the ſacred records, and in the writings of thoſe fathers, a conſtant and a plain diſtinction betwixt theſe two things, *the curing diſeaſes*, and *the caſting out of devils*; ſo Mark 1. 34. *He healed many that were ſick of divers diſeaſes, and caſt out many devils, and ſuffered not the devils to ſpeak, becauſe they knew him.* Matth. 10. 1. *He gave to the apoſtles power againſt unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs and diſeaſes.* "The Chriſtians," ſaith (n) Irenæus, "truly caſt "out devils, and heal the ſick by impoſition of hands. Ἐξαπάδουσι δαίμονας, καὶ πολλὰς ἰάσεις ἐπιτελοῦσι, they caſt out "devils, and heal many diſeaſes," ſaith (o) Origen. "How many honeſt men have by us been healed, or freed from devils?" is the inquiry of (p) Tertullian.

3*dly*, The falſehood of the ſuggeſtion, that men poſſeſſed with evil ſpirits were not known among the Jews in former ages, appears from the plain teſtimonies of (q) Joſephus, who ſaith, "That God taught Solomon this wiſdom, for "the benefit of men; and that he left behind him thoſe ways of exorciſing dæmons, which ſo effectually expelled them, "that they never entered into them more; and from that time to this hath that way of curing thoſe who were poſſeſſed, "being very powerful." He alſo talks of a ſtrange herb, or ſhrub, which being artificially pulled up, (r) τὸ καλούμενον δαιμόνιον ταχέως ἐξελαύνει, *preſently expels devils.* We alſo read, in the Acts, of ſeven ſons of one Seva a Jew, who were exorciſts, Acts 19. 13. and of *their children caſting out devils*, Matth. 12. 25. And both (s) Juſtin Martyr, and (t) Irenæus inform us, that they did this before the time of our Saviour, "by the invocation of the God of Abraham, Iſaac, "and Jacob."

That among the Heathens there were perſons thus poſſeſſed, appears ſufficiently by this, that otherwiſe the Chriſtians could not have pretended to caſt them out; and from the exorciſts and magicians in every nation, of whom (u) Plutarch ſaith, "That they adviſed thoſe who were poſſeſſed, to repeat the Epheſian letters:" And (x) Lucian mentions it as a thing known to all, that they had thoſe "who did diſpoſſeſs dæmons. (y) Juſtin martyr ſaith, The Jews exerciſed them, τῇ τέχνῃ ὥσπερ καὶ τὰ ἔθνη χρώμενοι, *uſing that art as the heathens did.* The names of Abraham, Iſaac, and Jacob, are uſed, ſaith (z) Origen, not only by the *Jewiſh exorciſts*, ἀλλὰ γὰρ σχεδὸν καὶ πάντας τοὺς τὰ τῶν ἐνθέων καὶ μαγικῶν πραγματευομένους, *but almoſt by all that practiſe the art of magic or inchantment.* So that it is certain, that the hiſtory of Chriſt and his apoſtles caſting out devils in Judea, and of the Chriſtians caſting them out throughout the world, was therefore never queſtioned by Jew or Gentile, becauſe they had among themſelves in every place pretenders to it.

And if, after the triumphs of the goſpel, there now continue among Chriſtians no footſteps of this power of Satan, this is a teſtimony of the truth of what our Lord foretold, *Now is the prince of the world caſt out*, John 12. 31.

§ XI. Of thoſe internal gifts, which ſhew the power of the Holy Ghoſt engaged to promote the Chriſtian faith,

Firſt, That of tongues is moſt illuſtrious. This was a gift exceeding requiſite to the ſpeedy propagation of the goſpel, which in the ſpace of forty years was, by our Lord's prediction, Matth. 24. 14. to ſpread itſelf throughout the world. And therefore it was daily exerciſed among the heathens to convert them, and by themſelves, when they embraced the Chriſtian faith; for the family, the friends, and kindred of Cornelius *received the Holy Ghoſt*; and, to the amazement of the Jewiſh converts, *ſpake with tongues, and magnified God*, Acts 10. 46. Upon the twelve diſciples of the baptiſt, the apoſtle lays his hands, and they *receive the Holy Ghoſt, and ſpeak with tongues*, Acts 19. 6. St Paul, in his epiſtle to the church of Corinth, ſaith, *They were enriched with, and they abounded* ἐν παντὶ λόγῳ, *in all tongues*, 2 Cor. 1. 5.; ſee the note there. Among the gifts imparted to them, he reckons *divers kinds of tongues, and the interpretation of them*, 1 Cor. 12. 9. and puts the queſtion to them thus, ver. 30. *Do all ſpeak with tongues?* This he objecteth as their crime, That *when they came together, every one had his tongue*, 1 Cor. 14. 26. and adds, that if they thus continued to uſe this gift, it would breed confuſion in their churches, and cauſe their auditors to ſay, *That they were mad*, ver. 23. Whence he adviſeth them who uſed theſe tongues, *to pray they might interpret*, ver. 23. permitting only two or three to ſpeak with tongues in one aſſembly, and that *by courſe, and with interpretation*, ver. 26. 27. 28. impoſing ſilence on them, when no interpreter was preſent; and order, ſaith he, being thus obſerved, *let no man forbid to ſpeak with tongues*, ver. 39. And if this gift was ſo abundantly conferred upon that church, in which the apoſtle found ſo great miſcarriages, and of which he only ſaith, *They came behind the other churches in no gifts*; we reaſonably may ſuppoſe others, and better churches, had an equal ſhare in this gift. Accordingly, "we have heard," ſaith Irenæus, (*l.* 5. *c.* 6.) "many brethren who have received the Spirit of God, καὶ πάντοδαπαῖς λαλοῦντων διὰ πνεύματος "γλώσσαις, and by that Spirit ſpake all languages."

And now, what can the unbeliever offer to invalidate the ſtrength of this convincing demonſtration? Will he aſcribe this gift to the aſſurance of the devil? Let him produce one inſtance of like nature from any Heathen writer, to ſhew, that ever this was done by any beſides Chriſtians: or tell us, why that ſubtile ſpirit ſhould thus concern himſelf to propa-

(n) *Lib.* 2. *c.* 56. 57. (o) *Contra Celſum*, *l.* 1. *p.* 34. (p) *Ad Scap. c.* 4.

(q) Καὶ τρόπος ἐξορκώσεων κατέλιπεν οἷς ἐνδήμονα τὰ δαιμόνια, ὡς μηκέτ' ἐπανιέναι ἐκδιώκουσι καὶ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει. *Arch. l.* 8. *c.* 2. *p.* 257.

(r) *De bello Jud. l.* 7. *c.* 23. *p.* 981. (s) *Dial. p.* 311. (t) *L.* 2. *c.* 5.

(u) Οἱ μαγοι τὰς δαιμονιζομένης κελεύσει τὰ Ἐφέσια γράμματα πρὸς αὐτὰς ἐπιλέγειν. *Sympoſ. l.* 1. *q.* 5. *pag.* 706.

(x) Ὅσοι τὰς δαιμονώντας ἀπαλλάττουσι τῶν δεμάτων. *Philopſ. ed. Gr. p.* 363. 364.

(y) *Dial. p.* 311. (z) *L.* 4. *p.* 184. 185. & *l.* 1. *p.* 17.

gate,

gate, and to confirm that faith, which bears the cleareſt oppoſition both to his nature and deſigns? Will they aſcribe it to ſome fit of melancholy, or ſome diſtemper of the brain? What can be more abſurd, than to aſſert, that at the preaching of a ſermon, the ruſhing of a mighty wind, the laying on of an apoſtle's hands, or the baptizing of a perſon in the name of Jeſus, ſuch unaccountable diſeaſes ſhould ſeize on many thouſands, and ſhould enable them to ſpeak a language they had never learned? Or, is it reaſonable to think, this diſtemper ſhould be ſo peculiar to Chriſtian conſtitutions, as that no other perſons ſhould pretend to it? and that it ſhould wholly ceaſe from them, when once the Chriſtian faith had ſpread itſelf over all nations, Chriſtians themſelves never pretending that it laſted beyond the ſecond century?

§ XII. The ſecond internal gift of which the ſcripture maketh frequent mention, is that of prophecy; of which let it be noted,

That ſeeing the Jews, from the foundation of their church to the completion of the canon of the Old Teſtament, had a continual ſucceſſion of prophets to inſtruct them in the mind of God, it ſeemeth highly requiſite, that the like gift ſhould for ſome ſeaſon be conferred upon the church of Chriſt, which was not only to ſucceed, but highly to excel the Jewiſh œconomy. Eſpecially, if we conſider, that their own prophet Joel had foretold, touching the times of the Meſſiah promiſed to the Jews, God would then *pour his Spirit upon all fleſh, and their ſons and daughters ſhould propheſy*, Joel 2. 18.; and alſo that our Lord had promiſed to ſend the Spirit of truth to his diſciples, to lead them into all truth, and to declare unto them things to come, John 16. 13. and to ſend to the Jewiſh nation, *prophets and wiſe men*, Matth. 23. 34. and ſome of theſe muſt be ſuppoſed to ſpeak, when he engageth, That *he that receiveth a prophet in the name of a prophet, ſhall receive a prophet's reward*, Matth. 10. 41. So that you ſee, the Chriſtians had juſt reaſon to expect the ſpirit of prophecy ſhould be again revived in their days, and plentifully conferred upon them; and that both Jew and Gentile muſt have had ſufficient cauſe to queſtion the whole truth of Chriſtian faith, had not this ſpirit of prophecy been found among them: and therefore of the completion of this promiſe, we are aſſured,

Firſt, From the catalogue of Chriſtian prophets, mentioned in the New Teſtament, and ancient writers of the church. For Acts 11. 27. 28. mention is made of Chriſtian prophets coming from Jeruſalem; and of Agabus, who foretold the famine that happened in the days of Claudius Cæſar, as (a) Joſephus, (b) Suetonius, and (c) Dion teſtify. In the 13th chapter, we are told of *five prophets* in the church of Antioch, who, whilſt they were employed in the public miniſtry, received a divine afflatus, commanding them to *ſeparate Barnabas and Saul to ſome ſpecial work, to which the Holy Spirit had deſigned them*, ver. 3.; and chap. 15. 32. we read of Judas and Silas, who being prophets, *exhorted the brethren with many words*; and chap. 19. 6. of *twelve diſciples*, who, when St Paul had laid his hands upon them, *ſpake with tongues and propheſied*. In the Revelations of St John, mention is made of *Chriſt's ſervants, the prophets*, chap. 16. 6. and of *the blood of the prophets ſlain by the beaſt*, chap. 18. 20. 24. and of the *prophets his brethren*, chap. 19. 10. (d) Euſebius cites an ancient author, who ſpeaks of Quadratus and others, as πνευματοφορηθεντες προφηται, *inſpired prophets*, and who declared, that the prophetic gift continued ſtill in the church. Moreover, as Joel had foretold, that *in theſe days their daughters and their handmaids ſhould propheſy*; ſo we read in the hiſtory of the Acts, of *four daughters of Philip the evangeliſt, who did propheſy*, Acts 21. 9.; in the epiſtle to the Corinthians, of *women propheſying*, 1 Cor. 11. 5.; and in the eccleſiaſtical hiſtory, of (e) Ammia of Philadelphia, a propheteſs.

In a word, there was not any church in which this gift of prophecy was not frequent. We read of prophets at Jeruſalem the mother of all churches, Acts 11. 27. in the church of Antioch, Acts 13. 1.; of the *gift of prophecy* in the church of Rome, Rom. 12. 6. in that of Corinth and of Theſſalonica, 1 Theſſ. 5. 20.; and of *ſpiritual perſons* in the church of Galatia, chap. 6. 1. They are ſaid to be placed in the church in general; *for God*, ſaith the apoſtle, *hath ſet ſome in the church, 1ſt, apoſtles*; *2dly, prophets*; *3dly, teachers*: as therefore the *apoſtles* and the *teachers*, ſo did the *prophets* exerciſe their functions in all churches. They were given to the church for ends which equally concerned all their aſſemblies, Chriſt having given *ſome apoſtles, ſome prophets, ſome evangeliſts, ſome paſtors and teachers, for the perfecting of the ſaints, for the work of the miniſtry*, for the *edifying the body of Chriſt*, Eph. 4. 11. 12. Now, theſe are ends in which all churches muſt be equally concerned, and therefore we have reaſon to believe, that as apoſtles, evangeliſts, and paſtors, ſo prophets alſo were vouchſafed to them all.

Moreover, it ſeems evident, that at the firſt foundation of a Chriſtian church among the Gentiles, there were no ſettled paſtors to perform the public offices in their aſſemblies; but they were generally performed by prophets, or by ſpiritual men, who had the gift of prophecy, or were in the aſſembly excited to that work by an afflatus of the Holy Spirit. To clear up this, let it be noted,

Firſt, That as ſoon as any perſon then embraced the Chriſtian faith, they received with it the gift of prophecy, or of the Holy Ghoſt; ſo when Peter and John laid hands on the Samaritan converts, *they received the Holy Ghoſt*, Acts 8. 15. When Peter preached to Cornelius and his friends, *the Holy Ghoſt fell on all them that heard the word, and they ſpake with tongues, and magnified God*, Acts 10. 44. 46. So alſo the twelve diſciples of the Baptiſt, when St Paul laid his hands upon them, *ſpake with tongues and propheſied*, Acts 19. 6.; ſo that this gift of prophecy was ſtill contemporary with a Chriſtian church, or family of Chriſtian converts.

Note, *Secondly*, That the apoſtles did not preſently, upon the converſion of any number of perſons to the Chriſtian faith, ordain them elders in every church, but left them for a ſeaſon to the conduct of thoſe prophets and ſpiritual men the Holy Ghoſt had fitted for that work. The church of Antioch was converted, ſaith Dr Lightfoot, in the fortieth year of our Lord, and *a great number of them turned to the Lord*, Acts 11. 21. and yet no elders were ordained

(a) *Antiq. l.* 20. *c.* 2. (b) *C.* 18. (c) *L.* 60. (d) *Hiſt. Eccleſ. l.* 5. *c.* 17. (e) *Ibid. l.* 5. *c.* 17.

among them, till the fiftieth year, Acts 14. 23. But in this interval, there were prophets among them who miniſtered in their aſſemblies to the Lord, chap. 13. 2. The inhabitants of the iſle of Crete, were converted for ſome conſiderable time before St Paul ſent Titus to them, *to ſet in order the things which were lacking, and ordain elders in every city*, chap. 1. 5. How were they then in the mean time ſupplied with teachers, and men that miniſtered in their aſſemblies, unleſs by men aſſiſted by that Spirit *which was ſhed on them abundantly* at their converſion? chap. 3. 5. 6. And if we may take an eſtimate of other churches, by what was certainly performed in the aſſemblies of the church of Corinth, we cannot reaſonably doubt the truth of this aſſertion. For, whereas all the public offices performed then in the church, were prayer and pſalmody, expounding or preaching of the word, and euchariſtical oblations; all theſe are in the fourteenth chapter of the firſt epiſtle aſcribed to the prophets in that church, or to the men endowed with ſpiritual gifts among them: for when they came together, ſome of them prayed, others compoſed ſacred hymns by their *ſpiritual gift*, ver. 15. Their prophets did then teach for *edification*, *exhortation*, and *comfort*, ver. 3. and 31. they alſo did then εὐλογεῖν, *bleſs*, which is the word uſed for conſecration of the euchariſt, chap. 10. 16. and εὐχαριστεῖν, *give thanks*, which is the word uſed in our Lord's inſtitution of this ſacrament, 1 Cor. 11. 21. and at this thankſgiving, the people anſwered, *Amen*, (t) as they were wont to do at the celebration of the ſacrament, ver. 16. 17. That all, or any of theſe things were done by ſtated paſtors, we never read in the epiſtles to that church. And this ſeems yet more probable, touching the church of Corinth, becauſe there ſeems no order obſerved among them in their propheſying, and no ſubjection of the prophets in their aſſemblies, to any ruler in that church. When the inceſtuous perſon was to be delivered up to Satan, this was done by the authority of St Paul, with the concurrence of the whole aſſembly: *When you are met together*, ſaith he, *deliver ſuch a one to Satan*, 1 Cor. 5. 4. *Put away from yourſelves that wicked perſon*, ver. 13. And when he ſpeaketh of this act of diſcipline, he calls it ἐπιτιμία ὑπὸ τῶν πλειόνων, *the puniſhment inflicted by many*, 2 Cor. 2. 6. See the note there. And when the ſame perſon was to be abſolved, there is no direction ſent to any rulers of the church to give him abſolution, but all ſeems immediately to be done by the authority of St Paul, and by the whole aſſembly. And, laſtly, in the epiſtle ſent from Corinth to the church of Rome, we find not any ſalutation ſent to Rome, from any biſhop or elder of the church of Corinth, but only from the kindred of St Paul, from *Gaius the hoſt of that church*, *Eraſtus the chamberlain of the city*, *and Quartus a brother*, chap. 16. 21. 22. 23. All which things put together, render it more than probable, that there were then no ſettled paſtors in the church of Corinth, which makes it neceſſary, that the affairs of their church-aſſemblies ſhould be wholly managed by their prophets and ſpiritual perſons.

It ſeemeth alſo highly probable, this was the caſe of other churches, ſince the apoſtle directing his epiſtles to many of them, maketh no mention of any church-governors amongſt them, either in the beginning of them, as he doth in his epiſtle to the Philippians, or the ſalutations at the cloſe of them, as he doth in that to the Hebrews, ſaying, *Salute all them who have the rule over you*, chap. 13. 24. For inſtance, there is no direction of the epiſtle writ to the Galatians to any church-governors among them, no ſalutation of them in the cloſe of it, no charge againſt them for ſuffering thoſe great diſorders which had obtained in that church, no exhortation to them to take heed to their miniſtry, or to oppoſe themſelves to the deceivers then crept in among them; but there are plain directions given to the ſpiritual men, or to the prophets then among them, in theſe words, *Brethren, if any man be overtaken with a fault, ye that are ſpiritual*, i. e. who are endowed with thoſe ſpiritual gifts which enable you for public miniſtrations in the church, *reſtore ſuch a one in the ſpirit of meekneſs*, chap. 6. 1. (ſee the note there); which makes it highly probable, that church was managed, not by ſtated paſtors, but by prophets, and ſpiritual teachers of the word.

Thus alſo ſeems it to have been in the church of Theſſalonica. For, 1*ſt*, we find no notice taken of them in the front of the epiſtles to them, no ſalutation of them in the cloſe; the words of ſalutation being only theſe, *Salute all the brethren with an holy kiſs*. 2*dly*, We find no directions given to them in particular, but only to the brethren in general, touching ſuch matters as muſt have related to their office only, or chiefly, had they been ſettled rulers in that church. The charge, 1 Theſſ. 5. 14. runs thus: *We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak*. And, 2 Theſſ. 2. 6. thus: *We command you, brethren, in the name of the Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walks diſorderly, and not according to the tradition which ye have received from us*. And ver. 13. 14. *And ye brethren,* —— *if any man obey not the word by this epiſtle, note that man, and have no company with him, that he may be aſhamed; yet count him not as an enemy, but admoniſh him as a brother*. And laſtly, to theſe brethren the adjuration mentioned, chap. 5. 27. is directed, *charging them by the Lord, that this epiſtle be read to all the holy brethren*.

The ſame may be obſerved of the epiſtle directed by the ſame apoſtle to the church of Rome; for it is directed in the general, To *all that are in Rome, beloved of God, and ſaints called*; and among the numerous ſalutations in the cloſe, we find not one directed to any ſtated paſtors of that church: but this we find, that having finiſhed his great diſpute concerning juſtification, and the rejection of the Jews, he exhorts them *to be wiſe to ſobriety, as God had diſtributed to every one the meaſure of faith*, chap. 12. 6. and adds, *Having therefore gifts differing according to the grace given to us, whether it be prophecy, let us propheſy according to the proportion of faith*, ver. 6. *or miniſtry, let us wait on our miniſtry, or he that teacheth on teaching*. Now, evident it is, that both the prophets and teachers in thoſe times, are reckoned as men who exerciſed thoſe offices by a ſpiritual afflatus, and were enabled to perform them by the miraculous gifts of the Holy Spirit then vouchſafed to them; whence they are ſtyled, in the words now cited, χαρίσματα, *Spiritual gifts*. Hence, therefore, it is highly probable, theſe were the men who then preſided in their

(t) *Juſtin. Mart. apol. 2. p. 97. Conſtit. ap. l. 8. c. 12.*

aſſemblies,

assemblies, and exercised sacred offices in the church of Rome. Now, if these things were so, all Christian churches, at their first conversion to Christianity, must have a sensible and constant demonstration of the exercise of these spiritual gifts in their assemblies, and so a certain evidence of the divine presence with them, and of the truth of the profession they embraced.

This will be farther evident, if we consider what is ascribed to these prophets, what demonstrations they afforded, that they were truly acted by a divine afflatus.

In prosecution of this head, I do acknowledge, that prophecy doth, 1 Cor. 14. signify expounding the scriptures, *for exhortation, edification, and comfort*, but then it signifies the doing this by a divine afflatus; and when this gift was exercised by singing, or by praising God, this was still done, as holy scripture doth inform us, ὠδαῖς πνευματικαῖς, in psalms, and hymns, and odes, composed by the immediate impulse and assistance of the Holy Ghost; for upon that account alone could this be styled *praying*, and *singing in the Holy Ghost*, and mentioned as an instance of their spiritual gifts: and such a manifestation of the Spirit did attend them in this exercise, as made it easy for others to discern that they were prophets; for either with the gift of prophecy they had the gift of tongues, as in the first effusion of the Holy Ghost, when *they spake with other tongues the wonderful things of God*, Acts 2. 11. and thereby shewed the spirit of prophecy, which God had promised by his servant Joel, was fulfilled upon them, and on Cornelius and his kinsmen, the first Gentile converts; for by this were the Jews convinced, that *God had shed on them also the gift of the Holy Ghost, that they heard them speak with tongues, and magnify God*, Acts 10. 44. 45. Or, *2dly*, They foretold things future and contingent, according to our Saviour's promise, that *the Spirit he would send, should shew them things to come*, John 16. 13. Thus we find mention in the sacred story of the prophet Agabus, who foretold the year before, that dearth which happened in the reign of Claudius, Acts 11. 27. that other Christian might be moved by this prediction, to send their charity to their brethren where the famine pinched them most, as it did in Judea, saith Josepheus; and of Timothy, chosen to be an evangelist, *according to the foregoing prophecies concerning him*; whence by the ancients this gift was styled, ὁ τῆς προγνώσεως, *the gift of foreknowledge*.

Moreover, in the epistles of St Paul we find not only mention of prophets settled in the church, and of prophecy reckoned among the gifts of the good Spirit, but we find him comparing it with other gifts; particularly, 1. with that of tongues, and preferring it before that gift; as being such a gift as tended more to the edification of the church: *For greater is he that prophesieth, than he that speaketh with tongues*, saith the apostle; *for he that speaketh with tongues edifieth himself only, but he that prophesieth edifies the church*, 1 Cor. 14. 2. 5. Hence he declareth his desire, that they should *rather prophesy than speak with tongues*. 2. He compares it with that of charity, declaring in that case that charity excels it, because, *though we have the gift of prophecy, and understand all mysteries, and all knowledge, yet if we have no charity, we are nothing*, 1 Cor. 13. 2. and because *prophecies shall cease*, but *charity never ceaseth*, ver. 8. Moreover, he gives directions to prophets, to *prophesy according to the proportion of faith*, Rom. 12. 6. to *prophesy successively*, or *one by one, and let the other prophets judge*, 1 Cor. 14. 29. and *to hold their peace when any thing is revealed to another prophet*, ver. 10. He also blames them for prophesying all together, in a confused manner, and without observation of due order, and for suffering their *women to prophesy in the church*, ver. 39. And, yet after all these directions, he exhorts them to *covet prophecy*, and saith, *Quench not the Holy Spirit, despise not prophecies*, 1 Thess. 5. 19. 20. Now, these things give us an unquestionable evidence, that this gift was then plentifully conferred upon the church of Christ; for could the apostle talk with so great confidence, in his epistles directed to *Christian churches*, of *prophets*, and a *gift of prophecy* vouchsafed to them, and settled in the church by God? Could he speak so much of the edification which the church received by those who had the gift of *prophecy*, and of the *revelations* which they made by virtue of it, and of the effect it had on unbelievers, to force them to acknowledge, *that God was present with the church?* Could he compare it with other gifts then extant in the *church*, and give it the pre-eminence above them; and with the grace of charity, exalting that even above *tongues* and *prophecy?* Could he give directions to the *prophets* then among them, how to exercise this gift, and chide them for abusing it? Could he say to them, *Covet and despise not prophecies*, and could he close those sayings with these words, *If any man be a prophet, or spiritual, let him acknowledge, that the things I write to you are the commandments of God*, 1 Cor. 14. 37.: I say, could he have written all these things, in such epistles as were embraced as the word of God, had it not been beyond exception, that there was such a gift of prophecy vouchsafed to, and exercised in the church of God?

Lastly, Of the continuance of this gift of prophecy, not only in the age of the apostles, but also in the age succeeding, we have sufficient evidence from the best writers of the Christian church. For,

1. Hermas, contemporary with St Paul, speaks of this gift as still remaining, and usually practised in the church of Christ: for he professedly gives rules, by which all Christians might distinguish betwixt true and false prophets, those who were acted by an evil spirit, and those who were acted by the Holy Ghost; saying, "that he who had the earthly spirit, "came not into the congregation of just men; or if he came thither," (lib. 2. cap. 11.), *obmutescit, nec quidquam potest loqui*, "he was presently struck dumb, and had no power to speak before them. But (z) when a man comes," saith he, "who hath the Spirit of God, into the congregation of the just, and prays to God, he is then filled with a divine afflatus, "and speaketh as God will." Whence two things are evident.

1. That he supposeth, there were then men in the church inspired with the spirit of prophecy: 2. That this prophetical afflatus came upon them, and was exerted by them in the assemblies of the church.

Of the continuance of this gift in the second century, we have a signal testimony of the church of Smyrna, declaring,

(z) *Cum ergo venerit homo qui habet Spiritum Dei in ecclesiam justorum habentium fidem Dei, & oratio fit ad Deum, tunc nuncius sanctus divinitatis implet hominem illum Spiritu Sancto, & loquitur in turba sicut Deus vult.*

That

That Polycarp their biſhop was διδάσκαλος ἀποστολικὸς, καὶ προφητικὸς, an *apoſtolical* and *prophetical teacher*; for, ſay they, (h) *every word he ſpake, hath been already fulfilled, and will be fulfilled.*

Euſebius makes mention of (i) Quadratus as an *apoſtolical man*, and one of the firſt order of their ſucceſſors, *who was*, ſaith he, προφητικῇ χαρίσματι διαπρέψας, *celebrated for his prophetical gift.*

Juſtin Martyr ſpeaks of himſelf, as a diſciple of the apoſtles; and Methodius ſaith, "He was not far from the apoſtles;" now he expreſsly ſaith to (k) "Trypho, παρ' ἡμῖν καὶ μέχρι νῦν προφητικὰ χαρίσματα ἐστι, we have ſtill prophetical gifts "among us."

Irenæus was alſo near to the apoſtles times, ſaith Baſil and St Auſtin; and he not only declares, that ſome Chriſtians had then (l) "προγνῶσιν τῶν μελλόντων καὶ ὀπλασίας, καὶ ῥήσεις προφητικὰς, the knowledge of things future, and viſions, and pro-"phetical predictions;" but confirms this from what he and others had then heard; "for," ſaith he, "St Paul calls them "perfect, who had received the Spirit, and by him ſpake with all tongues; καθὼς καὶ ἀκούομεν πολλῶν ἀδελφῶν ἐν τῇ ἐκκλησίᾳ "προφητικὰ χαρίσματα ἐχόντων, (m) as alſo we have heard many brethren in the church, who had prophetical gifts, and by "the Spirit ſpake with all tongues, and diſcovered the ſecrets of men, and expounded the myſteries of God." Moreover, three things are in this matter very remarkable.

1. That, by this very argument, the Chriſtians of the ſecond and third century endeavoured to convince the Jews, that their religion was to give place to Chriſtianity; that God had left their ſynagogues, and was now efficaciouſly preſent with thoſe churches who had embraced the Chriſtian faith, becauſe that gift of prophecy which formerly had been peculiar to the Jewiſh church, had now entirely left them, and was tranſlated to the aſſemblies of Chriſtians, among whom it remained μέχρι νῦν, *to that preſent time*, as hath been proved already by the teſtimony of Juſtin Martyr, in his dialogue with (n) Trypho. Thus to Celſus, pleading in the perſon of a Jew for that religion againſt Chriſtianity, Origen declares, that the divinity of Chriſt had transferred his providence from the Jews, to the converted Gentiles; "for," ſaith he, "we may ſee "them, after the coming of our Lord, entirely deſerted, and having nothing venerable that remains among them, they ha-"ving now no prophets, and no miracles, (o) ὧν κἂν ἴχνη ἔτι πόσον παρὰ Χριστιανοῖς ἐυρίσκεται, καὶ τινὰ γὰ μιζονα, of which "ſome conſiderable footſteps have ſo long remained among Chriſtians."

2. The caſe of Montanus, and his followers, pretending to this gift of prophecy, hath in it many circumſtances, which plainly ſhew, this gift did ſtill continue in ſome meaſure in the church. For,

1. Euſebius informs us, that when Montanus, Alcibiades, and Theodotus in Phrygia, pretended to the gift of prophecy, (p) "many believed they might be prophets, becauſe many extraordinary operations of the divine gifts were ſtill perform-"ed in divers churches."

2. They confute the Montaniſts pretence to this gift, by the falſehoods which they uttered; Maximilla, one of his propheteſſes, having declared, that "after her there ſhould be no prophets, but the conſummation of all things;" and be-cauſe they left no prophets to ſucceed them, "whereas," ſay they, (q) "the prophetic gift is to continue in all churches;" which ſhews, it did continue then, for otherwiſe this objection muſt have been as ſtrong againſt the church of Chriſt, as a-gainſt the ſect of the Montaniſts. And, *laſtly*, They confute them from their way of prophefying, they ſpeaking ſtill in ec-ſtaſies and ſtrange emotions of their minds; "whereas," ſay they, (r) "the prophets under the Old Teſtament, and ours "under the New, Agabus, Judas, Silas, Quadratus, and many others, were never ſubject to ſuch ecſtaſies;" whence they "concluded, μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν, that prophets muſt not ſpeak in ecſtaſies."

Laſtly, It farther is obſervable, that ſome heretics denied the goſpel of St John, becauſe he had ſo fully ſpoken of the promiſe which our Lord had made to his diſciples, that *he would ſend the Comforter to teach them all things, and ſhew them things to come.* They rejected alſo the epiſtles of St Paul, becauſe, in his epiſtle to the Corinthians, he had ſo fully ſpoken *de propheticis chariſmatibus*, of the prophetical gifts. Now, "theſe," ſaith (s) Irenæus, "are unhappy men, who chuſe "themſelves to be falſe prophets," *i. e.* "to ſpeak in God's name, when they confeſs they are not taught of God, "and who endeavour to repel the grace of prophecy from the church;" which words ſuppoſe it was extant in the church of God.

§ XIII. There is one other divine gift which beareth ſome affinity to that of prophecy, which therefore I ſhall briefly handle, that of diſcerning ſpirits. Now, this imports not only the ſkill of diſcerning betwixt true and falſe prophets, which he that had ſeems by (t) St Clemens to be ſtyled, ὁ σοφὸς ἐν διακρίσει τῶν λόγων, *a wiſe man* in diſcerning words, or in diſ-

(h) Πᾶν γὰρ ῥῆμα ὃ ἐξαφῆκεν ἐκ τῆς γνώμης αὐτῆς, καὶ ἐπληρώθη, καὶ τελειωθήσεται. Martyr. Polyc. § 16.
(i) *Hiſt. eccl. l.* 3. *cap.* 37. (k) *P.* 308. *B.* (l) *L.* 2. *c.* 57.
(m) *Lib.* 5. *cap.* 6.
(n) *Pag.* 308. (o) *L.* 2. *p.* 62. *Vide l.* 7. *p.* 337.
(p) Πλείσται γὰρ ἦν καὶ ἄλλαι παραδοξοποιίαι τῆ θείᾳ χαρίσματι, ἐπεὶ τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελέμεναι, πίστιν παρὰ πολλοῖς τῆ κακίωνος προφήτευον παρέσχον. Hiſt. eccleſ. l. 5. c. 3.
(q) Δεῖν γὰρ εἶναι τὸ προφητικὸν χάρισμα ἐν πάσῃ τῇ ἐκκλησίᾳ. Ibid. c. 17.
(r) Τοῦτον δὲ τρόπον, ὅτι τινὰ τῶν κατὰ τὴν παλαίαν, ὅτι τῶν κατὰ τὴν καινὴν, πνευματοφορηθέντα προφήτην δεῖξαι δυνήσονται. Apud Euſeb. l. 5. c. 17.
(s) *Simul evangelium & propheticum expellunt ſpiritum infelices verè qui pſeudoprophetæ quidem eſſe volunt, pro-phetiæ autem gratiam repellunt ab eccleſia.* L. 3. c. 11. p. 259.
(t) *Ep. ad Cor.* § 42.

tinguiſhing

tinguiſhing betwixt the lying wonders and magical operations of evil ſpirits, and the powers of the Holy Ghoſt, which muſt be in ſome meaſure common to all Chriſtians, they being all injoined *to try the ſpirits whether they be of God*, 1 Theſſ. 5. 20. 1 John 4. 1.; but chiefly it ſignifies the power of diſcerning the inward operations of the ſoul, and of diſcovering the ſecrets of mens hearts. Thus of the prophets of the church of Corinth; *Every one*, ſaith St Paul, *hath his revelation.* And again, *If ye all propheſy, and there come into your aſſembly one who is an unbeliever, or unlearned, he is convinced of all*, ἀνακρίνεται ὑπὸ πάντων, his actions are diſcerned by all the prophets; *and thus are the ſecrets of his heart laid open, and ſo falling down upon his face, he will worſhip God, and declare that God is in you of a truth*, 1 Cor. 14. 24. 25. So Peter diſcerned the heart of Ananias and Sapphira, ſaying to Ananias, *Why hath Satan filled thy heart to lie to the Holy Ghoſt?* and to Sapphira, *Why have you agreed to tempt the Holy Ghoſt?* Acts 3. 5. 9 *i. e.* Having joined yourſelves to the aſſembly of Chriſtians, where you have had ſo great experience of the aſſiſtance of the Holy Spirit, to declare the ſecrets of men, why, after ſuch experience, have you dared to lie in the aſſemblies of thoſe men in which the Holy Spirit thus reſides, and thereby ſhew you doubt his power to reveal what you have fraudulently concealed? He alſo knew the heart of Simon Magus; for to him he ſpeaks thus, Acts 8. 22. 23. *I perceive thy heart is not right before God, but thou art in the gall of bitterneſs, and in the bond of iniquity.* It was by this gift that St Paul at Lyſtra, looking upon a blind man, *ſaw that he had faith to be healed*, Acts 14. 9. (u) Ignatius alſo ſpeaks of the ſpirit in him that did τὰ κρύπτα ἐλέγχειν, *reprove things ſecret*; and (x) Irenæus, that the brethren which had the ſpiritual gift, did τὰ κρύφια τῶν ἀνθρώπων εἰς φανερὸν ἄγειν, *diſcover the hidden things of men.*

It was diſcovered in diſcerning mens fitneſs or qualifications for any office in the church; and accordingly in ſetting them apart for that office. Thus the Holy Ghoſt, in the prophets, ſaid, *Separate me Barnabas and Saul for the work to which I have called them.* Thus is the Holy Ghoſt ſaid to have made the biſhops and preſbyters in Aſia the overſeers of the churches there, Acts 20. 28. Becauſe, as (y) Clemens Romanus ſaith, "the apoſtles conſtituted biſhops and deacons, δοκιμάζοντες τῷ πνεύματι, approving of them by the Spirit." And (z) Clemens of Alexandria, that "St John ordained to be "of the clergy, τοὺς ἀπὸ τοῦ πνεύματος ἁγίου σημαινομένους, them who were ſignified to him by the Spirit." And (a) Ignatius ſaith of the biſhops of his time, that they were "conſtituted not by men, but Ἰησοῦ Χριστοῦ γνώμῃ, by the counſel of Chriſt "Jeſus."

§ XIV. I proceed, laſtly, to ſhew the reaſon we have to believe, that theſe extraordinary gifts were equally conferred upon the other churches, as upon thoſe which the apoſtles mention in their epiſtles. This we may gather,

1*ſt*, From theſe expreſſions of St Paul to the church of Corinth, in which they were ſo plentifully exerciſed; for his inquiry to them runs thus: *What is it wherein you were inferior to other churches?* 2 Cor. 12. 13. and his aſſertion thus, *In every thing you are enriched by him in all utterance, and in all knowledge, ſo that ye came behind the other churches in no gift*, 1 Cor. 1. 5. 7.; which words plainly inſinuate, that all the other churches were plentifully endowed with theſe gifts.

2*dly*, This alſo may be gathered from the reaſon of the thing: for the operations of the Holy Ghoſt are ſaid to be deſigned for theſe ends. 1. *The confirmation of the teſtimony, and the faith of Chriſt*, 1 Cor. 1. 6. and their *eſtabliſhment in Chriſt*, 2 Cor. 1. 21. 22. 2. *The edification of the body of Chriſt*, 1 Cor. 12. 7. Eph. 4. 11. 12. 3. *To be a pledge and earneſt of their adoption*, and their *future happineſs*, Rom. 8. 23. 2 Cor. 1. 22. Gal. 4. 6. 7. Eph. 1. 13. 4. *To be their comfort under perſecutions*, Rom. 5. 3. 5. 2 Cor. 1. 7. 1 Pet. 4. 14. Now, theſe are ends as neceſſary for all, as for any Chriſtian churches, who muſt all equally need the confirmation of their faith, the work of the miniſtry, the perfecting the ſaints, and the edification of the body of Chriſt, the ſupport and comfort of the Spirit under perſecutions, the pledge and earneſt of their future hopes.

3*dly*, This alſo may be gathered from that account which the apoſtle giveth of ſpiritual gifts, and ſpiritual perſons in the church. The gifts given for the edification of the church in general are theſe, *the word of wiſdom, and of knowledge, the gifts of healing, the working of miracles, prophecy, diſcerning of ſpirits, kinds of tongues, and the interpretation of them*, 1 Cor. 12. 8. 9. 10. The perſons exerciſing them are mentioned thus: *God hath ſet ſome in the church, firſt, apoſtles, ſecondarily, prophets, thirdly, teachers, after that miracles, then the gifts of healing*, &c. ver. 28. And in the epiſtle to the Epheſians thus, *He gave ſome apoſtles, ſome prophets, ſome evangeliſts, ſome paſtors and teachers, for the perfecting of the ſaints, for the work of the miniſtry, for the edifying the body of Chriſt*, Eph. 4. 11. 12. Which places evidently ſhew, that theſe were gifts deſigned for the benefit of all the churches of Chriſt in general, and exerciſed by theſe perſons as they went about to plant, or to confirm the churches; the power of miracles, and the gift of healing, being alſo exerciſed by them in confirmation of that faith they preached, according to our Saviour's promiſe. So that ſome gifts ſeem for ſome time conſtantly exerciſed by the members of each church in their aſſemblies, and others by thoſe perſons who preached the goſpel firſt among them, or travelled to confirm the churches, and ſo all had experience, more, or leſs, of theſe ſpiritual operations done among them.

Laſtly, From the conſideration of that baptiſm which they all generally received; for as the promiſe ran to the Jews in general, that *they ſhould be baptized with the Holy Ghoſt*, Matth. 3. 11. to every one that would believe, and be baptized, that *they ſhould receive the Holy Ghoſt*, Acts 2. 38. and that becauſe *the promiſe was to them, and to their children*, καὶ πᾶσι τοῖς εἰς μακρὰν, *and to all that were afar off, even as many as the Lord ſhould call*; ſo was this promiſe ſignally fulfilled to the believers of the Jewiſh nation, who being enlightened, φωτισθέντες, that is, *baptized*, they alſo *taſted of the ſpiritual gift, and were made partakers of the Holy Ghoſt, and of the powers of the world to come*, Heb. 6. 4. 5. (See the note there:) And *great grace was upon them all*, Acts 4. 33. To the believers in Samaria, for when the apoſtles, Peter and John, *laid their hands upon them, they received the Holy Ghoſt*, Acts 8. 17. To the converts of the Gentiles; *for by one Spirit they were all baptized into one body*, 1 Cor. 12. 13. and *after they believed, they were all ſealed with the Spirit of promiſe*, Eph. 1. 13. they being ſaved *by the waſhing of regeneration, and the renewing of the*

(u) *Ep. ad Philad.* § 7. (x) *Lib.* 5. *c.* 6. (y) *Ep. ad Co.* § 42.
(z) *Apud Euſeb. hiſt. eccleſ. l.* 3. *c.* 23. (a) *Præm. ep. ad Philad. &* § 1. 3. 6.

Holy Ghoſt, which was ſhed on them abundantly through Jeſus Chriſt, Tit. 2. 5. 6. All Chriſtians therefore being made members of Chriſt's body by baptiſm, all Chriſtian churches and bodies muſt have theſe powerful gifts conferred upon, and exerciſed by ſome of the members of thoſe churches, to the edification of the reſt.

Accordingly it is declared by Juſtin Martyr of them who were converted to the Chriſtian faith, that "being (b) baptized in the name of Chriſt, they received, ſome the ſpirit of knowledge, ſome of counſel, ſome of fortitude, ſome of healing, ſome of foreknowledge, ſome of doctrine."

§ XV. To conclude, the primitive profeſſors, and martyrs for the chriſtian faith, afford us a full teſtimony of the continuance of theſe gifts and operations of the Holy Ghoſt in the next ages of the church. (c) Clemens Romanus, in his epiſtle to the church of Corinth, ſaith, There was πλήρης πνεύματος ἁγίου ἔγχυσις ἐπὶ πάντας, *a full effuſion of the Holy Spirit upon them all.* (d) Ignatius ſaith of the church of Smyrna, that ſhe was λελειμένη ἐν παντὶ χαρίσματι, *favoured with all gifts, and was deficient in none.* (e) Juſtin ſaith, "That even their men and women had the gifts of the holy Ghoſt." Euſebius, having mentioned the firſt order of the ſucceſſors of the apoſtles, ſaith, that (f) "even then they performed "many wondrous works by the Holy Ghoſt." It is needleſs, ſaith (g) Irenæus, to inſiſt upon particulars, "for the miraculous gifts which the church throughout the world enjoys, and the beneficial miracles ſhe worketh for the good of "Heathens, are innumerable." This he ſaith after he had enumerated among the gifts then given to believers, "the "caſting out of devils, prophecy, the knowledge of things future, the healing the ſick, and the raiſing the dead." And when Montanus appeared, there was not only in the church the gift of prophecy, but in divers churches (h) "many other "ſtrange works performed by the divine gifts."

Here then we find, by all theſe early teſtimonies, that in the two firſt centuries many gifts of the Holy Ghoſt were ſtill continued in all churches, that every one at their baptiſm received ſome or other of them. Theſe alſo are relations not of things paſt, or of things done in a corner, but of things commonly performed in the face of the aſſemblies, and ſo confirmed by the joint teſtimonies of all Chriſtian churches; they were miracles which their own eyes had ſeen, tongues and prophetic gifts which their own ears had heard; gifts which they uſed againſt the Jews and heretics for their conviction; and beneficial miracles ſo truly wrought upon the Heathen, that they were efficacious to engage them to eſpouſe and perſevere to the end, in the profeſſion of the Chriſtian faith. This therefore is, ſaith (i) Origen, οἰκεῖα ἀπόδειξις τῷ λόγῳ, *the proper demonſtration of our Jeſus*, no other pretender to the power of doing ſigns or wonders, having ever derived that power from himſelf to others, engaged that believers ſhould ſo generally receive it; none ever pretending to enable their followers to ſpeak with tongues, diſcover the ſecrets of mens hearts, or confer all, or any of theſe gifts upon their proſelytes. It alſo muſt be owned as a moſt convincing demonſtration of the truth, and the divine original of that faith which miniſtered theſe gifts ſo plentifully to its profeſſors.

§ XVI. And oh that all who, by this demonſtration of the Spirit, are convinced of the truth of Chriſtian faith, would ſeriouſly conſider how much it does concern them, in point of intereſt and wiſdom, to yield obedience to all the precepts of that faith! For, *if the Gentiles were given up to vile affections, and a reprobate mind*, Rom. 1. 24. 26. only for ſins committed againſt the dim and imperfect light of nature; if the Jews received a juſt recompenſe for every tranſgreſſion of the law delivered by Moſes to them; *how ſhall we eſcape, if we neglect this great ſalvation, which at the firſt was ſpoken by the Lord, and was confirmed by them that heard, God bearing witneſs to it by divers ſigns and wonders, and diſtributions of the Holy Ghoſt?* Heb. 2. 3. 4. And to this end conſider,

1*ſt*, That by our diſobedience to the Chriſtian precepts we contradict the great deſign of all theſe demonſtrations of the Holy Spirit, they being all intended, ſaith St Paul, *to make the Gentiles obedient in word and deed*, Rom. 15. 18.

2*dly*, That all our certainty of Chriſtian faith doth highly aggravate the guilt of our tranſgreſſion of the Chriſtian precepts: For the ſtronger is the motive to believe, the greater is the guilt of diſobedience, becauſe ſuch motives may be eaſily diſcerned, and ſo our ignorance of them muſt be leſs excuſable; and we cannot reſiſt their evidence, but we muſt offer violence to the convictions of our conſciences, and ſo we have no cloak for our ſin.

3*dly*, That though we own the Chriſtian faith, and our Lord Jeſus; yet whilſt we live in diſobedience to his precepts, God looks upon us as mere infidels, *ſuch as in words profeſs to know him, but in works deny him, being diſobedient*, Titus 1. 16. Our faith at leaſt muſt be irrational and abſurd; *for why call ye me Lord, Lord*, ſaith Chriſt, *and do not the things that I ſay?* Luke 6. 46. And it will be as unprofitable, as it is irrational; *for though we know theſe things, we only can be happy if we do them*, John 13. 17.

To conclude, all our convictions of the truth of Chriſtian faith add ſtrength to thoſe engagements and encouragements, which that religion offers towards a virtuous and holy life; for if all that is delivered in theſe ſacred records be the revealed will of God, then all the promiſes and comfortable paſſages contained in them, will be aſſuredly made good to all obedient Chriſtians, and the aſſurance of ſuch ineſtimable bleſſings as the goſpel promiſeth, muſt lay upon us ſtrong engagements *to be ſtedfaſt and unmoveable, always abounding in the work of the Lord, as knowing that our labour ſhall not be in vain in the Lord*, 1 Cor. 15. 58.

(b) Οἱ δὲ λαμβάνοντες δόγματα ἴδιατος, ὡς ἄξιοι εἰσὶ φωτιζόμενοι διὰ τοῦ ὀνόματος τοῦ Χριστοῦ, ὁ μὲν γὰρ λαμβάνει συνέσεως πνεῦμα, ὁ δὲ βουλῆς, ὁ δὲ ἰσχύος, ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας. Dial. cum Tryph. p. 258.

(c) § 2. (d) *Procem. ep. Smyrn.*

(e) Παρ' ἡμῖν ἔστιν ἰδεῖν, καὶ θηλείας, καὶ ἄρσενας, χαρίσματα ἀπὸ τοῦ πνεύματος τοῦ Θεοῦ ἴσχοντας. Dial. cum Tryph. p. 315. D.

(f) Τοῦ θείου πνεύματος οὐσίαι τότε δι' αὐτῶν πλείσταις παρέδοξε δυνάμεις ἐνέργειν. Hiſt. eccl. l. 3. c. 37.

(g) Οὐκ ἔστιν ἀριθμὸν εἰπεῖν τῶν χαρισμάτων ἃ κατὰ παντὸς κόσμου ἡ ἐκκλησία παρὰ Θεοῦ λαβοῦσα, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐπὶ κάστης ἡμέρας ἐπ' ὠφελείᾳ τῶν ἐθνῶν ἐπιτελεῖ. Lib. 2. cap. 57.

(h) Πλείσται γὰρ ἦν καὶ ἄλλαι πνευματοφόροι τῷ θείῳ χαρίσματος οὐσίαι τότε κατὰ διαφόρους ἐκκλησίας ἐπιτελούμεναι, &c. Hiſt. eccleſ. l. 5. c. 3. (i) *Contra Celſum, l. 1. p. 5.*

THE PREFACE TO THE EPISTLE to the ROMANS.

IT is the general note of the ancient commentators, that though this epistle be in place the first of all St Paul's epistles, yet was it not first written by him *, but was the last of all he wrote from Asia, Macedonia, and Achaia, before he went to Rome; the epistles to the Thessalonians, to the Corinthians, and the epistle to the Galatians, being writ before it. They therefore think that it was placed first, either as being written † to the Imperial city, as some thought, or for the excellency of the doctrine contained in it, as others do conjecture. So saith Theodoret in his preface.

It was written from Corinth, as the same ancients note, for he calleth Erastus the chamberlain of the city from whence he writ it, chap. 16. 23. and he had his abode at Corinth, 2 Tim. 2. 4. He calleth Gaius his host, i. e. the man with whom he lodged, chap. 16. 23. now he was a Corinthian, 1 Cor. 1. 14. He commendeth to them Phœbe, a servant of the church at Cenchræa, chap. 16. 1. now Cenchræa was a port of Corinth. Moreover, it was written thence, not when St Paul travelled through Greece, Acts 20. 2. for that then he came to Corinth, is not said; nay, it is gainsaid by St Paul himself, who, in his second epistle to the Corinthians, writ the same year with this, excuses himself for not coming to them, chap. 1. and declares, that the third time he was ready to come to them, chap. 13. 1. Add to this, that when he writ this epistle to the Romans, he knew the contributions of the church of Corinth were actually made, and even deposited in his hands, he being then going up with them to Jerusalem, Rom. 15. 25.—28.; whereas, when he travelled Greece, and came to Macedonia, Acts 20. 1. 3. they either indeed were not so, or at the least he knew not that they were so, and therefore sent first Titus, and then his second epistle to them, that they might be so, chap. 8. 9.

It was written to the Romans when he had not seen them, chap. 1. 11. and before he was gone up to Jerusalem, for he was but then going thither, Rom. 15. 15. and purposed from thence to go by Rome to Spain, ver. 28. And so it must be written, anno Dom. 57. for we find him at Jerusalem, Acts 21. 6. and a prisoner under Felix in the fourth year of Nero. See Dr Pearson, Annal. Paulin. p. 15. 16.

That the church of Rome consisted partly of the Jews then dwelling there, we learn both from the 14th chapter, where the Gentiles are exhorted to bear with their weakness; and from the 15th chapter, where he speaks thus, I have written unto you more boldly, ἀπὸ μέρους, as to the Gentile part. See the note there, ver. 15. 16.; and from the salutations sent to them at Rome, they being chiefly sent to them of the Jewish nation.

The two great doctrines laid down in this epistle, are, 1. That of justification by faith alone, without the works of the law: of which see the preface to the epistle to the Galatians. And, 2. The mystery of the calling of the Gentiles, the rejection at present of the Jews, and the recalling of them when the fulness of the Gentiles was to come in.

Lastly, It is observable, that among all his salutations to those of Rome he hath not one directed to St Peter, nor doth he give us any hint that St Peter then had ever been at Rome, or planted any church there; which, as it makes it highly probable he had not then been there at all, so doth it make it certain, that St Paul knew no-of his being there when this epistle was endited.

* Πασῶν ἰσχάτη τῶν τῆς Ἀσίας καὶ Μακεδονίας καὶ Ἀχαΐας ἐκπεμφθεῖσῶν. Chrysost. Theodoret.

† Ὡς παλαιὰν ἴσχυεν διδασκαλίαν καὶ τὸν τῶν δογμάτων ἀκρίβειαν διὰ πλείονα διδάσκειν, τινὲς δὲ φασὶν ὅτι τὴν πόλιν τιμῶσης ὡς τῆς οἰκουμένης προκαθημένην· καὶ τῆς βασιλίδος τὰ σπέρματα καλίχυσαν, πρώτην ἴσχεν τὴν ἀρχὴν τῆς τοιαύτης γραφῆς ἐπιστολήν. Theodoret.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

EPISTLE to the ROMANS.

CHAP. I.

Verſe 1. PAUL, a ſervant of Jeſus Chriſt, called to be an apoſtle, [a] ſeparated unto the goſpel of God,

2. Which (*goſpel*) he had promiſed afore by his prophets in the holy ſcriptures *(ſpeaking in them)*,

3. Concerning his Son Jeſus Chriſt our Lord, who was made of the ſeed of David, according to the fleſh, (*Acts* 2. 30. 2 *Tim.* 2. 8. *and*)

4. [b] Declared to be the Son of God (*inveſted*) with power, according to the Spirit of holineſs (*reſiding in him without meaſure, John* 3. 34.), by the reſurrection from the dead:

5. By whom (*thus raiſed and inveſted with all power, and acting now not as a prophet, but as Lord of all, by the whole fulneſs of the Godhead*) we have received [c] grace and apoſtleſhip (i. e. *the office of an apoſtle, and the grace belonging to it*) for obedience to the faith among (Gr. *in*) all nations.

6. Among whom are ye alſo the called of Jeſus Chriſt.

7. (*I Paul write*) to all that be in Rome, beloved of God, called to be ſaints, (Gr. *Saints called. See note on* 1 *Cor.* 1. 1. *wiſhing*) grace (*may*) be (*given*) to you from God our Father, and (*from*) the Lord Jeſus Chriſt.

8. (*And*) firſt, I thank my God through Jeſus Chriſt (*the fountain of all our bleſſings, Eph.* 1. 3.) for (*the converſion wrought in*) you all, *(ſo viſibly)* that your faith is ſpoken of throughout the whole world.

9. (*This happy ſucceſs of the goſpel being very grateful to me)*, for God is my witneſs, whom I ſerve with my ſpirit in the goſpel of his Son, that without ceaſing (Gr. *how inceſſantly*) I make mention of you,

10. Making requeſt (Gr. *requeſting)* always in my prayers to come to you, if by any means now at length, I might have a proſperous journey by the will of God.

11. For I long to ſee you, [d] that I may impart to you ſome ſpiritual gift, to the end you may be eſtabliſhed;

12. That is, that I may be [e] comforted together with you, by the mutual faith both of you (*through faith receiving*) and me (*by faith imparting theſe gifts.*)

13. Now, I would not have you ignorant, brethren, that oftentimes I purpoſed to come to you, that I might have ſome fruit among you alſo, even as among other Gentiles, (*though through many hinderances I have not been able to accompliſh my purpoſe, chap.* 15. 22.)

14. For *(as)* [f] I am a debtor both to the Greeks, and the Barbarians; both to the wiſe, and to the unwiſe, *(as having by God the diſpenſation of the goſpel committed to me for their ſakes,* 1 *Cor.* 9. 6.)

15. So,

15. So, as much as is in me, I am ready to [e] preach the goſpel to you that are at Rome alſo.

16. For I am not aſhamed of the goſpel of Chriſt: for it is (*attended with*) the power of God to ſalvation, to every one that believeth, to the Jew firſt, (*to whom it was by God's appointment to be firſt preached, Acts* 3. 26. *and* 13. 46.), and alſo to the Greek.

17. For therein is [h] the righteouſneſs of God revealed [i] from faith to faith, (Gr. *the righteouſneſs of God by faith is revealed to beget in men faith*): as it is written, [k] But the juſt ſhall live by faith.

18. (*And this way of juſtification, or obtaining remiſſion of ſins, is neceſſary to exempt all men, whether Jew or Gentile, from the wrath of God*); for (*to begin firſt with the Gentiles*) [l] the wrath of God is revealed from heaven [m] againſt all ungodlineſs and unrighteouſneſs of (*thoſe*) men who hold the truth (*they know by the light of nature*) in unrighteouſneſs.

19. Becauſe that which may be known of God (*by the light of nature*), is manifeſt in (or *to*) them; for God hath ſhewed it to them.

20. For the inviſible things of him [n] from the creation of the world are clearly ſeen, (or, *are clearly ſeen (even) from the creation of the world*), being underſtood by the things that are made, (i. e. *by his works*), even his eternal power and Godhead; ſo that they are without excuſe; (viz. *who do not worſhip him alone as God, who is the Creator of all things, but rather give the worſhip due unto him to the works of his hands*):

21. Becauſe when they knew God, they glorified him not as God, (*by giving him the honour due to the Deity*), neither were thankful (*to him who giveth to all men life, breath, and all things, Acts* 17. 28. *and* 14. 17.), but became vain in their imaginations (*of him*), and their fooliſh heart was darkened.

22. Profeſſing themſelves to be wiſe, (*and uſurping that name, ver.* 14. 1 *Cor.* 1. 20. 21.), they became (*in their actions*) fools:

23. And changed [o] the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.

24. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their bodies among themſelves, (*as did the Sodomites and Canaanites of old,* ἀπολλῦσαι ὀπίσω σαρκὸς ἑτέρας, *Jude* 7.)

25. (*As being alſo men*) who changed the truth of God into a lie, (*worſhipping as gods them who by nature were no gods, Gal.* 4. 8. *or only dæmons,* 1 *Cor.* 10. 20.), and ſerved the [p] creature more than the Creator, who is bleſſed for ever. Amen.

26. For this cauſe, I ſay, God gave them (*farther*) up to vile affections: For even their women did change the natural uſe (*of their bodies*) into that which is againſt nature. (*See Lucian.* διάλ. ἑταιρ. Κλωνάριον καὶ Λεαίνιον.

27. And alſo the men, leaving the natural uſe of the woman, burned in their luſt one towards another, men with men working that which was unſeemly (Gr. *filthineſs*), and receiving in themſelves that recompenſe of their error which was meet; (i. e. *being given up thus to diſhonour their own bodies, (See Lucian's* ἔρωτες), *for the diſhonour they did to God by their idolatry.*)

28. And as they liked not to retain God in their knowledge, (*ſo*) [q] God gave them up [r] to a reprobate mind, to do things which are not convenient; (*They*)

29. Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs; full of envy, murder, debate, deceit, malignity; whiſperers,

30. Backbiters, haters of God, deſpiteful, proud, boaſters, inventors of evil things, diſobedient to parents,

31. Without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful:

32. Who knowing the judgment of God, (*viz.*) that they who do ſuch things are [s] worthy of death, not only do the ſame, but [t] have pleaſure in them that do them.

ANNOTATIONS on Chap. I.

Verſe 1. [a] Ἀφωρισμένος, *ſeparated.*] He in this word ſeems to allude to his former ſeparation when he lived a Phariſee, *i. e.* one ſeparated from all ceremonial defilement, and from the people of the earth, *i. e.* the common people, who obſerved not the exact rules of legal purity; ſaying, That he was ſeparated now, not to a nicer obſervation of the Jewiſh rites and cuſtoms, but to the preaching of the goſpel of God. And the affinity betwixt this and the epiſtle to the Galatians, both as to matter and ſtyle, inclines me not to interpret the apoſtle of the ſeparation mentioned, Acts 13. 2. where the Holy Ghoſt ſaith, *Separate me Barnabas and Saul for the work of the miniſtry, to which I have appointed them;* but of God's *ſeparating him from his mother's womb*, and calling him to that work, Gal. 1. 15.

Ver. 4. [b] Ὁρισθέντος, *declared to be the Son of God.*] Chriſt, while he was upon earth, declared, that he

was the Son of God, whom the Father had ſanctified, and ſet apart to his prophetic office: accordingly *the Spirit of God deſcended on him* at his *baptiſm, and a voice from heaven ſaid, This is my beloved Son, in whom I am well pleaſed.* This he proved from the powerful works wrought by him, that he was *the Son of God*, ſanctified and conſecrated to his office by the Spirit of God abiding in him, and ſo was *in the Father, and the Father in him*, declaring, that he did his miracles by the power of the Holy Ghoſt, and by *the Spirit of God* did *caſt out devils*, Matth. 12. 28. And thus St Peter repreſents this prophet to Cornelius, ſaying, *God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power, who* (therefore) *went about doing good, and healing all that were oppreſſed of the devil, for God was with him*, Acts 10. 38. And thus it ſeemeth neceſſary he ſhould act in his prophetical office; a prophet being a perſon ſent from God, and ſpeaking in his name, and acted by his Spirit in the delivery and confirmation of his meſſage. That our great Prophet Jeſus was, as in a more ſublime, ſo in this ſenſe, *the Son of God*, endowed with power of working miracles by the Holy Ghoſt, for confirmation of his doctrine, God hath demonſtrated, ſaith the apoſtle here, by *raiſing him from the dead.*

Ver. 5. [c] Χάριν καὶ ἀποστολήν, *Grace and apoſtleſhip.*] That is, ſaith Oecumenius, χάριν ἥς ἀποστολὴν, *grace for the office of apoſtles;* the favour to be apoſtles, ſay ſome, becauſe the apoſtle calls this office *grace*, Rom. 15. 15. Gal. 2. 9. Eph. 3. 2.—7. But where he doth ſo, there is always ſomething added of the gifts and powers by which they were enabled to exerciſe it: *v. g. To me is this grace given, that I may be the miniſter of Chriſt to the Gentiles*, Rom. 15. 15. 16. *In the power of ſigns, and miracles, and gifts of the Holy Ghoſt*, ver. 19. *James, Cephas, and John, knew the grace given to me*, Gal. 2. 9. becauſe *God had wrought mightily with me towards the Gentiles*, ver. 8. And Eph. 3. 2. there is mention of *the grace of God* given to St Paul; but then it is added, that he is made a miniſter, *according to the gift of the grace of God given to him by the effectual working of his power*, ver. 7. I therefore think fit to join both together, and give the ſenſe of the words thus: *By whom we have received the office of apoſtles, and grace through his name, to call all nations to the obedience of faith in him;* or to yield obedience to the faith preached in his name.

Ver. 11. [d] Ἵνά τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, *that I might impart to you ſome ſpiritual gift.*] This is by moſt interpreted of the ſpirit of wiſdom and knowledge, by which St Paul would inſtruct them: I rather chuſe to refer it to ſome *ſpiritual gift* he at his coming would beſtow upon them, by the impoſition of his hands upon ſome of them, as the apoſtles uſed to do, Acts 8. 17. and 19. 6. 2 Tim. 1. 6. For, *firſt*, that is moſt agreeable to the phraſe, μεταδῦναι χάρισμα πνευματικὸν, to *give the Spirit*, or a *ſpiritual gift.* And, *ſecondly*, to his words in the cloſe of this epiſtle, that he *ſhall come to them in the fulneſs* τῆς εὐλογίας, *of the bleſſing of the goſpel of Chriſt*, that phraſe being applied to the giving of the Spirit, and his gifts, Gal. 3. 14. Eph. 1. 3. And, *thirdly*, to the end here aſſigned of the imparting this gift, *viz.* the eſtabliſhment of the Romans in the faith: for the vouchſafement of the Spirit and his gifts unto the *churches*, is ſtill called βεβαίωσις, *the confirmation* of them in the faith, 1 Cor. 1. 5. 6. 2 Cor. 1. 21. 22. and 5. 5. Gal. 5. 5. 1 Theſſ. 1. 5.

Ver. 12. [e] Συμπαρακληθῆναι, *to be comforted together with you.*] It being both a comfort and eſtabliſhment of faith in them, to receive theſe gifts of the Spirit, and in him to be able to impart them to them, and to find God ſo effectually working by him.

Ver. 14. 15. [f] *For I am a debtor*, &c. ὅτω.] Here it is obſervable, that our tranſlators begin the 14th verſe with *For*, though there is nothing that anſwers to it in the Greek. I would render the words thus: *I am a debtor to the Greek*, and the *Barbarian, to the wiſe, and the unwiſe*, viz. ὅτω, or ὅτω καὶ, *and therefore, as much as in me lies, I am ready to preach the goſpel to you alſo that are in Rome.* For though ὅτω and ὅτως, when joined with ὡς, ſignify generally *ſo*; yet when they are put abſolutely, and eſpecially when they begin a ſentence, they ſignify *idcirco, itaque*, and anſwer to *Al Chen*, in the Hebrew: So Rev. 3. 16. ὅτως ὅτι χλιαρὸς εἶ, *wherefore becauſe thou art lukewarm*; upon which place the critics note, that ὅτως *hic non eſt ſimilitudinis, ſed ratiocinativum, valetque Al Chen, igitur:* So Rom. 6. 11. *Knowing that Jeſus Chriſt, being raiſed from the dead, dieth no more;* ὅτω καὶ ὑμεῖς λογίζεσθε, *therefore alſo reckon ye yourſelves dead unto ſin*, 1 Cor. 15. 44. 45. ὅτω καὶ γέγραπται, *and therefore it is written;* ſo Luke 24. 26. *ſo it is written*, καὶ ὅτως, *and therefore Chriſt ought to ſuffer;* and John 4. 6. *Jeſus then being weary with his journey*, ἐκαθέζετο ὅτως, *ſat therefore upon the well.*

Ver. 15. [g] Ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι, *to preach the goſpel to you at Rome.*] St Paul here ſeems plainly to challenge Rome as part of his province, as being *the apoſtle of the Gentiles.* So again, chap. 11. 13. *I ſpeak to you, Gentiles, in as much as I am the apoſtle of the Gentiles, I magnify my office;* and chap. 15. 15. *I have written the more boldly to you in part*, i. e. as to the Gentile part among you, *as putting you in remembrance of the grace given to me of God*, ver. 16. *that I ſhould be the miniſter of Jeſus Chriſt to the Gentiles;* and ſo on

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to ver. 3. And here, *I purpoſed to come to you Gentiles, for I am a debtor,* &c. When therefore the ancients tell us, that St Peter was biſhop of Rome, as well as St Paul, this can be only true of Peter as to the Jewiſh converts there, whilſt St Paul was the apoſtle and biſhop of the Gentiles at Rome, according to the agreement made between them, that *Paul and Barnabas ſhould go unto the Gentiles, St Peter and John to the circumciſion,* Gal. 2. 9. And ſo the biſhop of Rome, if he will be St Peter's ſucceſſor, muſt only preach to the Jews, or be the biſhop of the circumciſion. Moreover, it ſeems highly probable that St Peter was not yet come to Rome, much leſs had ſettled his ſee there; for if ſo, why ſhould St Paul be ſo deſirous, ſo often purpoſing to come to them, *that he might impart ſome ſpiritual gift to them, to the end they might be eſtabliſhed,* unleſs St Peter were either inſufficient for, or very negligent in that work? See the preface to this epiſtle.

Ver. 17. [k] Δικαιοσύνη Θεοῦ, *the righteouſneſs of God.*] This phraſe, in St Paul's ſtyle, doth always ſignify *the righteouſneſs of faith in Chriſt Jeſus* dying, or ſhedding his blood for us. So chap. 3. 20. 21. *The righteouſneſs of God without the law is manifeſt, to wit, the righteouſneſs of God through faith in Jeſus Chriſt.* The ſame apoſtle having declared, that the *Gentiles, who followed not after righteouſneſs, had attained to righteouſneſs, even the righteouſneſs of faith;* but Iſrael not believing, *had not attained to the law of righteouſneſs,* Rom. 9. 30. 31. He proves the ſecond aſſertion thus: *For they being ignorant of the righteouſneſs of God, and ſeeking to eſtabliſh their own righteouſneſs, (which is of the law), have not ſubmitted* τῇ δικαιοσύνῃ τοῦ Θεοῦ, *to the righteouſneſs of God;* i. e. to the righteouſneſs of faith in Chriſt, to which the Gentiles had ſubmitted, chap. 10. 3. *For Chriſt is the end of the law for righteouſneſs,* i. e. for juſtification through faith in Chriſt, ver. 10. See the note on 2 Cor. 5. 21. *The righteouſneſs of God* is therefore manifeſtly taken for goſpel-righteouſneſs, as Mr Clerk notes on Rom. 3. *p.* 263. But when he adds, *that is, for ſanctity of life conſequent upon repentance,* he is miſerably out; for this righteouſneſs conſiſts not in our ſanctification, but in our juſtification, or abſolution from our ſins paſt, through faith in the blood of Chriſt, ſhed for the remiſſion of ſins.

Ibid. [l] Ἐκ πίστεως εἰς πίστιν, *from,* i. e. *by faith to faith.*] Ἐκ being here put for διὰ, as in this very verſe, *The juſt ſhall live* ἐκ πίστεως, *by his faith.* So chap. 3. 20. *It is one God who will juſtify the circumciſion* ἐκ πίστεως, *through faith, and the uncircumciſion* διὰ πίστεως, *by* the ſame *faith.* So ἡ ἐκ πίστεως δικαιοσύνη is *the righteouſneſs that is by faith,* chap. 9. 30. and 10. 6. δικαιοσύνη ἡ τῆ πίστει, and διὰ πίστεως τοῦ Χριστοῦ, *the righteouſneſs by faith in Chriſt.* Vain therefore is the deſcant of Mr Le Clerk upon theſe words, *That from the faith whereby the Jews believed the prophets, and the Gentiles their anceſtors, they might proceed to another faith:* for if he means they ſhould proceed from the one faith to the other, this is true of the Jews, who were to add to their faith in God, and in his prophets, faith in our Lord Jeſus Chriſt, John 14. 4. But it is falſe as to the Gentiles, who were to renounce and turn from the faith of their anceſtors, that they might believe in Chriſt. If he means by *proceeding from faith to faith,* renouncing the one to embrace the other, this is true of the Gentiles, but falſe when applied to the Jews, who were not to renounce their faith in the prophets, but by virtue of it to embrace this righteouſneſs of God, *teſtified by the law and the prophets.* The ſenſe of theſe words ſeems plainly to be this: *The righteouſneſs of God, which is by faith, is revealed in the goſpel to beget faith in men.*

Ibid. [k] Ὁ δίκαιος ἐκ πίστεως ζήσεται, *the juſt ſhall live by his faith.*] In God's promiſes; whence it appears, that faith doth not include obedience, but only a firm belief of God's promiſes obliging to obedience. Hence the apoſtle argues from this very place, Gal. 3. 10. 11. that *the law is not of faith,* becauſe it ſaith, *The man that doth theſe things ſhall live in them,* making obedience the condition of juſtification by the law.

Ver. 18. [l] Ὀργὴ Θεοῦ, *the wrath of God.*] This was before more expreſsly revealed againſt the unrighteouſneſs of the Jews, God, in the mean time, ſo far *winking* at the unrighteouſneſs of the Gentiles, as to make no expreſs denunciation of his wrath againſt them; but now *he calls all men every where to repent* of their unrighteouſneſs, *becauſe he hath appointed a day in which he will judge the world in righteouſneſs,* Acts. 17. 30. 31.

Ibid. [m] Ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, *againſt all ungodlineſs and unrighteouſneſs of men.*] The ungodlineſs of men ſignifies their impiety in robbing God of his honour, and giving it to graven images, or to them which *by nature were no gods,* and ſo being ungrateful to him who was the author of all their bleſſings, ver. 11.—26. Their unrighteouſneſs is their injuſtice to one another, from ver. 26.—30. And they are ſaid *to retain the truth in unrighteouſneſs,* by acting contrary to the notions of it they had, or might have learned from the law of nature, and by ſuppreſſing or corrupting the dictates of their natural conſcience. So of the builders of the tower of Babel, (*a*) Philo ſaith, That *it ſufficed*

(*a*) *De confuſ. ling. p.* 267. F.

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them not, τὰ πρὸς τὰς ὁμοφύλους συγχεῖν δίκαια, *to confound the laws of juſtice among men, but alſo they invaded heaven,* ἀδικίαν μὲν σπείροντες, ἀσέβειαν δὲ θερίσοντες, *ſowing unrighteouſneſs, and reaping ungodlineſs.*

Ver. 20. [n] Ἀπὸ τῆς κτίσεως κόσμου, *from the creation of the world.*] This phraſe ſeems not to ſignify the means by which they came to the knowledge of God, for that is afterwards expreſſed in theſe words, ποιήμασι νοούμενα, *being made known by his works;* but rather to import, that, from the beginning of the world, the Heathens had this means of knowing the true God from the works of the creation; ſo ἀπ' ἀρχῆς κόσμου is *from the beginning of the world,* Matth. 24. 41. ἀπὸ καταβολῆς κόσμου, *from the foundation of the world,* Matth. 13. 35. Luke 11. 50. Heb. 4. 3. and 9. 26. Strange is the conceit of a learned perſon, who interprets theſe, and all the following words of this chapter, of the Gnoſtics; for who ever heard that the Gnoſtics *changed the glory of the incorruptible God into an image made like to birds, and four-footed beaſts, and creeping things?* Who of the ancients ever ſaid, *Their women changed the natural uſe of the body for that which is againſt nature?* or, How is it poſſible that the apoſtle ſhould here accuſe them of all this idolatry and image-worſhip, and yet in the next chapter ſay of the ſame Gnoſtics, according to the interpretation of the ſame perſon, *Thou that abhorreſt idols, doſt thou commit ſacrilege?* ver. 22. Doubtleſs the apoſtle ſpeaks here of that knowledge of God, which, by the light of nature, was in the heart of the Gentiles, and ſo was manifeſt in, and to them, even from the time of the creation of the world, by his works, becauſe *the heavens declare the glory of God, and the firmament ſheweth his handy-work,* Pſal. 19. 1.; and therefore doth not here ſay, that his mercy, and grace, and love to mankind, but that his *eternal power and Godhead* was ſhewed by theſe works; which yet in reaſon he ſhould have mentioned here, as he doth elſewhere, had he ſpoken of the diſcoveries God made of himſelf by the goſpel-revelation.

Ver. 23. [o] Τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ, *the glory of the incorruptible God.*] The deſcription of God in the New Teſtament is this, that *he dwelleth in light inacceſſible,* 1 Tim. 1. 16.; that he *is light,* 1 John 1. 5. 6. And thus he always exhibited himſelf to men in a mighty ſplendor of flame and light, as a viſible token of his ſpecial and majeſtic preſence. Thus he appeared to the Antediluvians, to Adam, ſaith the learned Biſhop of Ely on Gen. 2. 15. and 3. 8.; and to Cain and Abel, when they brought their offerings to the Lord, *i. e.* to the place where his *Schechinah* or glorious preſence uſed to appear; for God *had reſpect to Abel and his offering,* i. e. ſaith Theodotius's tranſlation, ἐπέχρισεν, *he ſet it on fire by a ſtream of light,* or flame from the *Schechinah,* which then uſually appeared at the place of worſhip: Why elſe doth Cain complain thus, *From thy face ſhall I be hid?* Or why is he ſaid *to go out from the preſence of the Lord?* Gen. 4. 4. 14. So, after the flood, we may preſume he appeared to Noah offering burnt-offerings to him; for God accepting his oblation, as he did that of Abel's, it is reaſonable to conceive that he gave the like token of that acceptance. So he appeared to Abraham, when he ſaid unto him, *Get thee out of thine own country,* in a lamp of fire conſuming his ſacrifices, Gen. 15. 17. When St Stephen ſaith, ὁ Θεὸς τῆς δόξης, *the God of glory appeared to our father Abraham,* Acts 7. 2. In this viſible majeſty God appeared to him again, chap. 17. 1. for in the concluſion of that chapter it is ſaid, *God went up from Abraham;* i. e. *the glory of the Lord aſcended,* ſaith the Chaldee paraphraſe, and B. Uziel. So he appeared to Moſes in the buſh, Exod. 3. 2.; ſo to the people on mount Sinai, Exod. 24. 16. 17. where τὸ εἶδος τῆς δόξης τοῦ Κυρίου ὡσεὶ πῦρ, *the ſight of the glory of the Lord was like fire.* This viſible appearance of God in light is above thirty times in the Old Teſtament ſtyled *the glory of the Lord:* ſee note on Philip. 2. 8. and on Heb. 1. 3. And this *Schechinah* was not only given to the Jews after the law, but to the Gentiles before the law, as a preſervative from idolatry, or to inſtruct them to make no other reſemblance of him, or ſymbol of his preſence, beſides that which he from the beginning had choſen to appear in: but this, ſaith the apoſtle, *they changed into the ſimilitude of men, and birds,* &c. And of the Jews making the *golden calf,* God ſays, *they changed* δόξαν αὐτῶν, *their glory into the ſimilitude of a calf,* Pſal. 106. 20. And of the ſame Jews departing from God to idols, it is ſaid, *My people* ἠλλάξατο τὴν δόξαν αὐτοῦ, *hath changed its glory for that which cannot profit them,* Jer. 2. 11.

Ver. 25. [p] Ἐλάτρευσαν τῇ κτίσει, *they ſerved the creature.*] In the 23d verſe they are charged only with falſe repreſentations of God, in this alſo with a falſe object of their worſhip, by giving the divine honour to a creature.

Ver 28. [q] Εἰς ἀδόκιμον νοῦν, *to a reprobate mind.*] To a mind that could not be approved of by God or men, to do τὰ μὴ καθήκοντα, things not agreeable to nature, or to reaſon.

Ibid. [r] Παρέδωκεν αὐτοὺς ὁ Θεὸς, *God gave them up to a reprobate mind.*] Ver. 24. *God gave them up in the luſtings of their hearts to uncleanneſs.* Ver. 26. *God gave them up to diſhonourable affections.*] Here the fathers carefully inform us, that theſe phraſes cannot be ſo underſtood as to lay upon them of whom St Paul ſpeaks, a neceſſity of being thus unclean and unnatural in their affections, or thus perverſe

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in their minds; *for then* (*b*), ſay they, *this would not be their fault, nor would it be blame-worthy in them to do all theſe things.*

2*dly*, They poſitively tell us, that the apoſtle here puts the phraſe, (*c*) *He gave them up*, for *he permitted them to be given up.*

3*dly*, That this was done, 1. (*d*) By leaving them naked and deſtitute of his former providence and care of them; not giving them any warning of his diſpleaſure againſt them for theſe things by his prophets, as he did to the old world, and Nineveh, or by his judgments, in order to their reformation. 2. By giving them up to (*e*) Satan, that unclean ſpirit, who will not fail, when he hath permiſſion, to provoke them to ſuch uncleanneſs, and who is that *god of the world who blinds mens eyes, that they ſhould not ſee the truth*, 2 Cor. 4. 4. So the Lord moved David to ſay, *Go number Iſrael and Judah*, 2 Sam. 24. 1. *i. e.* Satan provoked him to do it, 1 Chron. 21. 1. And thus, ſay they, a phyſician gives up his patient to do what he will, when he finds he will not follow his preſcriptions. *Laſtly*, They obſerve, that they were thus deſerted and given up by God, as the juſt puniſhment of their iniquities committed againſt the law of nature, which they had received, becauſe they held *the truth* revealed *in unrighteouſneſs*, ver. 18.; becauſe *when they knew God, they did not glorify him as God, nor were they thankful*, ver. 21.; and becauſe, *knowing that they who did theſe things were worthy of death, they not only did the ſame, but had pleaſure in them that did them;* and ſo indeed (*f*) they were delivered up to do theſe things by their own wickedneſs, ver. 24. 26. Whence the ſame apoſtle ſaith, ἑαυτοὺς παρέδωκαν, *they gave themſelves up to all laſciviouſneſs*, Eph. 4. 19.

Thus, on the contrary, we ſay, Such a man's money deſtroyed him, when it was not the money, but his intemperate and evil uſe of it that did ſo. And ſuch a man's flatterers corrupted him, when it was his hearkening to them, and being perſuaded by them, which did it; whereas he had it in his power not to hearken to them. And in this permiſſive ſenſe the word παρέδωκεν, *he gave them up*, is uſed almoſt an hundred times in the Old Teſtament, when God is ſaid *to give men up into the hands of their enemies, to give them up to the ſword.* Thus the three children παρέδωκαν, *gave up their bodies to be burned*, Dan. 3. 20. Thus David prays he may *not be given up into the hand of his oppreſſors*, i. e. that God would not leave him to their power, Pſal. 119. 121. And the ſon of Syrach, That God would *not give him up to a proud look*, Ecclus 23. 4. And ſo God gave his people up *to their own hearts luſts*, i. e. *he let them follow their own inventions*, Pſal. 81. 12. And this is further evident from ver. 32. where they are ſaid to have done all theſe things againſt their knowledge of the judgment of God upon ſuch evil-doers.

He that would ſee a larger comment upon verſes 29. 30. 31. let him conſult the learned Grotius. I ſhall only obſerve from the Greek commentators, 1. That from theſe words, *being filled with all unrighteouſneſs*, it ſeemeth reaſonable to interpret almoſt all that follows, as ſome ſpecies of unrighteouſneſs or injuſtice. 2. That πονηρία ſignifies that wickedneſs which cauſes men to do miſchief againſt their neighbour by treachery; κακία, to do it out of malice; κακοήθεια, to accuſtom themſelves to do ſo. 3. That ψιθυρισταὶ are they that whiſper things to the damage of others when they are preſent; καταλάλοι, they that openly deſame them being abſent. 4. Ὑπερηφάνια, is that pride which puffs us up on the account of the things which we do enjoy; ἀλαζονία, that boaſting we make of things which we have not.

Ver. 32. Ἄξιοι θανάτου, *worthy of death.*] That murder, adultery, and unnatural luſts, deſerved death, they knew, not only by the light of nature, and of conſcience, but by their own laws, condemning them who did them to death. That all theſe ſins being ſpecies of injuſtice, condemned by the law of nature, rendered them obnoxious to the diſpleaſure of that God who is the governor of the world, and the avenger of all unrighteouſneſs; and ſo obnoxious to death for violating the laws he had given them to govern themſelves by, they might know by the light of nature.

(*b*) *Non enim vi res agitur, neque neceſſitate in alteram partem animæ declinatur, alioquin nec culpa ejus, nec virtus poſſet aſcribi, nec boni electio, præmium, nec declinatio mali, ſupplicium mereretur; ſed ſervatur ei in omnibus libertas arbitrii, ut in quodcunque voluerit, ipſa declinet.* Origen in locum.

(*c*) Παρέδωκεν ἀντὶ τοῦ συνεχώρησεν. Theodoret. Ἀντὶ τοῦ ἐάσεν, Chryſoſtom. Theophylact.

(*d*) Τὰς οἰκείας προμηθείας ἐγύμνωσεν. Theod. Ὅσα αὐτὸς παρεδὼς ἄπαγε! ἀλλ' αὐτὸς μὲν αὐτῶν ἐμέλησεν ὡς ἀναξίων ὄντων κηδεμονίας. Photius. Τὴν τοῦ Θεοῦ καθάλειψιν, παρεῖδόσιν ὀνομάζει. Theoph.

(*e*) Λοιπὸν δὲ λαβὼν αὐτὸς ὁ Σατανᾶς παρέδωκεν ὡς ἃ παρέδωκεν. Phot. Τῇ γὰρ ἀποστροφῇ τοῦ Θεοῦ ὑπολύεται τῆς ἀδίκου πρὸς τῶν δαιμόνων, τοῦτο δὲ παράδοσιν ἔθος καλεῖν τὴν γραφήν. Oecum.

(*f*) Τὸ δὲ παρέδωκεν αὐτοὺς ὁ Θεὸς, τυθῆσιν ἡ ὡς θεὸν πλημμέλεια καὶ παροινία, ἡ οἰκεία αὐτῶν πρᾶξις, ἡ ἐνόντως πόρνης αὐτὴ παρέδωκεν αὐτοὺς εἰς τὰ τῆς ἀτιμίας πάθη, καὶ ἐπὶ τοῦ ἑκόντος γὰρ ἰδιάζειν λέγων ὅτι ἀπώλεσεν αὐτὸν τὸ ἀργύριον καίτοι ὃ ἀργύριον ἀπώλυτιν, ἀλλ' ἡ ἀσωλος αὐτῷ καὶ ἐπὶ κακῷ χρῆσις, καὶ διέφθειρεν αὐτὸν τῶν πολλῶν τὸ πλῆθος, καίτοι ἐκ ἐκείνου διεφθάρησαν, ἀλλὰ τὸ προσίχειν, καὶ πιθῆσαι τούτοις, ὅπερ ἐστὶν ἐν τῇ γνώμῃ ἡμῶν τὸ πιθῆσαι ἢ μή. Photius.

Ibid.

Ibid. Hence of their *Tartarus*, which they held to be *carcer pœnarum infernarum*, (*g*) Tertullian ſpeaks thus: *Illuc abſtrudi ſolent impii quoque in parentes, et in ſorores inceſti, et maritarum adulteri, et virginum raptores, et puerorum contaminatores, et qui ſæviunt, et qui furantur, et qui occidunt, et qui decipiunt*; and to this agrees the deſcription of their puniſhments in (*h*) Virgil.

Hic, quibus inviſi fratres, dum vita manebat,
Pulſatuſve parens et fraus innexa clienti;
Aut qui divitiis ſoli incubuere repertis,
Nec partem poſuere ſuis, quæ maxima turba eſt;
Quique ob adulterium cæſi, quique arma ſecuti
Impia, nec veriti dominorum fallere dextras;
Incluſi pœnam expectant, &c.
Vendidit hic auro patriam, dominumque potentem
Impoſuit, fixit leges pretio, atque refixit.
Hic thalamum invaſit natæ, vetitoſque hymenæos,
Auſi omnes immane nefas.

CHAP. II.

Verſe 1. THerefore (*ſince God hath ſhewed his diſpleaſure thus againſt the Gentiles for ſinning againſt the law of nature*) thou art inexcuſable, O [a] (*Jewiſh*) man, whoever thou art that judgeſt (*ſo ſeverely of them*): for wherein thou judgeſt another, thou condemneſt thyſelf; for [b] thou that judgeſt, doſt the ſame things, (*offending as much againſt the law of Moſes, as they have done againſt the law of nature.*)

2. But (*whatſoever thou mayſt think*) [c] we are ſure that the judgment of God is according to truth, againſt them which commit ſuch things, (*it being equitable that he ſhould, and certain that he will, deal with men according to his word.*)

3. And (*then*) thinkeſt thou this, O man, who judgeſt them who do ſuch things (*againſt the law of nature*), and doſt the ſame (*againſt the law of Moſes*), that thou ſhalt eſcape the judgment of God, (*which they have ſo ſeverely felt?*)

4. Or deſpiſeſt thou the riches of his goodneſs (*to thee above them, in giving the law, covenant, and promiſes to thee, chap.* 9. 4.), and (*his*) forbearance and long-ſuffering (*exerciſed hitherto to thee, who haſt long deſerved his wrath, chap.* 9. 22.); not knowing (*or diſcerning*) that the goodneſs of God (*naturally*) leadeth thee to repentance, (*and is a powerful motive to engage thee to it? 2 Pet.* 3. 9. 15.)

5. But after the hardneſs and impenitency of thy heart (*which will not ſuffer thee to repent and believe the goſpel*), treaſureſt (*yet*) up (*more*) wrath againſt the day of wrath, and revelation of the righteous judgment of God, (*Rom.* 9. 22. 1 *Theſſ.* 2. 16. & 5. 9.);

Ibid. Mr L. here reads ἐκ γινόσκων ὅτι, and renders the words thus, *who knowing the judgment of God, knew not, that they who did theſe things were worthy of death*; but this reading cannot ſtand; for what righteous judgment of God could they know to be due to them who did theſe things, who knew not that they were worthy of death, and *to whom ſin*, ſaith he, *could not be imputed without a poſitive law*, which we know the Gentiles had not? See the reading of the text largely confirmed, *Examen Millii in locum.*

Ibid. [d] Συνευδοκεῖτε τοῖς πράσσουσι, *have pleaſure in them that do them*] This, ſay the Greek commentators, is much worſe than the bare doing of them: for a man may do them through the power of temptation, and by conſideration, may afterwards become ſenſible of his folly, and repent of it: but when he is arrived at the height of wickedneſs, that he not only approves, but delights in ſeeing the like things done by others, he demoſtrates ſuch a ſtrong affection to them as is incurable.

6. Who will render to every man (*Jew and Gentile*) according to his deeds.

7. To them, who [a] by patient continuance in well-doing, ſeek for glory, and honour, and immortality; eternal life:

8. But to them who are contentious (*againſt*) and [b] obey not the truth (*of the goſpel, as generally you Jews do not*), [c] but obey unrighteouſneſs (*or falſehood*); indignation and wrath;

9. Tribulation and anguiſh (*I ſay*) ſhall be upon every ſoul of man that worketh evil, upon the Jew firſt, (*as being under greater light, and as having the goſpel firſt preached to them, Acts* 13. 46. *and to whom Chriſt was firſt, and in perſon ſent, Acts* 3. 26.), and alſo upon the Gentile; (*for though God winked at the times of their former ignorance, Acts* 17. 30. *yet now he hath revealed his wrath from heaven againſt all unrighteouſneſs, chap.* 1. 17. *they muſt expect his juſt diſpleaſure who turn not from it to the way of truth, as the goſpel is called, 2 Pet.* 2. 2.)

10. But glory, honour, and peace ſhall be to every man that worketh good, to the Jew firſt, (*as being the church of God, to whom the promiſes of the Meſſiah chiefly did belong, Rom.* 9. 4.), and alſo the (*believing*) Gentile, (*they being by faith Abraham's ſeed, and heirs according to the promiſe, Gal.* 3. 29.)

11. (*I ſay to the Gentile alſo*), for there is [d] no reſpect of perſons with God.

12. (*Tribulation and anguiſh, I ſay, ſhall be on every ſoul that worketh evil, whether Jew or Gentile*), for [e] as many as have ſinned without the (*written*) law, (*which is the caſe of the Gentiles*), ſhall alſo

(*g*) *Apol. c.* 11. (*h*) Æn. 6. à verſu 608. ad 622.

periſh

periſh without (*that*) law, (*being condemned by the law written in their hearts*): and as many as have ſinned in (*or under*) the law, (*which is the caſe of the Jews*), ſhall be judged (*and condemned for their evil deeds*) by the law.

13. For (*know this, O thou Jew, that*) [l] not the hearers (*only*) of the law are (*upon that account*) juſt before God, but the doers of it (*only*) ſhall be juſtified, (i. e. *accepted of God, as acting ſuitably to their profeſſion*).

14. (*And ſay not, that the Gentiles therefore cannot be juſtified, or accepted with God, becauſe they having not the law, cannot be doers of it*); for [k] when the Gentiles who have not the law (*of Moſes*), do by nature the things contained in the (*moral*) law; they having not the (*written*) law, are a law (*a rule of living*) to themſelves:

15. (*Doing thoſe things*) which ſhew the work of the law written in their hearts, their conſciences alſo bearing witneſs (*to it*), and their thoughts mean while (*or their reaſonings within themſelves*) accuſing, or elſe excuſing one another; (*and ſo the uncircumciſion keeping the righteouſneſs of the law, and fulfilling the law, ſhall be by God accounted for circumciſion, and be as acceptable to him as the circumciſion, ver.* 26. 27.)

16. (*And theſe rewards and puniſhments will be diſtributed to Jew and Gentile*) in the day when God ſhall judge the ſecrets of mens (*hearts*) by Jeſus Chriſt, according to my goſpel, (*or as my goſpel teſtifies he will; for the Heathens are not to be judged according to the tenor of the goſpel, but according to the light of nature, ver.* 12.)

17 Behold (*thou who glorieſt in this, that*) [l] thou art called a Jew, (*one of that nation which God hath known above all the families of the earth, Amos* 3. 2. *to whom pertaineth the adoption, and the covenants, Rom.* 9. 4.) and reſteſt in (*the outward performances of*) the law, and makeſt thy boaſt of God, (*as the author and patron of thy religion, and thy God in covenant*);

18. And (*that thou*) knoweſt his will, and approveſt the things that are moſt excellent, being inſtructed out of the law (*concerning them*);

19. And art confident that thou thyſelf art (*able to be*) a guide [m] to the blind (*Gentile*), a light of them (*that ſit*) in darkneſs;

20. An inſtructor of [n] the fooliſh, a teacher of babes, which haſt the form of knowledge, and of truth in the law, (i. e. *a ſcheme or draught of the affirmative precepts of the law, which inſtruct thee what to do, and of the negative precepts, which teach thee what to leave undone.*)

21. Thou therefore [o] which teacheſt another, (i. e. *who undertakeſt to be a guide unto, and teacher of the Gentile*), teacheſt thou not thyſelf (*to practiſe thine own leſſons?*) thou that preacheſt (*or proclaimeſt*) a man ſhould not ſteal, doſt thou ſteal? (*and ſo condemneſt thyſelf out of thine own mouth.*)

22. Thou that ſayſt a man [p] ſhould not commit adultery, doſt thou commit adultery? [q] thou that abhorreſt idols, doſt thou commit ſacrilege? (*robbing God of his honour another way.*)

23. Thou that makeſt thy boaſt of (*thy ſkill in*) the law, through breaking the law (*in thoſe inſtances which the conſcience of the very Heathen doth condemn*), diſhonoureſt thou (*the name of*) God (*among the Gentiles?*)

24. For [r] the name of God is blaſphemed among the Gentiles, through you (*Jews, pretending to be ſo dear to God, and ſo great favourites of heaven, and yet living ſo licentiouſly as you do, and ſo it hath happened to you according*) as it is written (*of you, Iſ.* 52. 5. *Ezek.* 36. 23.)

25. (*This violation of the law cuts off the benefit of your circumciſion.*) For circumciſion verily profiteth, if thou keepeſt the law, (*as circumciſion obligeth thee to do, Gal.* 5. 2.): but if thou art (*ſtill*) a breaker of the law, thy circumciſion is made (*of no more advantage to free thee from God's condemnation than*) uncircumciſion [s].

26. (Therefore (*on the other ſide*) if the uncircumciſion (i. e. *the Gentile, though uncircumciſed*) [t] keep the righteouſneſs of the law, ſhall not his uncircumciſion be accounted for circumciſion? (i. e. *ſhall he not be as acceptable to God as if he had been circumciſed?*)

27. And ſhall not (*the*) [u] uncircumciſion which is by nature, (i. e. *the Gentile, who continues uncircumciſed as he was by nature*), if it fulfil the law, judge (*and condemn*) thee, who by the letter (i. e. *having the letter of the law*) doſt tranſgreſs the law?

28. For he is not (*in God's account*) a Jew, (i. e. *one beloved of him*), who is one (*only*) outwardly, (*by profeſſion*); neither is that (*valued by him as true*) circumciſion, which is outward in the fleſh (*only*.)

29. But he is a Jew (*in God's eſteem*), who is one inwardly, (*by the purification of his heart from inward filth, and evil diſpoſitions and affections*); and (*the*) circumciſion (*valued by him*) is that of the heart, in the ſpirit, (*wrought in us by the Spirit*), and not in (*or by*) the letter, whoſe praiſe is not of men, (*who are not able to diſcern it*), but of God, (*who is the ſearcher of the heart.*)

ANNOTATIONS on Chap. II.

THe apoſtle had, in the former chapter, laid down this as the foundation of his diſcourſe, That *the goſpel of Chriſt was the power of God to the ſalvation both of Jew and Gentile*, ver. 16. and that there only was revealed that righteouſneſs of God through faith, by which alone life and ſalvation was to be obtained. He had alſo ſhewed the neceſſity of this faith, becauſe *the wrath of God was revealed from heaven againſt all unrighteouſneſs of men, who held the truth in unrighteouſneſs;* and that this the Gentiles had done, by acting againſt the light of nature; and that God had been angry with, and puniſhed them for it, he had ſhewn from ver. 19. to the end of that chapter.

Theſe Gentiles were by the Jews reputed as unclean, great ſinners, and ſo incapable of ſalvation; and their great quarrel againſt the goſpel was this, that it admitted ſuch men to the favour of God without circumciſion and obedience to the law of Moſes. To thoſe Jews the apoſtle in this chapter directeth his diſcourſe, proving here, that they who lived under the law wanted this juſtification as much as others, being alſo great ſinners; and in the following chapters, that neither they nor the Gentiles could obtain this juſtification by the law. See ver. 13. and 17.

Ver. 1. [b] Τὰ γὰρ αὐτὰ πράσσεις, *for thou doſt the ſame things.*] If to any one it ſeem ſtrange that the apoſtle ſhould pronounce the Jews guilty of the ſame ſins of which he had accuſed the Gentiles, chap. 1. let him conſider what their own *(i)* Joſephus hath recorded of them, and he will ceaſe to wonder. For, firſt, he aſſures us, there "was not "a nation under heaven more wicked than they "were. What, *ſaith he*, have you done of all the "good things required by our Lawgiver? what "have ye not done of all thoſe things which he "pronounced accurſed? So that, *(k)* had the Romans delayed to come againſt theſe execrable "perſons, I believe, *ſaith he*, either the earth "would have ſwallowed up, or a deluge would have "ſwept away their city, or fire from heaven would "have conſumed it, as it did Sodom; for it brought "forth a generation of men far more wicked than "they who ſuffered ſuch things." There is not a ſin mentioned, chap. 1. of which he doth not in that hiſtory accuſe them, not excepting that of unnatural luſts: for of their zealots he ſaith, "*(l)* It "was ſport to them to force women; they freely "gave up themſelves to the paſſions of women, "exerciſing and requiring unnatural luſts, and filling the whole city with impurities." And again, "They committed all kinds of wickedneſs, omitting "none which ever came to the memory of man, "eſteeming the worſt of evils to be good, and finding that reward of their iniquity which was meet, "and a judgment worthy of God."

Ver. 2. [c] *But we are ſure*, Οἴδαμεν δὲ, or, *and we know.*

Ver. 7. [a] Καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *by patient continuance in well-doing.*] This good work being put in the ſingular number, ſeems to intimate ſome work eminently ſo. Now, when the Jews asked our Saviour, *What ſhall we do that we may work the works of God?* his anſwer was, *This is the work of God, that ye believe on him whom he hath ſent*, John 6. 28. 29. The preaching of this faith is ſtyled emphatically *the work*, Acts 5. 31. and 13. 2. and 14. 26. and 15. 38.; and ſometimes *the work of Chriſt*, Philip. 2. 30.; *the work of the Lord*, 1 Cor. 16. 10. The faith wrought by it is ἔργον πίστεως, *the work of faith*, 2 Theſſ. 1. 2. And he that begets it in us, is ſaid to begin in us ἔργον ἀγαθὸν, *the good work*, Philip. 1. 6. And in this ſenſe it accords well with the ſcope of the apoſtle, whether it be joined with the word *patience*, or with the following words; for the apoſtle had ſaid in the former chapter, that *the goſpel of Chriſt was the power of God through faith to ſalvation to every one that believeth, to the Jew firſt, and alſo to the Gentile*, Rom. 1. 16. This he here proſecutes, ſaying, That *to them who by patience in the faith of Chriſt, ſeek the glory, honour, and immortality* promiſed in the goſpel, God will give *eternal life.*

Ibid. Ἀφθαρσίαν, *incorruption.*] This, ſaith Theophylact, refers to the body, and by uſing this word

(*i*) Καθίκαστον μὲν ὑπ' ἐκπλῆναι τὴν παρανομίαν αὐτῶν ἀδύνατον, συνελόντα δ' εἰπεῖν μήτι πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτι γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν. De Bel. Jud. l. 6. c. 27. p. 933. Ὑμῖν δὲ τί τῶν ἐυλογουμένων ὑπὸ τοῦ νομοθέτου πέπρακται; τί δὲ τῶν ὑπ' ἐκείνου κατηραμένων παραλέλειπται; c. 26. p. 930. C.

(*k*) Οἶμαι Ῥωμαίων βραδυνόντων ἐπὶ τοὺς ἀλιτηρίους, ἢ καλυπτῆναι ἂν ὑπὸ χάσματος, ἢ κατακλυσθῆναι τὴν πόλιν ἢ τοὺς τοὺς Σοδομίτας μιαλαφοῦν πυρούνης, πολὺ γὰρ τῶν ταῦτα παθόντων ἤνεγκε γενεὰν ἀθεωτέραν. De Bello Jud. l. 6. c. 37.

(*l*) Γυναικῶν ὕβρεις ἐπαίσχυλοι, καὶ μιᾶς ἡδονῆς ἐπιθυμεῖν τὸν κόρον ὑ μόνον δὲ κόσμου, ἀλλὰ καὶ πάθη γυναικῶν ἐμιμοῦντο, καὶ δὲ ὑπερβολὴν ἀσελγείας ἀθμίτους ἡδονὰς ἐπενόησαν. l. 5. c. 34. p. 897. Πᾶν γὰρ κακίας ἔργον ἐξεμιμήσαντο μηδ' ὕτι πρότερον προυπαρχθὲν, ἢ μνήμη παραδίδωκεν, αὐτοὶ παραλιπόντες ἀζηλώτον, τὰ μέγιστα κακῶν ἀγαθὰ νομίζοντες, τοιγαροῦν τὸ προσῆκον ἕκαστοι τὸ τέλος ὑρκαστε, τῷ Θεῷ τὴν ἀξίαν ἐπὶ πᾶσιν αὐτοῖς τιμωρίαν βραδύσαντος. l. 7. c. 30. p. 986. E.

τὰς

τὰς πρὸς ἀναστάσεως ἀνοίγει θύρας, *he openeth the gates of the reſurrection.*

Ver. 8. ᵉ Καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, *and obey not the truth.*] The goſpel being ſtyled *the truth of God*, Rom. 3. 7. and 15. 8.; *the word of truth*, Eph. 1. 3. Col. 1. 5. 2 Tim. 2. 15. James 1. 18.; the knowledge of it being ἐπίγνωσις ἀληθείας, *the knowledge of the truth*, 1 Tim. 2. 4. and 4. 3. 2 Tim. 2. 25. Titus 1. 1. Heb. 10. 26.; the belief of it being πίστις ἀληθείας, *the belief of the truth*, 2 Theſſ. 2. 13.; obedience to it being *obedience to the truth*, Gal. 1. 3. and 5. 7.; walking according to it, being *walking according to the truth*, 1 John 2. 4. and 3. 3.; the goſpel itſelf being emphatically ſtyled *the truth*, Eph. 4. 21. 2 John ver. 2. 3. 3 John ver. 12.; to know it, being *to know the truth*, 1 John 2. 21.; to profeſs it, to *be of the truth*, 1 John 3. 19.; to reject it, *not to believe the truth*, 2 Theſſ. 2. 12.; to err from it, *to err from the truth*, Titus 1. 14. James 5. 19.: I ſay, this being ſo, οἱ ἐξ ἐριθείας, *they that are contentious* here, *and obey not the truth*, may be, firſt, the unbelieving Jews, or falſe apoſtles, coming from them, who *preached Chriſt* ἐξ ἐριθείας, *out of contention* againſt Paul, Philip. 1. 16. And, ſecondly, the Gentiles, which ſpake againſt the truth, and rejected it; and both theſe obeyed, and gave up themſelves to falſehood: the Gentiles, by *changing the truth of God into a lie*, chap. 1. 25. the Jews, by adhering to their *vain traditions*, which made void the commands of God, and owning them as derived from Moſes, when they were only the *doctrines of men.*

Ibid. ᶠ Πειθομένοις δὲ τῇ ἀδικίᾳ, *but obey unrighteouſneſs.*] Here Chryſoſtom notes that the apoſtle doth not ſay, βιαζομένοις, τυραννημένοις, *who are forced to, but who obey unrighteouſneſs*, ἵνα μάθῃς ὅτι προαιρέσεως τὸ πᾶσμα, ὃκ ἀνάγκης τὸ ἔγκλημα, ὅθεν κὰ ἀσύγγνωστον, *that thou mayſt learn, that they offend of choice, and not of neceſſity, and therefore are unworthy of pardon.*

Ver. 11. ᵍ Οὐ προσωπολημψία, *no reſpect of perſons.*] *i. e.* He is not one who will connive at men doing wickedly, becauſe they are Jews, whilſt he puniſheth the like wickedneſs in the Gentiles; or afford juſtification and ſalvation to the Jew believing, and working that which is good, and not to the believing and obedient Gentile, Rom. 3. 29. 30.

Ver. 12. ʰ Ἀνόμως ἀπολοῦνται καὶ ἀνόμως κριθήσονται, *As many as have ſinned without law, ſhall alſo periſh without law; and as many as have ſinned in the law, ſhall be judged by the law.*] Here (*m*) Mr Dodwell ſays, "That ſome advantage may be taken from "the words ἀπολοῦνται, and κριθήσονται, that which is "called periſhing in the caſe of the Gentiles, and "ſo may be underſtood as well of ceaſing to be, "as of any poſitive inflictions, being oppoſed to "be judged in the latter clauſe relating to the "Jews." But, 1. The word ἀπολλύω, *to periſh*, is often uſed in the New Teſtament, and eſpecially in the epiſtles of thoſe Chriſtians, who, by his own hypotheſis, are to periſh, by being ſubject to eternal puniſhments, as in thoſe words, μὴ ἀπόλλυε, *deſtroy not with thy meat thy brother for whom Chriſt died*, Rom. 14. 15. and in 1 Cor. 8. 11. κὰ ἀπολεῖται, *and ſo ſhall thy brother periſh for whom Chriſt died;* ſo alſo 2 Cor. 15. 4. 5. 2 Theſſ. 2. 10. 2 Pet. 3. 9.: yea, this criticiſm would exempt not only Judas the traitor, *that* υἱὸς ἀπωλείας, *ſon of perdition*, John 17. 12. but even the very devils, from this future puniſhment; for their queſtion is, ἦλθες ἀπολέσαι ἡμᾶς; *Art thou come to deſtroy us before the time?* Mark 4. 34. It is uſed in the goſpels of Chriſt's little ones in thoſe words, *It is not the will of my Father* ἵνα ἀπόληται, *that one of theſe little ones ſhould periſh*, Matth. 5. 29. 18. 14.; of loſing the ſoul by denying Chriſt, Matth. 10. 39. 16. 25. And, laſtly, it is uſed of the deſtruction of ſoul and body in hell, Matth. 10. 28. 2. Κριθήσονται here applied to the Jews, ſignifies καταδικασθήσονται, *they ſhall be condemned*, as appears from the oppoſition it bears to δικαιωθήσονται, *they ſhall be juſtified*, ver. 13. And this it ſtill doth, and muſt do, when it relates to the judgment paſſed upon the wicked at that day; ſo John 3. 18. 12. 48. 16. 11. 2 Theſſ. 2. 12. Heb. 13. 4. And this being introduced as a proof, that in that day there ſhall be *tribulation and anguiſh upon every ſoul that worketh evil, whether he be Jew or Gentile;* and that becauſe *God is no reſpecter of perſons*; ſhews that both Jew and Gentile working evil muſt fall under that tribulation and anguiſh. And the reaſon of the variation of the words may be probably this, that the Gentile being condemned by *the law written in his own heart*, and ſo being as it were a confeſſed criminal, there needs nothing more than to ſentence him to the perdition which his ſin deſerves; whereas the Jew being to be ſentenced by a *written law*, which he may think he has not violated, ſo as to deſerve condemnation, he muſt be judged and condemned by the ſentence which the law hath pronounced againſt him.

Ver. 13. ⁱ Οὐ οἱ ἀκροαταὶ τῷ νόμῳ, *not the hearers of the law.*] The Jewiſh religion was very much corrupted at our Saviour's coming, ſo that they thought it ſufficient to obtain God's favour, and to ſecure them from his judgments, 1. That they were of *the ſeed of Abraham;* and hence the Baptiſt ſpeaks thus to them, *Bring forth fruits meet for repentance, and* (think it not ſufficient to) *ſay within yourſelves, We have Abraham for our father*, Matth. 3. 8. 9. The Chaldee paraphraſts do often mention their expectation of being preſerved for the merits or

(*m*) *p.* 141.

good works of their forefathers Abraham, Iſaac, and Jacob; and their writers add, that (*n*) *hell-fire hath no power over the ſinners of Iſrael, becauſe Ab aham and Iſaac deſcend thither to fetch them thence.* 2. They held that circumciſion was of ſufficient virtue to render them accepted of God, and to preſerve them from eternal ruin; for they teach (*o*), that *no circumciſed perſon goes to hell*, God having promiſed to deliver them from it *for the merit of circumciſion*; and having told Abraham, that *when his children fell into tranſgreſſion, and did wicked works, he would remember the odour of their foreſkins, and would be ſatisfied with their piety.* And, 3. they taught, That (*p*) *all Iſraelites had a portion in the world to come*; and that notwithſtanding their ſins, yea, though they were condemned here for their wickedneſs: this is the firſt ſentence in the *Capitula Patrum*: whereas, of all the Gentiles, without exception, they pronounce that (*q*) *they are fewel for hell-fire.* 4. They teach, that to be employed in hearing and ſtudying the law was a thing ſufficient to make them acceptable with God. To this St James ſeems to refer in theſe words, *And be ye doers of the word, and not hearers only, deceiving your own ſouls*, Ja. 1. 22. Now, moſt of theſe vain opinions the apoſtle in this chapter, and throughout this epiſtle, labours to confute: the firſt here, ver. 9. the ſecond, ver. 25. the third from ver. 2. to 9. and the fourth in this verſe.

Ver. 14. Ὅταν γὰρ ἔθνη, *for when the Gentiles.*] Moſt interpreters underſtand this of the believing Gentiles, *the righteouſneſs of the law being fulfilled in them* only *who walk not after the fleſh, but after the ſpirit*, Rom. 8. 4.; and he being only the *inward Jew, who hath the circumciſion of the heart in the ſpirit*, ver. 29. But all the ancient commentators interpret theſe laſt ſix verſes, not indeed of the idolatrous Gentiles, but of ſuch Gentiles as lived before the law, as Melchiſedec and Job; or were worſhippers of the true God, as Cornelius; or repented, as the Ninevites. Theſe examples, ſaith Chryſoſtom, he ſets before the Jews, as being ſuch as they could not contradict. And in his comment on the 15th verſe, he makes this inference from the words, (*r*) *By theſe things he ſhews that God made man ſufficient of himſelf to chuſe virtue and avoid vice*; adding, that this was neceſſary to be ſaid to ſtop the mouths of them who inquired, πῦ τὸν ἔμπροσθεν χρόνον τὰ τῆς τοσαύτης προνοίας ἦν; *where were the footſteps of ſuch a providence in former times?* This the apoſtle ſeems plainly to inſinuate, by arguing that God did, and will accept the Gentile, living according to the *law written in his heart*, and therefore owning him as the true God, and honouring or *glorifying him as that God*, who made the heaven and the earth, becauſe he is *no reſpecter of perſons*. This ſeems the obvious meaning of thoſe words of St Peter, in the caſe of Cornelius and all his friends, *Of a truth I perceive that God is no reſpecter of perſons*, (*i. e.* he affects them not barely becauſe they are circumciſed, or of ſuch a nation), *but in every nation he that feareth him, and worketh righteouſneſs, is acceptable to him*, Acts 20. 34. 35. ſuppoſing that there might be ſuch in every nation. And the argument of Origen ſeems here conſiderable; that "(*ſ*) if God condemned the Gentiles "becauſe they held the truth in unrighteouſneſs, "and when they knew God, did not glorify him as "God, neither were thankful; it ſeems reaſonable "to conceive, that had they done what they culpably neglected, and might have done, *i. e.* had "they glorified him as God, and been thankful, "they would have done what had been acceptable "to God, and fit to be rewarded by his goodneſs:" *i. e.* Had they held the truth in righteouſneſs, and abſtained from thoſe actions for which their conſcience did accuſe them, and for which *they knew they were worthy of death*, as they who were inexcuſable for not doing of them, might have done, they would have eſcaped the *wrath of God revealed from heaven againſt all unrighteouſneſs*. But then theſe things may here be offered to conſideration.

1. That this acceptance may not reach ſo far as to put them under the ſame privileges and favours with his church and people; but if they live in ſuch times and places where an exacter knowledge of his will might be obtained, it may induce his providence to find out means of imparting that alſo to them, as in the caſe of Cornelius and his friends, who was told things *by which he and his houſe ſhould be ſaved*, Acts 11. 14.

2. That though God may and will reward ſuch honeſt Heathens, becauſe otherwiſe they could have no encouragement to own, or ſerve him as their God, ſince *he that cometh to God*, ſaith the apoſtle,

(*n*) *Pocock. Miſcell. p.* 172. 227. (*o*) *Pug. fid. part.* 3. *diſc.* 3. *c.* 16. *ſect.* 36. 37.
(*p*) *See Smith's Jewiſh notion of legal right, c.* 3. (*q*) *Pirk. Eliez. p.* 69. *ſect.* 4.
(*r*) Διὰ τούτων ἐδείξε πάλιν ὅτι αὐτάρκη τὸν ἄνθρωπον ἐποίησεν ὁ Θεὸς πρὸς τὴν τῆς ἀρετῆς αἵρεσιν, καὶ τὴν τῆς κακίας φυγήν.
(*ſ*) *Si enim videtur apoſtolus condemnare Gentiles, ex eo quod naturali intelligentia cum cognoviſſent Deum non ſicut Deum magnificaverunt, quando non putamus quod etiam collaudare eos poſſit et debeat, ſi qui in his cognoſcentes Deum, ſicut Deum magnificent, dubitari igitur non puto, quin is qui pro malo opere condemnari meruiſſet, idem, ſi operatur bonum, remuneratione boni operis dignus haberetur.*

muſt

muſt believe that he is a rewarder of them that diligently ſeek him, Heb. 11. 6.; yet is he not obliged to give them the glorious reward which he hath promiſed to the Chriſtian; for this not being due to their works, they could not from the light of nature be aſſured of it: and it being ſo peculiarly aſſigned to faith in Chriſt, both affirmatively and negatively, when the apoſtle ſaith, *God hath given us eternal life, and that life is in his Son; He that hath the Son hath life, and he that hath not the Son hath not life; This is life eternal, that they know thee the only true God, and Jeſus Chriſt whom thou haſt ſent; This is the true God and eternal life*, 1 John 5. 11. 12. 13. 20. John 17. 3. ſee John 1. 4. and 13. 16. 36. and 5. 24. and 6. 27.; it cannot well be ſaid to belong to any other; and therefore (*t*) Origen freely grants this, and yet thinks ſuch perſons may not be utterly deprived of a reward; eſpecially it ſeems not equitable that they ſhould be deprived of all reward, purely for want of an impoſſible condition; *i. e.* becauſe they believed not in him of whom they had not, and very often could not have heard. It may be added,

3. That if any of them did arrive at ſuch a ſtate, as made them indeed to *fear God, and work righteouſneſs*, they did this not merely by the ſtrength of natural light; for though ſome of them ſeem to ſay, that (*u*) *nature*, or philoſophy, *was a ſufficient guide to virtue*, yet that they meant not this excluſively of the divine aſſiſtance, which they ſaw neceſſary to preſerve them againſt the infirmities of human nature, (*x*) their own words do fully teſtify. And if God owned any of them as truly righteous, it was by virtue of their faith in God; *i. e.* that faith by which they believed *he was a rewarder of them that diligently ſeek him*; which being as to kind the ſame with that which the apoſtle ſo highly commends, Heb. 11. even *the expectation of things hoped for, the evidence of things not ſeen*, when it produced in them a ſincere endeavour to ſerve and pleaſe him, according to the light of nature, and cleave to their duty, though they might ſuffer for it in this world, might be imputed unto them for righteouſneſs. I conclude theſe conjectures with Origen on the ſame place, *Sed tamen in arbitrio legentis eſt probare quæ dicta ſunt, vel non.*

Ver. 17. ι Σὺ Ἰουδαῖος ἐπονομάζῃ, *thou art called a Jew.*] The apoſtle doth not here begin to ſpeak to the Jew, but to prove farther, and illuſtrate what he ſaid before, as is evident from the words ἰδὲ σὺ, *behold thou* (to whom I ſpeak) *art called a Jew*; he therefore may be ſuppoſed to ſpeak this farther, to convince him, that he, doing the ſame things, ſhall not eſcape the judgment of God; and that the hearing of the law he doth not practiſe, will be ſo far from juſtifying him before God, that it will add to his condemnation.

Ibid. Ἐπὶ, *ſi* δὲ, as Dr Mills reads: ſee *Examen Millii* here.

Ver. 19. κ Τυφλῶν, *of the blind.*] The *blind*, and *them that ſit in darkneſs*, is a periphraſis of the Gentiles. See Iſ. 9. 1. and 42. 6. 7. and 49. 9. Luke 1. 79. Eph. 5. 8.

Ver. 20. λ Ἀφρόνων, *of the fooliſh.*] The *fooliſh* and the *babes* ſeem to be here the proſelytes to the Jewiſh law, whom they accounted as *infants new born.*

Ver. 21. μ Ὁ οὖν διδάσκων ἕτερον, *thou that teacheſt another.*] This verſe may be illuſtrated out of the Jewiſh writings; for they ſay, that "(*y*) he who "teacheth others what he doth not himſelf, is like "a blind man who hath a candle in his hand to "give light to others, whilſt he himſelf doth walk "in darkneſs." So appoſite is the firſt queſtion to convince thoſe Jews, who pretended to be guides and lights to the blind Gentiles, that they themſelves were blind. And again, "How can a wiſe man "ſay in the congregation, Thou ſhalt not ſteal, "when he ſteals?" Whence it appears, that in their own account this was ſufficient to cut off their pretence to wiſdom.

Ver. 22. ν Ὁ λέγων μὴ μοιχεύειν, *thou that ſayeſt a man ſhould not commit adultery*, &c.] Of all theſe things the Jewiſh doctors were notoriouſly guilty, and of moſt of them they were accuſed by our Lord; as *v. g.* firſt, that *they ſaid, and did not*; that *they laid heavy burdens upon others, which they would not touch with their own fingers*, Matth. 23. 3. 4.; that they made his Father's houſe *a den of thieves*, Matth. 21. 13. John 2. 16.; that they were guilty of adultery by unjuſt divorces, Matth. 19. 9. And their polygamy was ſo ſhameful, that they would proclaim in any place where they came, *Quænam erit mihi uxor in diem* (*z*)? *Who will be my wife*

(*t*) *Licet alienus a vita videatur æterna, qui non credit Chriſto, videtur quod per hæc quæ dicuntur ab apoſtolo bonorum operum gloriam, et honorem, et pacem perdere penitus non poſſit.*

(*u*) *Nec eſt quiſquam gentis ullius qui ducem naturam nactus ad virtutem venire non poſſit.* Cic. de leg. l. 1. n. 3.

(*x*) *Multos et noſtra civitas et Græcia tulit, ſingulares viros, quorum neminem, niſi juvante Deo, talem fuiſſe credendum eſt——Nemo igitur vir magnus ſine aliquo afflatu divino unquam fuit.* Cic. de nat. Deor. l. 2. n. 124. 725.

Αἱ δὲ ἄριστοι ψυχῆς φύσεις ἀμφισβήσιμοι ἐν μέρει τὸν ἄκρως ἀρίστης, πρὸς τὴν ἰσχάτην μοχθηρίαν καθεστηκυίαν, δὴν δὲ ξυναγωνιστῆ Θεῷ, ἢ συλλήπτορος. Max. Tyr. Diſſert. 22. p. 218.

(*y*) *Sepher Hamaaloth, p.* 87. (*z*) *Lightf. in Matth.* 19. 3.

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for this day, or while I ſtay in this place? And ſurely ſuch a wife was little better than a whore. Hence (*a*) Juſtin Martyr tells the Jews, that wherever they travelled or came, they did, with the permiſſion of their Rabbins, ὀνόμαζι γάμε γυναῖκας ἄγεσθαι, *take women, and uſe them as their wives, under pretence of marriage.* And the theft and merchandiſe of which they are accuſed, Matth. 21. and John 2. being about holy things, may be well alſo ſtyled ſacrilege; though of this they being accuſed in the times of the prophet Malachi, doubtleſs they were more guilty of it in theſe worſt of times. Accordingly (*b*) Joſephus doth pronounce them guilty, not only of "theft, treachery, adultery, ſacrilege, "but of rapines and murders, and new ways of "wickedneſs invented by them, of all which the "temple was made the receptacle." Add to this, that the ſame Joſephus informs us, that not long after the writing of this epiſtle, the ſervants of the high prieſts, τὰς τῶν ἱερέων δικάτας ἁλαμβανον βιαζόμενοι, "took away by violence the tithes of the prieſts, "ſo that many of them periſhed for want of food." *Antiq. l.* 20. *c.* 8. *p.* 698. E.

Note alſo from theſe words, *thou that abhorreſt idols*, the miſtake of thoſe who think the Gnoſtics are here referred to; they being ſo far from abhorring idols, that (*c*) Irenæus informs us, "they had "their images, they worſhipped idols without fear, "and went firſt to the feaſts celebrated in the idol-"temple." Origen (*d*) alſo aſſures us, that he, *viz.* Simon Magus, taught his diſciples to "count ido-"latry as a thing indifferent."

Ver. 22. [1] *Thou that abhorreſt idols, doſt thou commit ſacrilege?*] Robbing that God of his honour this way, who hath required thee *to honour him with thy ſubſtance, and the firſt fruits of thy increaſe*, Prov. 3. 9. Mal. 3. 8. 9. Ecclus 35. 8. as the idolater doth by giving his honour to an idol. And of this ſin they being accuſed by God himſelf, declaring, by his prophet Malachi, that *they had robbed him in tithes and offerings*; doubtleſs they were more guilty of it in theſe worſt times of the Jewiſh nation.

Ver. 24. [2] Βλασφημεῖται ἐν τοῖς ἔθνεσιν, *is blaſphemed among the Gentiles.*] Of this (*e*) Joſephus doth frequently accuſe them, ſaying, "What wickedneſs "do you conceal or hide, which is not known "to your enemies? You triumph in your wicked-"neſs, ſtrive daily who ſhall be moſt vile, making "a ſhew of your wickedneſs as if it were virtue." And thinkeſt thou this, O man, that thou ſhalt eſcape the judgment of God, who puniſheth the Gentiles, when thou art as guilty as they, of acting againſt thy conſcience, and doing that for which thine own mouth condemns thee, or which is as bad as that which thou condemneſt in them, and which doth alſo cauſe them to *blaſpheme that holy name by which thou art called?* Surely after theſe things ſo ſcandalouſly done, it will be of no advantage to thee that thou art called *a Jew*, or haſt received the ſign of circumciſion.

Ver. 25. [r] Having thus proved that the ſins of the Jews muſt render them obnoxious to the divine wrath, as well as thoſe of the Gentiles, he proceeds to prove what he ſaid, ver. 7. and 10. that the righteouſneſs of the circumciſed Gentile muſt alſo render him acceptable to God, and rewardable by him, as well as the righteouſneſs of the Jew.

Ver. 26. [s] Τὰ δικαιώματα τῦ νόμε, *the righteouſneſſes or ordinances of the law.*] The word δικαιώματα is uſed ſometimes for the divine judgments, which being always done in equity, and according to the deſerts of men, are fitly called δικαιώματα, or *righteous judgments*, chap. 1. 32. Rev. 15. 4.; and ſometimes it relates to the ceremonial inſtitutions which God thought fit for a ſeaſon to preſcribe to the Jews, and then it ſeems beſt to be rendered *ordinances*, as Heb. 9. 1. 10.; and ſometimes to the moral precepts of the law, as when the apoſtle ſaith, τὸ δικαίωμα τῦ νόμε, *the righteouſneſs of the law is fulfilled in us, who walk not after the fleſh, but after the ſpirit*; which ſeems to be the ſenſe of the phraſe here.

Ver. 27. [t] Ἡ ἐκ φύσεως ἀκροβυστία, *the uncircumciſion which is by nature.*] Moſt interpreters think that the apoſtle ſpeaks in theſe two verſes of the believing Gentile, and only doth deſign to prove againſt the Jew, that his want of circumciſion, if he be a doer of righteouſneſs, will not hinder his acceptance with God, 1 Cor. 7. 19. Gal. 5. 6. and 6. 15. and that becauſe this righteouſneſs of the law is ſaid

(*a*) *Dial. cum Tryph. p.* 363. D. 371. A.

(*b*) Τὰ μὲν ἁρπάλια μὴν τῶν ἁμαρτημάτων ἀδοξήκαλι, κλοπὰς λέγω, καὶ ἁνδραπ, καὶ μοιχείας, ἁρπαγὰς δ' ἐριζάλι, καὶ φόνοις καὶ ξένας καινοτομίαις ἁκμὰς ὁδὲ, ἐκδοχεῖον δὲ πάντων τὸ ἱερὸν γέγονε. De Bell. Jud. l. 6. c. 26.

(*c*) Ἐπὶ πᾶσιν ἐορτάσιμον τῶν ἐθνῶν τέρψιν εἰς τιμὴν τῶν ἐιδώλων γενομένην πρᾶτοι συνίστασιν. L. 1. p. 26. D. —— *Imagines quidem depictas, quaſdem autem et de reliqua materia fabricatas habent, et has coronant, et proponunt eas cum imaginibus mundi philoſophorum, videlicet cum imagine Pythagoræ, Platonis, et Ariſtotelis, et reliquorum, et reliquam obſervationem circa eas ut Gentes faciunt.* L. 1. c. 24. Vide Euſeb. Hiſt. Eccleſ. l. 2. c. 13.

(*d*) Ἐκδιαφορεῖν πρὸς τὴν ἰδωλολατρείαν. Contra Celſum, l. 6. p. 282.

(*e*) Τί δὲ συγᾶται παρ' ὑμῖν ἢ τί κρυπλεται, τί δὲ ἀχὶ καὶ τοῖς ἐχθροῖς φανερὸν γέγονε; πομπεύετε γὰρ παρανομίαις καθ' ἡμέραν ἐρίζετε τὶς χείρων γένηλαι, τῆς ἀδικίας ὥσπερ ἀρετῆς ἐπιδείξει ποιύμενοι. De Bell. Jud. l. 6. p. 931. B. C.

to be *fulfilled by them who walk according to the ſpirit*, chap. 8. 4. *i. e.* by them *who are in Chriſt Jeſus*, v. 1.; but Grotius and Oecumenius ſeem to interpret this of the Heathens, ſuch as the centurions in the goſpel were, becauſe the condemnation of the Jew ſeems to ariſe from this, that he who had the letter of the law did not that which they who were without it did.

CHAP. III.

Verſe 1. (*BUT you will ſay, If the uncircumciſed perſon, keeping the righteouſneſs of the law, is to be reckoned as circumciſed, chap.* 2. 26. *and if the inward circumciſion be that alone which is acceptable to God, ver.* 28. 29.) what advantage then hath the Jew (*above the Gentile?*) or what profit is there of (*the*) circumciſion (*above uncircumciſion*)?

2. (*I anſwer*), Much every way, (*chap.* 9. 4. *but*) chiefly, becauſe that unto them were committed the oracles of God, (*in which the covenants and promiſes made to them, and chiefly that of the Meſſiah, and of juſtification by faith in him, were contained.*)

3. (*Which oracles muſt be made good, notwithſtanding their infidelity*); for what if ſome of them (*to whom theſe oracles and the promiſe of a Meſſiah, or a ſeed in whom the nations of the earth ſhall be bleſſed, were committed*) did not believe (*in the promiſed ſeed*), ſhall their unbelief make the faith (*or fidelity*) of God (*in making this promiſe to Abraham*) of none effect?

4. God forbid (*that ſuch a thought ſhould enter into our hearts*): yea, (Gr. *but, on the contrary*), let God be (*acknowledged*) true, (*and faithful to his word*), but every man a liar; (i. e. *though all men ſhould prove liars*); as it is written, (*Pſal.* 51. 4.), [a] That thou mayſt be juſtified in thy ſayings, (*or mayſt appear juſt and faithful in performing them*), and clear when [b] thou art judged, (i. e. *when thou judgeſt and contendeſt with men.*)

5. But if our unrighteouſneſs commends (*illuſtrates and eſtabliſhes*) [c] the righteouſneſs of God, (*that way of juſtification by faith which he alone approves of*), [d] what ſhall we ſay? Is God unrighteous who taketh vengeance (*on the Jew and Gentile for theſe ſins, which thus commend his righteouſneſs, and ſhew the wiſdom and grace of God in admitting this way of our juſtification?*) [e] I ſpeak as a man, (i. e. *as an Heathen or unbeliever would be apt to conclude from our doctrine of juſtification by faith:*)

6. (*For*) God forbid (*that I ſhould have a thought that God can be unrighteous*); for how then ſhall God judge the world (*for their unrighteouſneſs?*)

7. (*Speak, I ſay their ſenſe*), for (*ſay they*) if the truth of God hath more abounded to his glory [f] through my lie, (*if the truth of his promiſe to juſtify the Gentile through faith in Chriſt, hath appeared more illuſtriouſly to the glory of his grace, through my idolatry, and changing his truth into a lie*), why am I alſo judged as a ſinner, (*as well as the Jew?*)

8. And (*why will it*) not rather (*follow*, ὅτι ποιήσωμεν) that we ſhould do evil that good may come, (*or that God may be glorified?*) as we be ſlanderouſly reported, and as ſome affirm, that (*in effect*) we ſay, (*by aſſerting the doctrine of juſtification by faith, which yet we are ſo far from ſaying, that we declare them who do ſo, men*) [g] whoſe damnation is juſt.

9. What then, (*or wherefore?*) are we better than they? (*Do we Jews excel the Gentiles?*) [h] No, in no wiſe, (ου πάντως, *not altogether, as to the benefit mentioned, ver.* 2. *but not as to juſtification*): for we have before proved (*touching*) both Jews (*chap.* 2.) and Gentiles (*chap.* 1.), that they are all under ſin, (*and ſo all ſtand in need of juſtification by faith.*)

10. (*The Jews, I ſay, as well as the Gentiles*), [i] as it is written (*of them*), There is none righteous, no, not one.

11. There is none that underſtandeth, there is none that ſeeketh after God;

12. They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one.

13. Their throat is an open ſepulchre, with their tongues have they uſed deceit, the poiſon of aſps is under their lips; (*they are men*)

14. Whoſe mouth is full of curſing and bitterneſs.

15. Their feet are ſwift to ſhed blood.

16. Deſtruction and miſery are in their way:

17. And the way of peace have they not known.

18. There is no fear of God before their eyes.

19. (*Which words of the pſalmiſt may juſtly be applied to them*); for we know that what things ſoever the law ſaith, (*not applying the words to any others*), it ſaith to them that are under the law: that (*not only the mouths of the Gentiles, but*) every mouth may be ſtopped, and all the world may (*ſee they are*) become guilty before God.

20. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: for by the law is the [k] knowledge of (*that*) ſin (*which rendereth us obnoxious to condemnation.*)

21. But now (*in the diſpenſation of the goſpel*) the righteouſneſs of God without (*performing the works of*) the law is manifeſted (*to the world*), being witneſſed (i. e. *atteſted to*) by the law, (*giving us the knowledge of ſin, ver.* 20.), and by the prophets,

phets, (*declaring, that the juſt man ſhall live by faith.*)

22. Even the righteouſneſs of God which is by faith in Jeſus Chriſt unto all, and upon all that believe; for (*as to the way of juſtification*) there is no difference (*betwixt Jew and Gentile*):

23. For all have ſinned, and (*ſo*) come ſhort of (*attaining*) [a] the glory of God, (*without a free act of juſtification by grace*);

24. Being juſtified (i. e. *abſolved from the guilt and condemnation due to us for our paſt ſins*) freely by his grace, [n] through the redemption that is in Jeſus Chriſt:

25. Whom God hath ſet forth (*or propoſed*) to be [o] a propitiation (*a propitiatory or mercy-ſeat*) through faith in his blood, to declare his righteouſneſs (i. e. *the way of juſtification by faith, which God alone admits of*), [p] for the remiſſion of ſins that are paſt, through the forbearance of God, (*not imputing their treſpaſſes to them who believe in him, 2 Cor. 5. 19.*);

26. (*I ſay, God hath now propoſed him as our propitiatory*), [r] to declare at this time his righteouſneſs, (*or the way of juſtification he allows of*): that he (*by juſtifying us only through the redemption that is in Chriſt Jeſus*) might (*appear to*) be [s] juſt (*in requiring this ſatisfaction for our ſins*), and (*yet*) the juſtifier of them that believe in Jeſus.

27. (*And if this be the only way of juſtification, or being righteous before God*), where is (*there any ground of*) boaſting then? It is excluded. By what law? (*that*) of works? Nay, (*for he that is juſtified by works hath whereof to boaſt, ἔχει καύχημα, chap. 4. 2.*), but by the law of faith (*only.*)

28. Therefore we conclude, that a man is juſtified by [t] faith (*alone*), without (*reſpect to*) the deeds of the law (*given to the Jews. For*)

29. Is he the God of the Jews only? is he not alſo of the Gentiles, (*which have not the law? Hath he vouchſafed to them no means of juſtification or acceptance with him?*) Yes, (*doubtleſs he is the God*) of the Gentiles alſo.

30. Seeing it is one God who will juſtify [u] the circumciſion by faith, and (*the*) uncircumciſion through (*the ſame*) faith.

31. Do we then make void the law through (*this*) faith? (*do we contradict it, or ſay, it is an uſeleſs thing, or againſt the promiſes? Gal. 3. 19. 21.*) God forbid (*that this ſhould be affirmed by us*); nay, we eſtabliſh the law, (*by declaring, that it gives the knowledge of ſin, ver. 20. gives witneſs to this way of juſtification, ver. 21. and ſo ſhews the neceſſity of faith, and ſo is our ſchoolmaſter to bring us to Chriſt, who is the end of the law, Rom. 10. 4. Gal. 3. 24.*)

ANNOTATIONS on Chap. III.

Verſe 4. [a] Ὅπως ἂν δικαιωθῇς, *that thou mayſt be juſtified.*] Theſe words are a confeſſion of King David, that how ſeverely ſoever God ſhould deal with him for his ſin, he could not accuſe him of too much rigor, but muſt juſtify him in his proceedings, and clear him from all imputations of injuſtice; and ſo they cannot be here brought to prove, as Eſthius imagines, that, notwithſtanding our ſins, God will be faithful to his promiſes; but to ſhew, that, though God ſhould reject the Jews for their infidelity, they would have no reaſon to complain of his ſeverity, or charge him with injuſtice or unfaithfulneſs on that account, they having forfeited their right to be the ſeed of Abraham, *the father of the faithful*, by their infidelity, and the Gentiles, by imitating his faith, being now become his children. Note alſo, that the Hebrew TIZCHE, which we render *pure* or *clean*, Pſal. 51. 4. is well rendered by the Septuagint νικήσῃς, *might overcome*; it bearing oft that ſenſe in the Syriac, and among the Rabbins, as Buxtorf proves in his Lexicon, *p.* 668.

Ibid. [b] Ἐν τῷ κρίνεσθαί σε, Heb. בשפטך, *when thou judgeſt*,] or contendeſt with any man, or entereſt into judgment with him, or indicteſt, or accuſeſt him of ſin; ſo the word is very often uſed in the Old and New Teſtament: ſo Job 13. 19. Τίς ἐστὶ ὁ κρινόμενός μοι; *Who is he that will contend with me?* Eccl. 6. 10. Οὐ δυνήσεται κριθῆναι, *He cannot contend with one who is ſtronger than himſelf.* Iſ. 43. 26. *Put me in remembrance, καὶ κριθῶμεν, and let us plead together.* Iſ. 66. 16. Ἐν τῷ πυρὶ κριθήσεται ὁ κύριος, *By fire will the Lord plead with all fleſh.* Matth. 5. 40. Θελοντί σοι κριθῆναι, *To him that will contend with thee.* 1 Cor. 6. 1. Τολμᾷ τὶς κρίνεσθαι; *Dares any one contend before the unjuſt?* See note on 1 Pet. 4. 6.

Ver. 5. [c] Δικαιοσύνην Θεοῦ, *the righteouſneſs of God.*] That this phraſe in the epiſtles doth ſignify always the righteouſneſs of faith, or our juſtification through faith in Chriſt, hath been ſhewed, note on chap. 1. 17. and on 2 Cor. 5. 21.; and this ſeems to eſtabliſh the expoſition given in the paraphraſe.

Ibid. [d] Τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; *What ſhall we ſay? Is God unrighteous who taketh vengeance?*] The apoſtle had laid down the propoſition, which is the foundation of this diſcourſe, and of the whole epiſtle, in theſe words, *The goſpel is the power of God to the ſalvation of every one that believes, Jew or Gentile; for therein is revealed the righteouſneſs of God by faith, to beget faith in both.*

both. The neceſſity of this faith he ſhews, 1. with reſpect to the Gentiles, becauſe they being unrighteous, could not otherwiſe be juſtified before God, or eſcape his wrath, *revealed againſt all unrighteouſneſs*, by any other way than that of faith; and this proof he concludes chap. 1. In the ſecond chapter he ſhews the ſame, touching the Jews, by reaſon of their unrighteouſneſs, and therefore faith here, ver. 9. *We have before proved both Jews and Gentiles to be under ſin.* Now, this moſt plainly ſerves to commend and eſtabliſh this way of righteouſneſs by faith in Chriſt, from the neceſſity of it to the juſtification both of Jew and Gentile. This then muſt be the import of the objection: If the unrighteouſneſs both of Jew and Gentile tends ſo viſibly to illuſtrate and recommend the wiſdom of God, and the grace or favour of God, in appointing this way of juſtification by faith in Chriſt, is it righteous in God to puniſh both Jew and Gentile, as you ſay he did, chap. 1. 24. 26. 32. and will do, chap. 1. 18. chap. 2. 2. 4. 5. 6. 8. 9. for that unrighteouſneſs that tends ſo highly to the glory of the goſpel-grace?

Ibid. [e] Κατ' ἄνθρωπον λέγω, *I ſpeak as a man,*] *i. e.* As a mere natural man, not acquainted with the revealed will of God, or not acted by his Spirit; ſo Chryſoſtom and Oecumenius, *I ſpeak* κατ' ἀνθρώπινον λογισμὸν, *according to human reaſon*; ὁ γὰρ ἐγὼ ταῦτα λέγω, ἀλλὰ τῶν ἄλλων τίθημι λογισμούς, *for it is not I that ſay theſe things, but I propoſe the reaſonings of others.* That this is the conſtant import of the phraſe, ſee note on 1 Cor. 9. 8. and 15. 32.

Ver. 7. [f] Ἐν τῷ ἐμῷ ψεύσματι, *by my lie.*] The idols of the Heathens are called *lying vanities*, Pſal. 31. 7. Jonah 2. 8. *numina falſa*; the makers of them are ſaid to *frame* שֶׁקֶר, *a lie*, Jer. 10. 14. and to have, and frame *a lie* with their right hand, Iſ. 44. 20.; they who worſhip them are ſaid *to turn aſide to lies*, Pſal. 40. 5. and to hearken to *a teacher of lies*, Hab. 2. 18. and to *turn the truth of God into a lie*, Rom. 1. 25. Hence are the Heathens introduced making this confeſſion, *Surely our fathers did inherit lies,* ὡς ψεῦδη ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα, Jer. 16. 19. Now, this argument being that by which the apoſtle in the firſt chapter proves the Gentiles to be ſinners, worthy of condemnation, and ſo incapable of juſtification by any other way than that of faith, this may reaſonably be ſuppoſed to be the thing referred to in this verſe.

Ver. 8. [g] Ὧν τὸ κρίμα ἔνδικόν ἐστι, *whoſe damnation is juſt.*] They by thus objecting againſt that diſpenſation of divine grace and wiſdom, which they ſhould thankfully embrace and accept, and without which they cannot be juſtified, and ſo rejecting it as abſurd in their imaginations, render it juſt that they ſhould ſtill lie under the guilt of ſin, and under the wrath of God for it.

Ver. 9. [h] Οὐ πάντως, *no, in no wiſe.*] That theſe words may be rendered, *not altogether*, as well as οὐ πάντες is rendered *not all*, 2 Theſſ. 3. 2. Heb. 3. 16. we learn from Oecumenius, who paraphraſes them thus, οὐκ ἐκ πάντος τρόπου, *not in every kind (f)*; ſo οὐ πάντως ſignifies, 1 Cor. 5. 10. viz. *I do not altogether forbid you to accompany with fornicators, for then you muſt go out of the world;* and then the context will plainly force this rendering, as being that which anſwers to the following reaſon, the words bearing this ſenſe. We do indeed excel them, in having the promiſe of a Meſſiah, and the ſalvation tendered by him, firſt made to us, chap. 2. 10.; in having the knowledge of the law, ver. 17. and the oracles of God committed to us, chap. 3. 2.; but we do not wholly, or in all things excel them, becauſe not in the matter of juſtification by faith, which Jew and Gentile equally ſtand in need of.

Ver. 10. [i] Καθὼς γέγραπται, *as it is written.*] Theſe words are cited from the 14th pſalm, according to the edition of the Septuagint; but I do not conceive it neceſſary to make good the apoſtle's words, or argument, that they ſhould be ſpoken of the Jews of that age in general, eſpecially ſeeing they are there ſaid to have *devoured God's people*, and to have *ſhamed the counſel of the poor.* It is enough, 1. That they ſhould generally agree to the Jews of the age in which the apoſtle writ, as both the ſcriptures of the New Teſtament, and the writings of Joſephus fully prove they do. And, 2. That the law condemning any for theſe crimes, doth more eſpecially condemn thoſe under the law, who at any time are guilty of crimes thus noted, and condemned by the law. And with this concluſion of the apoſtle the Jews themſelves accord, ſaying, *There is not a man who is not obnoxious to God,* (or might not juſtly be condemned by him), *were it not for his mercy and clemency.* Moreover, it is farther to be noted, that, in the cloſe of this pſalm, there ſeems to be a prayer for the redemption of the Jews by the Meſſiah, in thoſe words. *O that the ſalvation of Iſrael were come out of Zion?* ver. 7.; the deliverer that was to come out of Zion being the Meſſiah, as we learn from Iſaiah, chap. 59. 20. and from this apoſtle, chap. 11. 26. Note, 2*dly*, That, according to the doctrine of the Jews, their Meſſiah was to come in thoſe times when the Jewiſh nation was moſt corrupt, and ſo moſt reſembled the deſcription here alledged. See the note on Philip. 3. 1.

Ver. 20. [k] Ἐπίγνωσις ἁμαρτίας, *the knowledge of ſin.*] This knowledge of ſin being chiefly by the moral

(f) *Cart. Melliſ. p.* 3012.

law, chap. 7. 7. ſhews, that the apoſtle excludes as well that as the ceremonial from juſtification; and evident it is, that the antitheſis runs all along, not between moral and ceremonial works, but between works in general and faith, ver. 20. 22.; the law of works and faith, ver. 27. chap. 4. 2. 6. and 9. 32. and 10. 5. 6.

Ver. 23. [l] Τῆς δόξης τοῦ Θεοῦ, *the glory of God;*] *i. e.* the fruition of God in glory; for *being juſtified by faith, we have peace with God, and rejoice in hope of the glory of God*, Rom. 5. 1. 2.

Ver. 24. [m] Διὰ τῆς ἀπολυτρώσεως, *through the redemption*] purchaſed by the death and blood of Chriſt ſhed for us; we having *redemption through his blood, the remiſſion of ſins*, Eph. 1. 7. Col. 1. 14.

Ver. 25. [n] Τῶν προγεγονότων ἁμαρτημάτων, *of ſins that are paſt:*] for in this only conſiſts our firſt juſtification, which is by faith alone. The remiſſion of our future ſins committed againſt the new covenant, eſtabliſhed in the blood of Jeſus, being to be obtained (if they be wilful ſins, which only violate the covenant of grace) by a ſincere and particular repentance for them, which brings us again under that covenant, and ſo under the promiſe of forgiveneſs through the blood of Jeſus. The ἱλαστήριον or mercy-ſeat was ſo called, becauſe God there ſhewed himſelf propitious, by reaſon of the blood of the ſacrifice ſprinkled before it; the apoſtle therefore, in alluſion to it, ſaith, that God hath ſet forth Chriſt to be his mercy-ſeat, *i. e.* the perſon through whom he will be propitious to us through faith in his blood, ſtyled *the blood of ſprinkling*, Heb. 12. 24. and preſented before him in the heavens.

Ibid. [o] Ἱλαστήριον, *to be a propitiation.*] In the Old Teſtament we find the mercy-ſeat ſtill ſtyled ἱλαστήριον, becauſe it was the place where God promiſed to be propitious to them, and where the high prieſt made an atonement for himſelf, and all the congregation, by ſprinkling the blood of the ſin-offering before the mercy-ſeat. When therefore the apoſtle ſaith, that God hath ſet forth Jeſus Chriſt to be a mercy-ſeat to us through faith in his blood, we have reaſon to believe the blood of Chriſt, as our ſin-offering, doth make atonement for, and render God propitious to us. And as, under the Old Teſtament, they who deſired to have God propitious to them, were to come with the blood of their ſin-offering to the mercy-ſeat; ſo under the goſpel-diſpenſation, they muſt expect to find God propitious to them through the blood of Chriſt their mercy-ſeat, by whom they coming to God, as the Jews did by appearing before his mercy-ſeat, ſhould find him gracious in pardoning their iniquities *through the redemption that is in Jeſus.* Whence I argue againſt the Socinians, for our Lord's ſatisfaction, thus: What is it we do obtain by this redemption? it is, ſaith the apoſtle, *remiſſion of ſins.* What is it that procures this remiſſion? it is the blood of Chriſt, for *we have redemption through his blood, even the remiſſion of ſins*, Eph. 1. 7. Col. 1. 14.; it is the death of Chriſt, Heb. 9. 15. Since then, by the confeſſion of Sclightingius upon the place, our Lord is mentioned here as a *piacular victim*, and ſeeing it is certain thoſe victims ſtill ſuffered in the ſinner's ſtead, and that whenſoever in the Old Teſtament mention is made of the remiſſion of ſins, the blood of theſe ſacrifices was the thing that made atonement for them, remiſſion of ſins was the thing purchaſed by that blood. Have we not reaſon, from what is here ſaid of Chriſt our *piacular victim*, to conceive he ſuffered in our ſtead, and that his blood, ſhed for us, procured the remiſſion of our ſins, as it atoned an offended God for our tranſgreſſions?

Ibid. [p] Εἰς τὸ εἶναι αὐτὸν δίκαιον, *that he might be juſt.*] The Reverend Dr Hammond ſaith, the word δίκαιος is here to be rendered *clement* and *merciful*, and that it is commonly taken in that notion, and ſeldom in that of *vindictive juſtice:* but in oppoſition to this, I aſſert, that the word δίκαιος is uſed about eighty times in the New Teſtament, and not once in that ſenſe of clemency and mercy in which he ſaith it is commonly taken. He himſelf produces but one place, *viz.* Matth. 1. 19. *Joſeph being a juſt man, and not willing to make Mary a public example, was minded to put her away privily:* "Where," ſaith Dr Lightfoot, "men torment the word δίκαιος to "make it ſignify clement and merciful, when it "bears clearly the ordinary ſenſe. Thus, Joſeph "being a juſt man, would not cohabit with an "adultereſs, and yet being not willing to make "her a public example, and no neceſſity," as he there ſhews, "lying upon him ſo to do, he was "minded to put her away privily." 2. It is in the New Teſtament diſtinguiſhed from the good and merciful man; as when Joſeph of Arimathæa is ſtyled ἀγαθὸς καὶ δίκαιος, *a good man and juſt*, Luke 23. 50.; when the law is called δικαία καὶ ἀγαθή, *juſt and good*, Rom. 7. 12.; and when it is ſaid, chap. 5. 7. that *ſcarcely ὑπὲρ δικαίου, for a righteous man will one die, though ὑπὲρ ἀγαθοῦ, for a good man one would even dare to die.* And, 3. when it relates to God, as here, it always ſignifies either the equity and congruity of his dealings, as 2 Theſſ. 1. 5. 6. or his faithfulneſs to his word, 1 John 1. 9. Apoc. 15. 3. or his vindictive juſtice, as Rev. 16. 5. 6. 7. and 19. 2. 2 Tim. 4. 8.

Ibid. [q] Τὴν δικαιοσύνην, *to declare his righteouſneſs.*] This phraſe, *the righteouſneſs of God*, as I have before obſerved, doth always in the epiſtles ſignify our juſtification by faith in Chriſt, as being the only righteouſneſs that God approves of, and is here ſtyled *the righteouſneſs of God through faith*, ver. 22.; and therefore this righteouſneſs cannot be demonſtrated, as ſome conceive, by winking at the ſins committed

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in former ages, Acts 17. 30. but by propoſing, by the goſpel, the way of remitting mens paſt ſins through faith in Chriſt, or his own non-imputation of them.

Ver. 28. [r] πίστει, *by faith.*] Juſtification from our paſt ſins is from faith alone, without reſpect to any of our works, we being *juſtified freely by his grace*, ver. 23. *Not by works of righteouſneſs which we have done, but through his mercy he ſaved us*, Titus 3. 5. *i. e.* he juſtified us by his grace, and ſo put us in the way of ſalvation.

Ver. 30. [s] Note, that ſo the Jews ſay, "If a man "believe not as he ought, circumciſion will not "make him a Jew; but if he believe as he ought, "he is a Jew, though he be not circumciſed." *Nitzachon, ſect.* 7. *ſub.* 21.

CHAP. IV.

Verſe 1. WHat ſhall we ſay then, (Gr. *what therefore do we ſay, as ſome of our nation*), that Abraham our father, [a] as pertaining to the fleſh, hath found? (Gr. *hath found juſtification and acceptance with God, by virtue of his circumciſion in the fleſh?*)

2. (*Surely no*); for if Abraham were juſtified by (*his own*) works, (i. e. *his obedience to God's command to circumciſe himſelf and his whole family*), he hath whereof to glory, (Gr. *ground of boaſting in thoſe works by which he was thus juſtified*); but (*manifeſt it is he had*) not (*whereof to boaſt, or glory*) before God.

3. For what ſaith the ſcripture? (*even this*) [b] Abraham believed God, and it (viz. *that faith*) was counted to him for righteouſneſs.

4. Now, (*or whereas*), to him that worketh, (*and by that obtaineth righteouſneſs*), is the reward reckoned not of grace, but of debt, (*he having performed all that was required, in order to his being righteous before God.*)

5. But to him that worketh not, (i. e. *who hath not any thing on account of which he can be deemed righteous by virtue of his works*), but believeth [c] on him that juſtifieth the ungodly, (*on account of his faith*), his faith is accounted for righteouſneſs.

6. (*And this account of juſtification is*) [d] even (*ſuch*) as David alſo (*the other great perſon to whom God had promiſed a bleſſing to all nations through his ſeed, Iſ.* 11. 10. *Acts* 2. 30. *and* 13. 23.) deſcribeth (*ſpeaking of*) the bleſſedneſs of the man to whom God imputeth righteouſneſs without works,

7. Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered.

8. Bleſſed is the man to whom the Lord will not impute (*the*) ſin (*he hath committed.*)

9. Cometh this bleſſedneſs then (*of righteouſneſs, by not imputing ſin*) upon the circumciſion only, or upon the uncircumciſion alſo? (*This queſtion may be decided by the example of our father Abraham*); for we ſay, that [e] faith was reckoned to Abraham for righteouſneſs.

10. How was it then reckoned (*to him for righteouſneſs? was it*) when he was in circumciſion, or in uncircumciſion? not (*when he was*) in circumciſion, but in uncircumciſion; (*he believing unto righteouſneſs before he was circumciſed, Gen.* 15. 6.)

11. And he received (*afterwards*) the ſign of circumciſion, (*as*) a [f] ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed, (*and ſo of his acceptance with that God, who thus entered into covenant with him, and owned himſelf his God, Gen.* 17. 1.): that he might be the [g] father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed to them alſo, (*which it could not be, were circumciſion the condition of juſtification and acceptance with God*):

12. And (*that he might be*) the father of (*the*) circumciſion alſo, (i. e. *a father*) to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed.

13. (*I ſay, that he might be the father of the uncircumciſed through faith, and of the circumciſion through the like faith, chap.* 3. 30.); for the promiſe (*made to Abraham, Gen.* 12. 3. *or to his ſeed, Gen.* 22. 18.), that [h] he ſhould be the heir of the world, (i. e. *of thoſe bleſſings which ſhould be derived from him to all the families and nations of the earth*), was not (*made*) to Abraham, or to his ſeed, through (*or by virtue of their obedience to*) the law, but through (*and by virtue of*) the righteouſneſs of faith.

14. For if they which are of the law be heirs, (*according to the promiſe made upon that account*), [i] faith is made void, (*as being inſufficient to juſtify without the law*), and the promiſe is made of none effect, (*for then the nations which are not under the law cannot be bleſſed in the ſeed of Abraham.*)

15. Becauſe [k] the law worketh wrath (*by condemning the tranſgreſſor to that death to which without the law he would not be ſubject*): for where no law is, there is no tranſgreſſion, (*and ſo no condemnation for it.*)

16. (*And*) therefore is (*the inheritance, Gal.* 3. 18.) of faith, that it might be by grace; (*which both Jew and Gentile wanted as to juſtification, chap.* 3. 23. 24.); to the end the promiſe (*of it*) might be ſure to all the ſeed (*of Abraham*), not to that only which is of the law, but to that alſo which is of

the faith of Abraham, who is the father of us all,
(i. e. *that it might be made good to the Gentile alſo,*
believing as their father Abraham did.)

17. *(I ſay the father of us all)*, as it is written,
(*Gen.* 17. 5.), I have made thee a [l] father of many
nations; *(which words, though ſpoken then when*
Abraham had no ſeed, yet were they certain), before
(or in reſpect of) him whom he believed, even (*that*)
God [m] who quickeneth the dead, *(and ſo was able to*
quicken his body, now dead, and the deadneſs of Sa-
rah's womb), and [n] calleth thoſe things which be
not (i. e. *the Gentiles, which were not then a people*)
as if they were.

18. Who, I ſay, [o] againſt *(all natural grounds of)*
hope, believed in hope, that he might (Gr. *ſhould)*
become the father of many nations, according to
that which was ſpoken *(to him, Gen.* 15. 5. *as the*
ſtars of heaven), So ſhall thy ſeed be.

19. And being not weak in faith, he conſidered not
his own body now [p] dead, *(or grown already dead)*,
he being about one hundred years old, neither yet the
deadneſs of Sarahs womb, *(with whom it had ceaſed*
to be after the manner of women, Gen. 18. 11.)

20. He [q] ſtaggered not at (Gr. *he doubted not of)*
the promiſe of God through unbelief; but was ſtrong
in faith, giving glory to God, *(by acknowledging his*
power to make it good):

21. And being fully perſuaded, that what he had
promiſed, he was able alſo to perform.

22. And therefore it (viz. *this ſtrong faith*) was
imputed to him for righteouſneſs.

23. [r] Now it was not written (*thus of him*) for
his ſake alone, that it (viz. *his faith*) was imputed
to him *(for righteouſneſs)*;

24. But for (*the benefit of)* us alſo, to whom it
(viz. *the like faith*) ſhall be imputed *(for righteouſ-*
neſs), if we believe on him that raiſed up Jeſus our
Lord from the dead, *(that he can and will raiſe us*
alſo by Jeſus from the dead, and crown us with him);

25. Who was delivered (*to the death*) for our of-
fences, *(to offer up himſelf a piacular victim for*
them), and was raiſed again for our juſtification;
(i. e. *to appear before God with the blood of this vic-*
tim, to make atonement before God for us, and there-
by to procure our juſtification, or our abſolution, from
the guilt of ſin.)

ANNOTATIONS on Chap. IV.

Verſe 1. [a] Κατὰ σάρκα, *according to the fleſh;*] *i. e.* By virtue of his obedience to God's command, in circumciſing the fleſh of his foreſkin. So Iſrael κατὰ σάρκα, *according to the fleſh*, 1 Cor. 10. 18. is, Iſrael according to the circumciſion of the fleſh: to *know Chriſt according to the fleſh*, 2 Cor. 5. 16. is to know him according to his circumciſion, or being of the ſtock of Abraham: to *glory* κατὰ τὴν σάρκα, *according to the fleſh*, 2 Cor. 11. 18. is to glory in being circumciſed. In this the Jews had the greateſt confidence of being acceptable to God, and therefore are repreſented by St Paul as πεποιθότες ἐν σάρκι, *having confidence in the fleſh*, Philip. 3. 3. 4. declaring, that *no circumciſed Jews go to hell*, God having promiſed to deliver them *for the merit of circumciſion*. See the note on chap. 2. 13. Moreover, that vain opinion had obtained among the Jews, that Abraham was not pure, or accepted with God, till after his circumciſion. This is hinted in the *Targum* of B. Uziel, who renders Gen. 17. 1. thus, *Walk before me*, Bebeſkercha, *i. e. and be thou perfect in thy fleſh:* but is in expreſs words aſſerted, Pirk. Eliezer, *cap.* 29. *p.* 64. This opinion the apoſtle here confutes, and then, ver. 11. ſhews what his circumciſion ſignified. Mr Clerc interprets this phraſe thus, *According to the fleſh*, i. e. *in the judgment of man*, or *according to carnal judgment.* But there can be nothing more alien from the mind of St Paul than this interpretation: for the apoſtle had been before aſſerting, that the circumciſion acceptable to God was not that made in the fleſh, ch. 2. 28. In the beginning of the next chapter he anſwers the inquiry of the Jews, If it doth not render us more acceptable to God, what then is the benefit of circumciſion? It hath many other advantages, ſaith he, but not that of juſtification before God, that being the reſult of faith; for *it is one (and the ſame) God who will juſtify the circumciſion through faith, and the uncircumciſion by faith.* What then, ſaith he, do we ſay in this affair? Do we ſay, as the Jews, that Abraham, *the father of the faithful*, found juſtification (the thing I now diſcourſe of) κατὰ σάρκα, by that laborious work of circumciſion performed upon himſelf, when he was ninety-nine years old, and upon all his family? on which account, ſay the Jews, "(g) God ſmelled the ſweet "odour of their foreſkins, and ſaid, when they "tranſgreſſed he would remember this odour, and "they ſhould be repleniſhed with his mercies." Here is a rational account of the connection and pertinence of the apoſtle's argument. But how comes in *the judgment of men* with a τί οὖν; *what then do we ſay?* when nothing at all had been ſaid of their judgment, nor was the apoſtle diſcourſing of

(g) *Pug. fid. p.* 674.

juſtification

juſtification according to man's carnal judgment. He goes on, and ſays, "If Abraham was accounted "juſt for his works in the judgment of men, he "hath whereof to glory; *he hath καύχημα, boaſting,*" ſaith he, *before men:*" but is that the καύχημα, or boaſting, which the apoſtle ſaid was excluded, *not by the law of works, but by the law of faith?* chap. 3. 27. no, ſure; but boaſting before God. This therefore muſt be here repeated: If Abraham were juſtified by works, *i. e.* the works of circumciſion performed upon himſelf and his whole family, he hath whereof to boaſt before God, but he cannot have whereof to boaſt before God of any juſtification of this kind; for *what ſaith the ſcripture*, &c. In fine, κατὰ σάρκα never ſignifies in ſcripture *the judgment of man*, but the fleſhly luſtings, deſires, and motions of men; John 8. 15. *to judge according to the fleſh*, is to judge *ex carnali affectu*, from carnal affection; and 2 Cor. 1. 17. *to purpoſe according to the fleſh*, is to do it according to carnal principles and advantages; as *to walk after the fleſh*, is to be governed and acted by carnal principles, Rom. 8. 1. 4. 5. 12. 13. 2 Cor. 10. 2.

Ver. 3. [b] Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, *Abraham believed God.*] We learn from the author to the Hebrews, that Abraham had faith before this was ſaid unto him, for *by faith Abraham being called, obeyed, and went forth*, &c.; and that, by a yet ſtronger faith, *he offered up his ſon Iſaac, believing that God was able to raiſe him up from the dead*, Heb. 11. 8. 17. But neither of theſe inſtances are pitched upon by the apoſtle, as fit for his purpoſe, becauſe in both obedience was joined with faith; whereas here was a pure act of faith without works; and of this act of faith is ſaid, what is not ſaid of either of the other, *it was imputed to him for righteouſneſs*, ver. 22. 2. God, for this act of faith, and not upon the former, dealt with him as a righteous perſon, by entering into covenant with him, which was a ſign that he accepted him, and pardoned all his ſins paſt; for it is ſaid, *In that very day God entered into covenant with Abraham*, Gen. 15. 18. which he had not done before. Moreover, this was ſpoken to Abraham before his circumciſion, and ſo is very proper to convince the Jews of the non-neceſſity of circumciſion to juſtification; but Abraham offered Iſaac after his circumciſion, and ſo the apoſtle could not alledge that inſtance of his faith here, ver. 10. 11.; he therefore was accounted righteous by virtue of that faith which excludes boaſting, chap 2. 27. and only juſtifies by grace.

Ver. 5. [c] Ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, *on him that juſtifies the ungodly.*] Juſtification being only the non-imputation, or the pardon of their paſt ſins on the account of that faith, which laid the higheſt obligations upon all believers to die unto ſin for the future, there is no abſurdity in ſaying, that God thus *juſtifies the ungodly*, repenting of, and engaging to ceaſe from their ungodlineſs, ver. 6.

Ver. 6. [d] Even as David λέγει τὸν μακαρισμὸν] ſpeaks of the bleſſedneſs of thoſe to whom God imputeth δικαιοσύνην, *juſtification, i. e.* exemption from the guilt and puniſhment of ſin, without ſuch works as can juſtly plead for that exemption and freedom from puniſhment, by ſaying, *Bleſſed is the man to whom the Lord imputeth no ſin.* In which citation there is not one word of any work to make him righteous in the ſight of God, and therefore bleſſed, but only of an act of free grace in the forgiveneſs or the non-imputation of his ſin, in which the evangelical juſtification formally conſiſts. See the preface to the epiſtle to the Galatians, *ſect.* 4.

Ver. 9. [e] Ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις, *faith was reckoned to Abraham for righteouſneſs.*] The gloſs of R. Salmon on Gen. 15. 6. is this: "The bleſſed "God reputed this to Abraham for righteouſneſs "and merit, for the faith by which he believed in "him." And the book (*b*) *Ikkarim* ſaith thus: "Our father Abraham was praiſed for his faith, as "ſaith the ſcripture, *Abraham believed God, and it* "*was counted to him for righteouſneſs.*"

Ver. 11. [f] Σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, *the ſeal of the righteouſneſs of faith*, &c.] The apoſtle in this epiſtle inſiſts much upon the juſtification of the uncircumciſed Gentiles, called therefore by the Jews ἡ ἀκροβυστία, *the uncircumciſion*, Eph. 2. 11. Rom 2. 25. 26. 27. declaring, that God is not the God of the Jews only, but alſo of the Gentiles, ſeeing he will juſtify both the circumciſion and the uncircumciſion through faith, chap. 3. 29. 30.; that the bleſſing of juſtification came not only on the circumciſion, but on the uncircumciſion alſo, ver. 9. faith being accounted to Abraham for righteouſneſs when he was in uncircumciſion, ver. 10. So that theſe words may be rendered thus, *And he received the ſign of circumciſion, a ſeal of the righteouſneſs of that faith which is in the uncircumciſion, i. e.* of God's acceptance of the uncircumciſed Gentiles through faith in Chriſt.

Ibid. [g] Πατέρα, *the father;*] *i. e.* that he might be the father of all nations, whether Jew or Gentile, and they might all be bleſſed in him, according to the promiſe, *In thee ſhall all the nations of the earth be bleſſed*, Gen. 12. 3.; or as it is Gen. 22. 18. *In thy ſeed.*

Ver. 13. [h] Τὸν κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, *that he ſhould be the heir of the world.*] The whole difficulty of this verſe reſts upon the true interpretation

(*b*) *Lib.* 1. *c.* 21.

of

of this phraſe, *that he ſhould be the heir of the world.* Some think, that to be the heir of the world here, is to be heir of the land of Canaan, and the parts adjacent to it, Idumæa, *&c.*: but this is not only impertinent to the purpoſe of the apoſtle, who is here proving, not that temporal poſſeſſions, but that juſtification is not by the law, but by faith; but ſeemeth flatly contrary to the apoſtle: for the promiſe of the land of Canaan was made to Abraham upon his circumciſion, and to his ſeed, Gen. 17. 7. 8. and the poſſeſſion of, and their continuance in it, was ſtill promiſed to the Jews, upon condition of their obedience to the law of Moſes. Others think, that to be heir of the world, is to be heir of the ſpiritual and heavenly Canaan: but then, as it is hard to find where any ſuch promiſe was made to Abraham and his ſeed, ſo it is as difficult to ſhew how this accords with the main ſcope of the apoſtle, which is to eſtabliſh our juſtification by faith. The ancient Greek ſcholiaſts interpret the words thus: *That he ſhould be heir of the world,* τοῦτ᾽ ἐν αὐτῷ εὐλογεῖσθαι πάντα τὰ τῆ κόσμῳ ἔθνη, i. e. *that all the nations of the world ſhould be bleſſed in him.* So Chryſoſtom, Theodoret, Theophylact. *Quid enim dicit, Benedicentur in te omnes tribus terræ, hoc eſt, hæredem factum eſſe totius mundi:* ſo Origen. And this is confirmed from the parallel place, Gal. 3. 8.; for the promiſe mentioned here muſt be the ſame with the promiſe mentioned there, becauſe the argument is the ſame. Now, 1. The promiſe there is, *In thy ſeed,* that is, Chriſt, *ſhall all the families of the earth be bleſſed,* ver. 12. And, 2. He there ſpeaks of a promiſe made four hundred and thirty years before the law, which term only agrees to the promiſe made, Gen. 12. 3. 3. This is the bleſſing of Abraham that was to come upon the Gentiles, Gal. 3. 14.; for, ſaith the apoſtle, *the ſcripture foreſeeing that God would juſtify the Gentiles through faith* in the promiſed ſeed, *preached the goſpel before to Abraham, ſaying, In thee ſhall all the families of the earth be bleſſed: ſo then they that are of faith, are bleſſed with faithful Abraham.* He firſt, as being the father of the faithful, and ſo the heir of the believing world; and they after him, as being his ſons and ſeed, by walking in the ſteps of his faith, and ſo becoming heirs with him of the ſame promiſe; for *if you be Chriſt's,* if by faith you be intereſted in him, ſaith the apoſtle, *then are you Abraham's ſeed, and heirs according to the promiſe,* Gal. 3. 29. So Heb. 11. 7. Noah is ſaid by his faith to condemn the unbelieving world, and to be τῆς κατὰ πίστιν δικαιοσύνης κληρονόμος, *the heir of the righteouſneſs which is by faith, i. e.* the father of all that believed unto juſtification, or righteouſneſs, after him.

Ver. 14. [i] *If they which are of the law be heirs, faith is made void.*] It is made void to them who are not of the law, becauſe then they cannot by it be made heirs; and it is alſo made void to them that are of the law, becauſe they were heirs before, and may ſtill be ſo without it, ver. 15.

Ver. 15. [k] *For the law worketh wrath,*] to wit, to the tranſgreſſors of it: *for where there is no law, there is no tranſgreſſion.* It is a very great miſtake to think, as ſome do, that the apoſtle lays down this as a general rule, That *where there is no poſitive law to which threats and puniſhments are annexed, there is no tranſgreſſion*; for the plain conſequence of this would be, that the Heathens, having no poſitive law, could be guilty of no tranſgreſſion, whereas the ſcripture repreſents them as *dead in treſpaſſes and ſins,* Eph. 2. 1. Col. 2. 13.; as perſons who ſhall be judged hereafter *according to their works,* Rom. 2. 6. and ſhall receive *tribulation and wrath for working evil,* ver. 9.; who ſin *without* a poſitive *law,* and ſhall therefore periſh without law, ver. 12. and as men who are *condemned in their own conſciences by the law written in their hearts,* ver. 15. The apoſtle therefore muſt be only conceived to prove, from this general rule, that where there is no law at all, there is no tranſgreſſion; and that if the law of Moſes worketh wrath, there muſt be a tranſgreſſion of it, rendering men obnoxious to the death it threateneth, ver. 19. 20. *vide Examen Millii.*

Ver. 17. [l] *A father of many nations.*] The Jews hence prove, that a proſelyte converted to the Jewiſh faith might be *legatus ſynagogæ, quia ſcriptum extat, Conſtitui te patrem univerſitatis gentium,* becauſe it is written, Gen. 17. 5. *I have made thee a father of all nations.* Before this time, ſay they, he was only a father of the Syrians, but from this time he was the father of all nations. See *Campegius Vitringa de ſynag. vet. lib.* 3. *par.* 2. *c.* 6. *p.* 943.

Ibid. [m] Τῦ ζωοποιοῦντος τοὺς νεκρούς, *who quickeneth the dead.*] This being an inſtance of the faith of Abraham, it ſeems moſt reaſonable to refer it to the object of his faith, *viz.* that he ſhould have a numerous ſeed, yea, that he ſhould have the promiſed ſeed from Sarah, though her womb was dead, *and it ceaſed to be with her after the manner of women.* And ſo Hilary the deacon doth interpret this phraſe.

Ibid. [n] Καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, *and calleth things that be not as if they were.*] "He that is far "from God," ſaith Origen, "as we Gentiles were "before we came to the knowledge of the truth, "is ſaid not to be:" And therefore God deſigning to render them the ſeed of Abraham by faith, is ſaid *to call thoſe things that be not as if they were;* for τὰ μὴ ὄντα, *things which are not,* both in the language of the Old Teſtament, and of the Jews, and of

of the primitive Chriſtians, ſignifies the Gentiles; by converting whom, faith (*i*) Clemens R. ἐκάλεσεν ἡμᾶς ὄντας, καὶ ἠθέλησεν ἐκ τοῦ μὴ ὄντος εἶναι ἡμᾶς, "God call-"ed us that were not, and would that of nothing "we ſhould have a being;" as I have ſhewed, note on 1 Cor. 1. 8.

Ver. 18. ° Note, That this verſe confirms the expoſition of the former verſe, ſhewing, that the faith there mentioned hath reference to this promiſe.

Ver. 19. ᵖ Νενεκρωμένον, *now dead.*] It is here objected, That Abraham's body could not be thus dead, ſince, after the death of Sarah, even forty years after, he had ſix ſons by Keturah, Gen. 25. 1. But they who here tell us, that Abraham's body was not ſimply dead, but only as to Sarah's womb, and that by a young woman he was able to have ſeed then, ſpeak expreſsly againſt the text, which ſaith, *his body was grown dead*, and againſt the opinion of Abraham himſelf, Gen. 17. 17. and of Sarah concerning him, Gen. 18. 12. They who add, that this need not ſeem ſtrange that Abraham ſhould have children by Keturah, conſidering the age to which he then lived, ſince in our time men have had children after they have been ſeventy or eighty years old, they will not ſuffer that to be ſtrange to us, which ſeemed ſtrange to Abraham himſelf; witneſs his anſwer to the promiſe of almighty God, *Shall a child be born to him that is an hundred years old?* Gen. 17. 17. *Oh that Iſhmael might live before thee!* and to Sarah, Gen. 18. 12. they deny the miracle effected by the great power of God, which therefore the angel doth encourage Sarah to believe, becauſe *nothing can be too hard for God*, Gen. 18. 13.; they leſſen the faith of Abraham which is ſo highly magnified here, as being *hope againſt hope*, ver. 18. *believing in him that quickeneth the dead*, ver. 17. not *ſtaggering at the promiſe*, but *being ſtrong in faith*, ver. 20. That therefore muſt be here acknowledged, which the Jewiſh doctors, and all the Chriſtian fathers ſay, that God gave a new bleſſing to their bodies, and by that rendered them capable of getting and bearing children, when by nature they were not ſo. This of Sarah the *Targum* of B. Uziel hints, by paraphraſing the words thus, Gen. 17. 16. *As for Sarah, I will bleſs her* ובוּבַּר, *in her body*; and the apoſtle more plainly in theſe words, *Through faith alſo Sarah herſelf received ſtrength to conceive ſeed*, Heb. 11. 11.

Ver. 20. ᵠ Οὐ διεκρίθη τῇ ἀπιστίᾳ, *he doubted not through unbelief.*] It ſeems his faith was not without ſome doubting, from that anſwer he returns to God, *Shall a child be born to Abraham that is an hundred years old? and ſhall Sarah that is ninety years old bear?* In which words he ſeems to conſider both his own dead body, and Sarah's dead womb, which the apoſtle here denies, ver. 18.; and ver. 19. he ſays to God, *Oh that Iſhmael might live before thee!* as if he expected no other offspring. To the firſt objection it is anſwered, That thoſe words, *Shall a child be born to Abraham!* are to be conſidered as words of admiration, not of doubting; for he rejoiced at it, ſaith the Chaldee, and the Hebrew word which we render *laughed*, hath this import, chap. 21. 6. Nor is Abraham reprehended for it as Sarah is, chap. 18. 13. John 8. 56. To the ſecond it is anſwered, That he only deſires God to bleſs him alſo, as well as the ſeed promiſed, which appears probable from God's anſwer, ver. 20. *As for Iſhmael, I have heard thee: Behold, I have bleſſed him, and will make him fruitful.*

Ver. 23. 24. 25. ʳ Note, That from theſe three laſt verſes many things may be obſerved, which tend to the illuſtration of the doctrine of faith, and of juſtification by faith. And,

1 From ver. 3. 22 23. 24. it is extremely evident, that it is the very act of faith, and not the object of it, *viz. Chriſt's righteouſneſs*, which was imputed to Abraham, and is imputed to us for righteouſneſs. As then the faith of Abraham, which is here ſaid to be imputed to him for righteouſneſs, was not the obeying God in his commands of *walking before him and being perfect*, but, as is here expreſsly ſaid, his believing God's power, and his reliance on it without any doubting, was the thing that was imputed to him for righteouſneſs, as well as that other act of faith, that *in his ſeed ſhall all the families of the earth be bleſſed*; ſo the faith that ſhall be imputed to us for juſtification, is not, ſaith the apoſtle, that which includeth the performance of ſincere obedience; not only faith in the blood of Chriſt ſhed for the remiſſion of our ſins, but faith in him that raiſed up Jeſus from the dead, that he will raiſe us alſo from the dead, and glorify us with him. See the note on Rom. 10. 9. So alſo is the faith of Abraham and Sarah repreſented, Heb. 11. 11.

2. Hence alſo we learn, that our juſtification depends not only on the death of Chriſt, but on his reſurrection: ſo the apoſtle doth again teach us, us, ſaying, *Who is he that condemneth us? it is Chriſt that died* as a piacular victim for our ſins, *yea, rather that is riſen again, who is even at the right hand of God*, preſenting the blood of this victim in his preſence for us, *who* by it *alſo maketh intercceſſion for us.* For the clearing up of this matter, let it be noted,

1ſt, That as the victim offered under the Old Teſtament was brought to the altar, and there ſlain;

(*i*) *Ep.* 2. *ſect.* 1.

ſo

ſo Chriſt offering himſelf for us, was alſo brought to the altar of the croſs, on which he ſuffered as a *piacular victim* for us, *bearing our ſins in his own body on the tree.*

2*dly*, As the blood of the beaſt thus ſlain was to be brought before the mercy-ſeat, or into the holy of holies, and there preſented before God to make atonement with; ſo was the blood of Chriſt, thus ſlain alſo, to be carried into the heavenly ſanctuary, and there preſented before God, to make atonement for our ſins.

3*dly*, As the beaſt, when dead, could not offer up its own blood; ſo Chriſt, being dead, could not, before his reſurrection, make an offering of his own blood in the heavens for this end; whence the apoſtle tells us, that *ſuch an high prieſt became us, who is higher than the heavens*, Heb. 7. 26. And were the opinion of ſome true, that Chriſt appeared not with his blood in the heavens, he muſt be only a metaphorical high prieſt, the offering or preſenting of the blood before God being only the proper office of the prieſthood, and the parallel the apoſtle makes betwixt him and the Aaronical prieſts muſt be wholly overthrown; for with what congruity could the apoſtle inſiſt ſo much on the compariſon betwixt the blood of Chriſt brought into the heavenly tabernacle and the blood of the legal ſacrifices brought into the earthly tabernacle, if indeed the blood of Chriſt was not carried into the true tabernacle, and there preſented to God? When the apoſtle ſaith ſo oft, the *Jewiſh high prieſt entered into the holy place with the blood of bulls and goats*, doth he not mean, that he carried their blood in thither? When then the ſame apoſtle ſaith, *Chriſt, not by the blood of bulls and goats, but* διὰ τοῦ ἰδίου αἵματος, *by his own proper blood, entered into the holy place*, muſt he not alſo mean, that Chriſt carried his own blood into the heavenly ſanctuary?

CHAP. V.

Verſe 1. THerefore being juſtified by faith, (*and ſo abſolved from thoſe ſins which rendered us obnoxious to the diſpleaſure of God*), we have peace with God, through our Lord Jeſus Chriſt.

2. By whom alſo we have acceſs by faith into this (*ſtate of*) grace (*or favour with God*) wherein we ſtand, and rejoice in hope of (*the fruition of*) the glory of God.

3. And not only ſo, but we glory in tribulations alſo, knowing, that tribulation worketh patience;

4. And patience (*gives*) experience (*of God's power with us, enabling us to bear theſe tribulations, and of our ſincere affection to him, for whoſe ſake we ſuffer them*); and experience (*of theſe things worketh in us*) hope (*of a reward*);

5. And hope maketh (*us*) not aſhamed (*of our faith in Chriſt, Rom.* 1. 16.), becauſe (*a ſenſe of*) [a] the love of God is [b] ſhed abroad in our hearts by the Holy Ghoſt which is given to us (*believers, as the earneſt of our future inheritance, Eph.* 1. 14. *and* 4. 30. *and the fruit of our faith, Eph.* 1. 13. *Gal.* 3. 14.)

6. (*Of which love to us, even before we believed, the goſpel gives us the higheſt demonſtrations*); for when we [c] were yet without ſtrength, in due time (Gr. *we being fallen, at the appointed time*) Chriſt died for the ungodly, (*for us, who ſince our fall had no righteouſneſs of our own*);

7. (*Which ſurely is an high degree of love, beyond all human example*): For ſcarcely for a righteous man will one die, (*I ſay, for a righteous man only*), yet peradventure for a [d] good (i. e. *an highly kind and charitable*) man ſome would even dare to die.

8. But [a] God commendeth his love towards us, in that whilſt we were yet ſinners, Chriſt died for us.

9. (*And if God through Chriſt Jeſus ſhewed ſuch kindneſs to us, being ſinners*), much more then being juſtified by his blood, (*and ſo made righteous in his ſight, and having peace with God, ver.* 1.), we ſhall be ſaved from (*the*) wrath (*of God*) through him.

10. For if when we were enemies (*to him*), we were [e] reconciled to God by the death of his Son; much more being reconciled, we ſhall be ſaved [e] by his life.

11. And not only ſo, (i. e. *we are not only reconciled to*), but we alſo joy (Gr. *we are rejoicing*) in God, through our Lord Jeſus Chriſt, by whom [b] we have received the atonement, (or *reconciliation.*)

12. Wherefore (διὰ τοῦτο, *by reaſon of this reconciliation, life is procured to us by the ſecond Adam, as death came by the firſt, for*) as by one man ſin entered into the world, and death by ſin, (*or for ſin*), and ſo death paſſed upon all men (*through him*), [i] in whom all had (*ſo far*) ſinned, (*as to become equally obnoxious to death with him*): (*ſo the ſecond Adam came to deliver all men from the death procured by ſin*)

13. (*Through him, I ſay*), For (*it muſt be indeed confeſſed that*) until the law ſin was in the world: but (*it muſt alſo be acknowledged, that*) ſin is not ([k] *generally then*) [l] imputed (*to death*), when there is no law *condemning men to death for it.*)

14. Nevertheleſs death reigned from Adam to Moſes, (*the giver of a new law threatening death*

to

to the tranſgreſſors of it), even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion; (i. e. *men were all the while ſubject to death, though they ſinned not as Adam did againſt an expreſs law, threatening death to them for it; and therefore death muſt reign over them for the ſin of Adam*) who (*in this*) is the figure (*or reſemblance*) of him that was to (i. e. *of the ſecond Adam, Chriſt*) come.

15. But (*in this reſemblance there are two advantageous diſſimilitudes; for*) not as the offence, ſo alſo is the free gift. For if through the offence of one man, [a] many be dead, (Gr. *died*); much more the grace of God, and the gift (*of juſtification procured*) by (*or through*) the grace of one man, Jeſus Chriſt, hath abounded to many.

16. And (*again*) not as it was by one that ſinned, ſo is the gift: for the judgment (Gr. *the ſentence*) was by one (*ſin*) to condemnation, (*we being all ſentenced to death on the account of Adam's ſin*); but the free gift is of [a] many offences unto (*that*) juſtification (*of which cometh life*).

17. For if by one man's offence, death reigned by (*that*) one (*man over all his poſterity*); much more they which receive (*or are made partakers of*) abundance of grace, and (*by it*) of the [a] gift of righteouſneſs (*or juſtification*), ſhall reign in life by (*the reconciliation purchaſed for them, by the death of*) one Jeſus Chriſt.

18. Therefore as by the offence of one (Gr. *by one offence*) the judgment (Gr. *ſentence*) came upon all men to (*the*) condemnation (*of death*); even ſo by the righteouſneſs of one, (*by one righteous act, the obedience of Chriſt to the death for us*), the free gift came upon all men (*believing in him*) to juſtification of life.

19. For as by one man's diſobedience many were [b] made ſinners, (*being made ſubject to the death, which was inflicted upon Adam for ſin, as much as if they themſelves had violated the law which rendered him obnoxious to it*); ſo by the obedience of one (*ſuffering death, the puniſhment of ſin for them*), ſhall many be made righteous; (i. e. *be as truly juſtified, and exempted from that death, which is the puniſhment of ſin, as if they had perſonally ſuffered; and alſo accepted and treated by God, as if indeed they had been righteous perſons.*)

20. (*I ſay, before the law we became obnoxious to death by one man's diſobedience*); [c] but the law entered, that the offence might abound (*unto death, and men might be found obnoxious to it alſo, on the account of their tranſgreſſions againſt the law*): But where ſin (*thus*) abounded (*unto death*), grace did much more abound (*unto life*):

21. That as ſin hath reigned unto death, (*ſeizing on all men for it*), even ſo grace might reign through righteouſneſs (Gr. *juſtification*) to eternal life, by Jeſus Chriſt our Lord.

ANNOTATIONS on Chap. V.

Ver. 5. [a] Ἡ Ἀγάπη τοῦ Θεοῦ, *the love of God*,] to us thus believing. So chap. 8. 35. 39. 2 Cor. 5. 14. and 13. 13. 1 John 3. 9. 10.

Ibid. [b] Ἐκκέχυται, *is ſhed abroad.*] This is the word ſtill uſed in the New Teſtament, when ſpeaking of the effuſion of the Holy Ghoſt, Acts 2. 17. 10. 45. Titus 3. 6. and it is taken from Joel 2. 28. 29. and ſo this may refer to the χαρίσματα of the Holy Ghoſt, ſo liberally imparted to them.

Ver. 6. [c] Ὄντων ἡμῶν ἀσθενῶν, *when we were weak.*] It may here be noted, that the words ἀσθενὴς, ἀσθενία, ἀσθένεια, in the Seventy, anſwer to the Hebrew כשל, and ſignify to fall, and ſtumble to our ruin. So Pſal. 9. 3. *They ſhall fall and periſh*, ἀσθενήσουσι, καὶ ἀπολοῦνται, *at thy preſence*, Pſal. 26. 4. *They ſtumbled and fell*, ἀσθένησαν καὶ ἔπεσον, Pſal. 106. 12. ἀσθένησαν, *They fell down, and there was none to help them*, Prov. 24. 16. *The wicked ſhall fall into miſchief*, ἀσθενήσουσιν ἐν κακοῖς, Jer. 6. 21. *I will lay ſtumbling-blocks before this people, and the fathers and ſons ſhall fall together*, ἀσθενήσουσιν ἐν αὐτῇ, chap. 18. 15. and 46. 6. 12. and ver. 16. he made *many to fall*, τὸ πλῆθος τοῦ ἀσθενοῦντος, chap. 50. 32. Lam. 5. 15. Dan. 11. 14. Many ſhall ſtand up againſt the king of the ſouth, *but they ſhall fall*, ἀσθενήσουσι. So ver. 19. 33. 34. 35. So Hoſ. 4. 5. and 5. 5. and 14. 2. 10. And this import of the word ſuits well with the text, and ſo is proper to repreſent our fall by ſin; and the words following, ver. 8. ἁμαρτωλῶν ὄντων ἡμῶν, *even whilſt we were ſinners, Chriſt died for us*, do render it ſo probable, that I thought fit to mention it in the paraphraſe.

Ver. 7. [a] Ἀγαθὸν is not only a virtuous, but an obliging, charitable man, Matth. 20. 15. *Is thy eye evil, becauſe I am good? overcome evil* ἐν τῷ ἀγαθῷ, *with kindneſs*, Rom 12. 21. Τὸ ἀγαθόν σου, is *thy kindneſs*, Philem. ver. 14. So ἀγαθὸς ὀφθαλμὸς is *the liberal eye*, Ecclus 35. 8. See Buxtorf. *in voce* טוב, p. 1601.

Ver. 8. [a] Συνίστησι δὲ ὁ Θεὸς, *but God commends his love to us.*] The death of Chriſt is uſually in ſcripture repreſented as an inſtance of the great love of God the Father to us; becauſe his wiſdom did contrive this way of redemption for us, Eph. 1. 4. 5. *He ſent his Son into the world to be the propitiation for our ſins, that we might live through him*, 1 John 4. 9. 10. He graciouſly accepted of his ſuffering in our ſtead, and juſtifies us *freely by his grace, through the re-*

demption that is in Chriſt Jeſus, Rom. 3. 24. *He ſpared not his own Son, but gave him up freely for us all*, Rom. 8. 32. Though it be alſo true, that *Chriſt loved us, and gave himſelf for us*, Gal. 2. 20. Eph. 5. 2. and that this *love of Chriſt* ought to *conſtrain* us to obedience, 2 Cor. 5. 14.

Ver. 10. ᾽Εν τῇ ζωῇ αὐτοῦ, *by his life:*] He being able to *ſave us to the uttermoſt*, becauſe *he ever lives to make interceſſion for us*, Heb. 7. 25.; and having all power committed to him, *that he might give eternal life to them whom God hath given him*, John 17. 2.

Ibid. Κατηλλάγημεν τῷ Θεῷ, *we were reconciled to God.*] Here are many arguments to eſtabliſh the doctrine of our Lord's ſatisfaction by ſuffering in our ſtead, to reconcile an offended God to us. For,

1. When it is here ſaid, that *Chriſt died for the ungodly*, 1 Pet. 3. 18.; that *when we were yet ſinners, Chriſt died for us*, 1 Cor. 5. 15.; and elſewhere, that *he ſuffered for our ſins, the juſt for the unjuſt*, Heb. 1. 9. 1 Pet. 4. 1.; in theſe, and ſuch like places, one of theſe two things is intimated, That our Lord ſuffered in our ſtead, or that he bore the puniſhment of our ſin: this being the plain import of the like expreſſions when they are uſed in the Old or New Teſtament. For when we read in the Old Teſtament, *the fathers ſhall not be put to death for the children, nor the children for the fathers; every man ſhall be put to death for his own ſin*, Deut. 24. 17.; of Amaziah, that he *ſlew thoſe ſervants that had murdered the king his father; but the children of thoſe murderers he ſlew not*, according to thoſe words of Moſes, *The fathers ſhall not be put to death,* ὑπὲρ ἐκόλασιν, they ſhall not die, *for the children, &c.* 2 Kings 14. 6. 2 Chron. 25. 4.; and in the prophet Ezekiel, *The ſoul that ſinneth, it ſhall die: the ſon ſhall not bear the iniquity of the father, nor ſhall the father bear the iniquity of the ſon*, Ezek. 18.: in all theſe places it is plain no ſubſtitution is intended, becauſe no exemption of the father, becauſe the ſon; or of the ſon, becauſe the father ſuffers: but then it is plainly intimated, that the one in this caſe would *bear the puniſhment of the other's ſin*. But when David ſaith concerning Abſalom, *Would God I had died for thee, O Abſalom,* τίς δῴη τὸν θάνατόν μου ἀντί σου; 2 Sam. 18. 33. O that my death might have gone in ſtead of thine! when here the apoſtle ſaith, that *ſcarcely for a righteous perſon one would die, but for a good man ſome would even dare to die*; there evidently a ſubſtitution is intended of the one to free the other from death by the death he ſuffers. When therefore the apoſtle, before and after theſe words, ſaith, *Chriſt died for the ungodly, and the ſinner*, muſt he not alſo ſignify, that our Lord died in their ſtead, to deliver them from death? It is evident, beyond exception, that in all piacular ſacrifices, both Jew and Gentile always took this for granted, that the victim ſuffered in their ſtead, and for their ſins. Since then the Socinians own, that our Lord ſuffered as *victima piacularis*, or an expiatory ſacrifice; ſurely both Jew and Gentile muſt conceive that all theſe phraſes did import, that our Lord ſuffered *in our ſtead*, and *for our ſins*.

2. A ſecond argument is taken from the *reconciliation*, mentioned as the effect of our Lord's ſuffering for us; for ſeeing it is alone the guilt of ſin, or ſin unpardoned, that maketh God diſpleaſed with us, the death which is here ſaid to *procure our peace and reconciliation* to God, muſt make atonement for the guilt of our iniquities.

Crellius replies, That by *reconciliation* here the apoſtle intends not God's reconciliation to us, but ours to God, by that converſion to him which maketh us at friendſhip with him. But this may be refuted,

1*ſt*, From the import of the words καταλλάττειν and καταλλαγὴ, for they do naturally import the reconciliation of one that is angry or diſpleaſed with us, both in profane and Jewiſh writers. Thus ἐν τίνι διαλλαγήσεται; *in what ſhall David reconcile himſelf to his lord?* 1 Sam. 29. 4. When Apame, the famous concubine, was angry with King Darius, he flattered her ὅπως διαλλαγῇ αὐτῇ, that *ſhe might be reconciled to him*, 1 Eſd. 4. 21. After the reviling or falling out of friends, ἔστι διαλλαγὴ, *there is*, or *may be reconciliation*, ſaith the ſon of Syrach, Eccluſ 22. 22. The Jews in Egypt pray for thoſe in Judea, that the Lord would hear their prayer, καὶ καταλλαγείη, *and be reconciled to them*, 2 Maccab. 1. 5.; adding, that as Jeruſalem was forſaken through the wrath of the Almighty, ſo ἐν τῇ τοῦ μεγάλου Δεσπότου καταλλαγῇ, *when the great God was reconciled, it was ſet up with glory*, chap. 5. 20. And again, though the Lord, ſay they, be angry with us a little while for our chaſtiſement and correction, πάλιν καταλλαγήσεται, *he will again be reconciled to his ſervants*, chap. 7. 33. And they beſeech the Lord ὡς τέλος καταλλαγῆναι, *to be reconciled to his ſervants for ever*, chap. 8. 29. Whence we learn, that reconciliation always reſpecteth ſome preceding anger or diſpleaſure; and that the reconciling of God was the appeaſing of his anger. When therefore we here read in the ſame words, of *enemies reconciled to God*, and ſo *ſaved from his wrath*, what can we imagine, but that a God once angry and offended with them, is now appeaſed? And when we farther read, that this reconciliation was effected by the death and blood of Chriſt, is it not obvious to conceive his wrath and anger was averted by the ſhedding this blood for us?

2*dly*, It is evident, that *when we were ſinners Chriſt died for us*, ver. 8. and *when we were enemies, we were reconciled to God by the death of his Son*, ver. 10.

are

are words of the ſame import: for ſeeing theſe words, *Chriſt died for us*, and *Chriſt ſhed his blood for us*, ſignify the ſame thing, and by his blood-ſhed we are reconciled; it is evident, that *Chriſt dying for us*, and *Chriſt reconciling us by his death*, or blood ſhed for us, muſt be the ſame; now we are *juſtified by his blood*, as it procures our *peace with God*, ver. 1. as it *ſaves us from his wrath*, ver. 9. Therefore we are reconciled to God by it on the ſame account.

3*dly*, We being here conſidered as *ſinners, ungodly, enemies to God*, as perſons who have, upon that account, *fallen ſhort of the glory*, that is, ſaith Crellius, *of the approbation of God*, Rom. 3. 23. is there no need of reconciling God unto ſuch perſons? And when under theſe circumſtances we are ſaid to *be juſtified through the redemption that is in Chriſt Jeſus*, Rom. 3. 25. 26. and *being juſtified, to have peace with God through our Lord Jeſus Chriſt*, can we conceive that nothing was done by this Jeſus to procure God's reconciliation to the ſinner, or to purchaſe his peace with an offended God? Eſpecially, if we conſider that the death of Chriſt here mentioned, as that by which we are reconciled to God, is the death of him who ſuffered as a ſin-offering for us; the blood by which we are juſtified, is the blood of atonement, or propitiation, or the *blood ſhed to make reconciliation for the ſins of the people*, Heb. 2. 17.

Ver. 11. [a] Τὴν καταλλαγὴν ἐλάβομεν, *we have received the atonement.*] Crellius excepts againſt this interpretation, alledging, that *to receive* or *obtain reconciliation*, is a phraſe unknown to Jew and Gentile; and would have the words rendered thus, *By whom ye have obtained this converſion to God.* But to obtain reconciliation, when it is the effect of blood ſhed for the remiſſion of ſins, is very proper; for it was the conſtant practice under the law to procure reconciliation by ſhedding the blood of the ſin-offering; and all nations by this means endeavoured to reconcile God to them, and what reconcilation the *prieſt*, by offering this blood, procured, the ſinner received, and obtained; and therefore to *receive atonement*, or *obtain reconciliation*, by an expiatory ſacrifice, muſt be a thing very well known to Jew and Gentile: but to receive converſion by it, is indeed a phraſe unknown to them, and the whole church of Chriſt. Moreover, this note of Crellius ſhews his little ſkill in the Greek; for as θάρσος λαμβάνειν is *to be courageous*, Acts 28. 15. ἀρχὴν λαμβάνειν is *to begin*, λήθην λαμβάνειν is *to forget*, Heb. 2. 3. ὑπόμνησιν λαμβάνειν to *remember*, 2 Tim. 1. 5. πεῖραν λαμβάνειν to *experiment*, Heb. 11. 36. οἰκοδομὴν λαμβάνειν to *be edified*, 1 Cor. 14. 15.; ſo καταλλαγὴν λαμβάνειν is *to be reconciled*, as *noxam capere* is *to be hurt*.

Ver. 12. [i] Ἐφ' ᾧ, *in whom.*] The critics have been very induſtrious to find ſome other ſenſe of theſe words, than that which our tranſlation gives, ſome rendering this laſt clauſe, *for that*, ſome, *becauſe all have ſinned.* But our expoſition is confirmed beyond all contradiction from the following words, which declare, *That by the ſin of one man many die*; and *that by the ſin of one, death reigned by one*; and *that by one offence the ſentence of death came upon all*, ver. 15. 16. 17. 18. All which are parallel to the expreſſion here, that death came upon all men through Adam, *in whom*, ſaith the ſame apoſtle, *all men die*, 1 Cor. 15. 22. And the words following, that *by the diſobedience of one many were made ſinners*, are plainly parallel to theſe, *in whom all have ſinned.*

2. None of the other ſenſes are true, or ſuitable to the ſcope and argument of the apoſtle: *v. g.* It is not true that death came upon all men, *for that*, or *becauſe* all have ſinned. For the apoſtle directly here aſſerts the contrary, *viz.* That the death, and condemnation to it, which befel all men, was for the ſin of Adam only; for here it is expreſsly ſaid, that *by the ſin of one man many died*; that *the ſentence was from one*, and *by one man ſinning to condemnation*; and that *by the ſin of one, death reigned by one*: therefore the apoſtle doth expreſsly teach us, that this death, this condemnation to it came not upon us for the ſin of all, but only for the ſin of one, *i. e.* of that one Adam, *in whom all men die*, 1 Cor. 15. 22.

He alſo farther teacheth, that this death and condemnation came upon all *for one ſin of that one man*, for it came δι' ἑνὸς παραπτώματος, *by one offence*, upon all men; it came not therefore upon all men for the ſin of all: and this the compariſon plainly requires, which ſaith, the oppoſite juſtification, and free gift came upon all men *by one man, Jeſus Chriſt; by the obedience of one*, and δι' ἑνὸς δικαιώματος, *by one righteouſneſs*, ver. 16. 17. 18. 19. *i. e.* by the obedience to the death of that one man. Yea, the apoſtle doth,

3. Not only thus plainly and frequently aſſert, that death came upon all men for the ſin of Adam, but he proves it by this argument, that *death reigned from Adam to Moſes, over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, i. e.* againſt a law threatening death to them for ſin; they therefore, ſaith he, could not die for their own ſins; for though indeed they were then ſinners, yet being under no ſuch law as Adam was, their ſin was not imputed to death, and ſo they could not die on that account; death therefore came upon them, as I aſſerted, through the ſin of Adam.

Ver. 13. [k] I add, *generally.*] Becauſe though all men died after Adam, all were not puniſhed with

death for their own perſonal ſin, but only the Antediluvians, and the Sodomites.

Ibid. Here alſo note, that the apoſtle cannot be rationally conceived to aſſert, as Mr L. ſuggeſts, that *no man can incur a penalty without the ſanction of a poſitive law, declaring, and eſtabliſhing that penalty.* For this aſſertion entirely deſtroys the obligation of the Heathens to perform any duty, ſince no man can be obliged to do that which he may omit, without fear of puniſhment, and renders the Heathens, who had no poſitive law given them, incapable of incurring any penalty by any ſins they had committed. The meaning, therefore, of the apoſtle ſeems to be only this, that the law threatening death to Adam, being not made to all mankind, but to him alone, all men, good and bad, could not then generally die for their own ſins; but this mortality fell on them all without diſtinction in that interval, on the account of that one ſin of Adam, which rendered all his poſterity ſubject to that mortality he had incurred by his ſin; wherefore to ſay, that all men were not ſubject to mortality, by reaſon of the ſin of Adam, would be to contradict St Paul; but to ſay, that they who were ſwept away by the flood with an untimely death, did not die for their own, but for Adam's ſin, is to contradict God himſelf, ſaying, *I will deſtroy man from the earth, for the iniquity of man is very great*, &c. Gen. 5.

Ibid. Ἁμαρτία δὲ οὐκ ἐλλογεῖται, *ſin was not imputed.*] The apoſtle doth not mean that God did not account them ſinners who tranſgreſſed againſt the law of nature, or that he was not diſpleaſed with them for their offences, but only, that he did not ſo impute them, as to condemn them to death for them. To make this out, and to give you the true import of the word *imputation*, let it be obſerved,

1. That where-ever this phraſe occurs affirmatively, that ſuch a thing was *imputed* to any one, it is ſome perſonal thing or action of our own, and not any thing of another's, which is thus ſaid to be imputed. As when it is ſaid, Rom. 2. 26. that *if the uncircumciſion keep the righteouſneſs of the law, his uncircumciſion* on that account εἰς περιτομὴν λογισθήσεται, *ſhall be accounted for circumciſion, i. e.* he ſhall be accepted as well as if he were circumciſed. So Rom. 4. 3. *Abraham believed God, and it* (that is, his faith) *was imputed to him for righteouſneſs*; for ſo it is explained, ver. 5. *To him that worketh not, but believeth, his faith is imputed to him for righteouſneſs*: And ver. 9. *We ſay, that faith was imputed to Abraham for righteouſneſs.* See Gal. 3. 6. James 2. 23. And of our faith in him that raiſed Chriſt from the dead, it is ſaid, Rom. 4. 24. that *it ſhall be imputed to us for righteouſneſs.*

2. When the phraſe is uſed with a negative, or when ſin is ſaid to be imputed, or *not to be imputed*, it is not only a man's own perſonal ſin that is intended; but the non-imputation of it, is *the not inflicting ſome condign puniſhment upon him for it.* So Rom. 4. 8. *Bleſſed is the man to whom the Lord imputeth no ſin*; which being ſpoken on the account of God's heavy hand on David for his ſin, Pſal. 32. 2. 3. 4. ſhews that the import of it muſt be this: Bleſſed is the man *whom God doth not puniſh for his iniquity.* So 2 Tim. 4. 16. In my firſt anſwer no man ſtood by me, μὴ αὐτοῖς λογισθείη, *may it not be imputed to them*, i. e. let them not ſuffer for it. So 2 Sam. 19. 19. Shimei ſpeaks to David thus, μὴ λογισάσθω ὁ κύριός μου ἀνομίαν, *let not my lord impute to me mine iniquity*; i. e. let him not remember it to puniſh it. When therefore it is ſaid, 2 Cor. 5. 19. that *God was in Chriſt reconciling the world to himſelf*, μὴ λογιζόμενος, *not imputing to them their iniquities*; the meaning is, that for Chriſt's ſake he was pleaſed to exempt them from the puniſhment of their tranſgreſſions: ſo in like manner here, ſin is ſaid not to be imputed, whilſt there is no law; not that God did not look upon men then as ſinners, but that he did not puniſh them with death for it, but that they died a mere death, as being the offſpring of Adam made mortal.

Hence note, that in the ſcripture there is no mention of the imputation, either *of one man's ſin*, or *of his righteouſneſs*, unto another, but only of the *imputation* of his good deeds for righteouſneſs, or of his evil deeds for puniſhment. 2. That the puniſhment of Adam's ſin devolved upon his whole poſterity, is fully proved from this chapter: but it is not here ſaid, that they were truly and formally made ſinners by his ſin; ſo likewiſe, that for the obedience of one unto death many were made righteous, and were delivered from that death to which they were obnoxious, we are aſſured from this, and other ſcriptures; but that they were made formally righteous by our Saviour's righteouſneſs imputed to them, the ſcripture doth no where aſſert.

Ver. 15. = Οἱ πολλοὶ ἀπέθανον, *many were dead.*] When God ſaid to Adam, *In the day that thou eateſt thereof thou ſhalt die*, he did not mean that he ſhould then give up the ghoſt, but that he ſhould be ſubject to mortality, and at the laſt return to the duſt from whence he came; as experience ſhewed, and as the fathers interpret it. Now, in this ſenſe, that of the apoſtle is moſt true, that in Adam all die, *i. e.* became obnoxious to mortality: but it is not true, that all men die only on the account of Adam's ſin. The old world was drowned on the account of their own ſins, and the Jews ſuffered both by the hand of God and man, for ſins committed againſt the law; and this perhaps might be the reaſon why the apoſtle ſaith, not by the offence

fence of one, *all*, but many, died. The advantage therefore here mentioned, may consist in this, that all that die, die not purely for the sin of Adam, but many times bring death upon themselves for their own sin; but all that are justified, and so freed from death, are thus exempted from it only by virtue of the death of Christ. This is the doctrine, both of the Jews, and of the church of Christ: not that all formally sinned in Adam, but that all men became obnoxious to death for Adam's sin. God, saith the author of the book of *Wisdom*, *created man to be immortal; but through the envy of the devil death entered into the world*, Wisd. 2. 23. 24. *By the woman was the beginning of sin, and by her we all die*, saith the son of Syrach, Ecclus 25. 24. *By the counsel which the serpent gave to Eve, all the inhabitants of the earth become obnoxious to death*, saith the *Targum* on Ruth 4. ver. *ult.* And the same Chaldee paraphrase upon Eccl. 7. the last verse, saith, *God made man pure and upright; but the serpent and Eve seduced him to eat of the fruit of the tree, and so they made death to rush upon him, and upon all the inhabitants of the earth.*

Ver. 16. [a] Ἐκ πολλῶν παραπτωμάτων, *from many offences.*] This is the second advantageous difference, viz. That whereas we became obnoxious to death for one sin of Adam, we by faith in Christ are justified, and thereby freed not only from the condemnation which came upon us for that sin, but also from the condemnation due unto us for all our offences against God.

Note also, that the word κρίμα, especially when it is joined with death, doth usually signify *a sentence condemning any person*; κρίμα θανάτου is *the sentence of death*, Deut. 21. 22. So *Luke* 24. 20. *The high priests and rulers delivered up Jesus εἰς κρίμα θανάτου, to the sentence of death.* See chap. 23. 40. and Ecclus 41. 2. *O death, how acceptable is τὸ κρίμα σου, thy sentence to the needy?* And ver. 3. *Fear not κρίμα θανάτου, the sentence of death. Remember them that have been before thee, and that come after thee, τοῦτο τὸ κρίμα παρὰ κυρίῳ πάσῃ σαρκί, for this is the sentence of the Lord over all flesh.*

Ver. 17. ver. 15. Ἡ δωρεὰ ἐν χάριτι, ver. 17. Ἡ δωρεὰ δικαιοσύνης, *the gift of righteousness.*] I have interpreted these phrases of the gift of justification as others do; but it is very probable that they may import the *Holy Spirit* given in baptism, and upon faith, to the believers of those times, who being made sons by faith in Christ, received the Spirit of adoption, Rom. 8. 14. 15. 16. Gal. 4. 6. and believing, *were sealed with the Spirit of promise*, Eph. 1. 13. for he is styled emphatically ἡ δωρεὰ ἐπουράνιος, *the heavenly gift*, Heb. 6. 4. ἡ δωρεὰ, *the gift*, Acts 11. 17. ἡ δωρεὰ Θεοῦ, *the gift of God*, Acts 8. 20. *the gift of the grace of God*, Eph. 3. 7. ἡ δωρεὰ τοῦ Χριστοῦ, *the gift of Christ*, Eph. 4. 7.; *the gifts of the Holy Ghost*, Acts 2. 38. and 10. 45.: so the Holy Ghost given to the prophets, and holy men of old, is, by the primitive Christians, usually styled ἡ ἄνωθεν ἐπὶ τοὺς ἁγίους ἀνδρὰς ἐπιλθοῦσα δωρεὰ, *the gift coming from above upon holy men. Just. Mart. Adm Gr. p.* 9. B. *p.* 11. D. *p.* 30. D. *p.* 31. C.

Ver. 19. [b] Ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ, *many were made sinners.*] In the exposition of this, and of the phrase in the 12th verse, *in whom all have sinned*, I follow the Greek expositors, Chrysostom, Theodoret, Oecumenius, and Theophylact, upon the place: and to make good the interpretation, I shall shew, first, the inconsistency of any other sense ascribed to them, with the text, with scripture, and with reason. And,

First, It cannot be truly affirmed, that we all actually and formally sinned in Adam, and upon that account were made sinners: for, 1. then, it was not by the *disobedience of one*, but of *many*, that many were made sinners. 2. Then death, the punishment of sin, came upon all, not *for the sin of one*, or *for one sin of that one man*, but for the sin of all; both which things I have plainly proved to be contrary to the express words of the apostle. Then, 3. all men must have sinned *after the similitude of Adam's transgression*; for if we all sinned in or with him, we must sin by the same act, the same will, and in the same person, against the same law; and surely they that thus sin, must sin *after the similitude of Adam's transgression*; for what dissimilitude can there be in sins committed by the same act, and the same will, of one and the same person, against the same law? But of the posterity of Adam the apostle here expressly saith, *they sinned not after the similitude of Adam's transgression*, therefore they were not sinners by the same act and will, of the same person, against the same law. Moreover, if all the posterity of Adam sinned in Adam, they sinned against some law given to them; *for sin is the transgression of a law; and where there is no law, there is no transgression.* Now, they could sin in Adam, so as to deserve death for their sin, only by sinning against the law requiring Adam not to eat of the forbidden fruit; for Adam himself became guilty of death only by transgressing that law; but all the posterity of Adam cannot be said to have sinned against that law, for when did they sin against it? If when Adam did so, then all his posterity must be actually sinners from the beginning of the world, *i. e.* some thousands of years before the greatest part of them had a being. Now, seeing action must be the action of some being, does it not seem absurd at first sight to say, that so many myriads were actually sinners, when they were not in being? if when they came into the world, they could

could not sin in Adam, or in his action, for he did not then eat of the forbidden fruit in the midst of paradise. Again, we cannot sin against a law which is not in being; since therefore there is now no paradise, and no forbidden fruit in being, we cannot be obliged by any law of God now, not to eat of the fruit in the midst of paradise, and so cannot be sinners by transgressing against such a law.

Secondly, It cannot truly be affirmed that we all sinned in Adam, and by his disobedience were made sinners, because his sin and disobedience was imputed to us. For, 1. I have shewed already, that the scripture no where maketh the least mention of any thing of another's imputed to a man for reward or guilt, but only of some personal thing or action of our own. See note on ver. 14. Moreover, 2. This imputation either makes the sin of Adam truly ours, or it doth not: if it doth not, how can we be made sinners by it? if it doth, then death came upon us for our sin; and so not for the sin of one, but for the sin of all, which is the thing disproved already, note on ver. 12. 3. I ask, Whether this imputation made the posterity of Adam sinners, or whether it found them so before? if it found them so before, it was plainly needless, for they might have been condemned to death without it: if it made them so, then since this imputation is the act of God, and not of man, it plainly follows, that God must be the author of that sin, because the imputation flows immediately from him, without the intervention of any action on the part of any of those men to whom it is imputed. Moreover, then the imputation must be false, as charging them with sin whom he did not find sinners, but only by his arbitrary imputation made them so. Now, far be it from any Christian to affirm, that God should falsely impute sin to any man. In a word, λογίζεσθαι, and *imputare*, is *to reckon*, to *account a thing to any man*, to *charge him with it*, to *lay the charge of it to him*: this action therefore on God's part must suppose, in the very nature of it, some action done by the posterity of Adam which is blameworthy, and may be justly charged upon them, before there can be any ground for imputation of it; and this shews, that it is impossible that the imputation should be the very thing that renders them blame-worthy, or persons worthy to be charged with guilt: and yet if the sin of *Adam* becomes ours only by imputation, it must be ours only, because it is by God imputed to us, and not imputed, because it is ours; that is, God by this imputation must make us sinners, and not find us such; for this imputation is the action of the judge, not of the supposed criminal; remove or take away this action, and no crime can be charged upon him. In fine, if the sin of Adam becomes ours only by imputation, it deserves condemnation only by the same imputation, *i. e.* by the action of God; that therefore we deserve condemnation for it, is to be ascribed directly to the action of God, and only by accident to that of Adam: whence therefore is our destruction, according to this opinion, but of God, who makes us worthy of condemnation, by imputing to us that sin, which by his imputation only we stand guilty of?

These interpretations being so inconsistent with the apostle's words, and with the plainest evidence of reason, I am forced to prefer before them that of the Greek fathers, *viz.* That we all sinned in Adam, *i. e.* by becoming obnoxious to that death which was the punishment of his sin, and that by *one man's disobedience many were made sinners*, by being subject to the death, and temporal calamities and miseries which came upon all mankind for Adam's sin; so that we become sinners in him, or by his disobedience, by a metonymy of the effect, by suffering the punishment which God had threatened to him for it, as the experience of all men and women shew we do in all the parts of the threat; and this is a common sense of the word *Chattah*, which signifies both *sin* and *the punishment of it*. So Gen. 4. 7. *If thou dost evil*, chattaath, *sin lieth at the door*, that is, the punishment of sin, ver 13.; so Gen. 19. 15. *Make haste*, saith the angel to Lot, *and escape, lest thou be consumed* בעוני *in the sin* of the city, *i. e.* in the punishment of the city, *in plaga descendente propter culpam incolarum urbis*, Arab.; and Gen. 31. 39. Jacob speaks to Laban thus, That which was torn of beasts, אנבי אחטנה ἐγὼ ἀπέτισον, *pœnas dabam, I suffered for it*; the sin was upon me, saith Aben Ezra, Gen. 43. 9.; Judah speaks thus to Jacob concerning Benjamin, *If I bring him not again*, יחטאתי לך, ἁμαρτὼς ὑπὲρ σοῦ τὸν, i. e. *I will suffer punishment*; see chap. 42. 37. *i. e. let me bear the blame*; so also chap. 44. 32.; so Bathsheba said to David, *I and thy son Solomon shall be* חטאים, ἁμαρτωλοὶ, *sinners*, 1 Kings 1. 21. *i. e. we shall be punished as sinners*, and be in danger of our life; so לא ירשיענו, *impium non faciet*, he will not condemn him, Psal. 37. 33.; ודם נקי ירשיעו, *et sanguinem innocentem condemnabunt*, Psal. 94. 21.; so also Job 9. 20.; so the lepers say one to another, *We do not well if we tarry till the morning-light, then we shall be found sinners*, 2 Kings 7. 9. *i. e.* we shall be punished by the king; and Zech. 14. 19. *This shall be* חטאת מצרים, ἁμαρτία Αἰγύπτου, *the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.* This phrase of bearing

bearing ſin is conſtantly uſed in this ſenſe; as when it is ſaid, נשא עון, *they ſhall bear their iniquity, they ſhall die*, Lev. 20. 20.; and ἁμαρτίαν κομιοῦνται, ἀποθανοῦνται, Lev. 20. 17. 19. Numb. 14. 34. λήψεσθε ἁμαρτίας ὑμῶν, Lam. 5. 7. ὑπέχομεν τὰ ἀνομήματα αὐτῶν, *we have borne their iniquity*. If therefore ἁμαρτία in the Old Teſtament ſo often ſignifies the puniſhment of ſin, which in this caſe was death, what exception can be made againſt theſe words of (*k*) Chryſoſtom? "What is the meaning of theſe words, *In* "*whom all have ſinned?* it is this, He falling, even "they who did not eat of the tree, were by him "made mortal, even as if they themſelves had "fallen," ſaith *(l)* Theophylact, "when he did:" "For," ſaith Theodoret, "he being obnoxious to "the decree of death, in that ſtate he begat Cain "and Abel, and others; ἅπαντες ὑπ' ὀφλὴν ἐν τοιούτῳ φυτῷ θνητὸν ἴσχον τὸν φύσιν, all therefore became mortal, "as being begotten of one that was mortal." And ſeeing it is ſaid ἁμαρτωλοί, or ἁμαρτάνειν ὀφείλει, *they ſhall be ſinners*, who are to ſuffer puniſhment, why may not theſe words, *by the diſobedience of one many were made ſinners*, admit the ſenſe which Chryſoſtom, Oecumenius, and Theophylact give them? Τυτέστιν ὑπόδικοι κολάσεως, καὶ καθάπαξ θανάτου, *they ſhall for his diſobedience be ſubject unto death and puniſhment*, the effects of ſin: "For," ſaith St Chryſoſtom, "it is "no abſurdity to ſay, that he ſinning, and ſo being "mortal, they who proceed from him ſhould be "mortal alſo; but how can it juſtly follow, that "by his diſobedience another ſhould be made a "ſinner, for ſuch an one will be found to deſerve "no puniſhment, as not being perſonally a ſinner?" Τὸ δὲ ἐκ τῆς παρακοῆς ἐκείνου ἕτερον ἁμαρτωλὸν γενέσθαι πόθεν ἀκολουθίαν ἔχει; ἐγκλήματος γὰρ ὄντα μηδὲ δίκην ὀφείλειν ὁ τοιοῦτος, οὐχὶ μὲ οἰκεῖον γέγονεν ἁμαρτωλός. It is true, we meet not with the words ἁμαρτὼν and ἁμαρτωλοὶ καθεστάθησαν, in this ſenſe elſewhere in the New Teſtament; but then this may be, becauſe the compariſon is not elſewhere made betwixt the firſt Adam and the effects of his diſobedience, and the ſecond Adam and the effects of his obedience to the death; and becauſe the oppoſite phraſe, δίκαιοι καθεστάθησαν, required, that the words oppoſed ſhould be uſed in the metonymical ſenſe; for when the apoſtle ſaith, *By the obedience of one man many were made righteous*, it is evident he ſpoke not of Chriſt's active obedience, but of his paſſive obedience, or ſuffering death for us. For, 1. The whole chapter is employed in ſetting forth the benefits accruing to us by his death, ver. 6. 8. 9. 10. 11. 2. The effect of this obedience is our juſtification; now, *that*, through the whole ſcripture, and in this very chapter, is conſtantly aſcribed to the death of Chriſt, and his blood ſhed for us, ver. 9. 10. 16. 17. 18. 3. The diſobedience by which many were made ſinners, is plainly declared by the apoſtle, to be one ſingle act of diſobedience in Adam, and therefore the obedience oppoſed to it cannot in reaſon be the active obedience of Chriſt's whole life, but that obedience to the death which the apoſtle mentions, Philip. 2. 6. 8. Now, by this paſſive obedience we cannot be made formally righteous, but only metonymically, by being made partakers of that freedom from the condemnation and guilt of ſin, and that reconciliation which Chriſt purchaſed by his meritorious death and paſſion. *Diſſolvens enim eam quæ ab initio in ligno facta fuerat inobedientiam, obediens factus eſt uſque ad mortem, mortem autem crucis, eam quæ in ligno fuerat inobedientiam, per eam quæ in ligno fuerat obedientiam ſanans. Iren. l. 5. c. 56.*

Moreover, we in the New Teſtament find frequently expreſſions equivalent to theſe: As, 1. When Chriſt is ſaid to *bear our ſins*, only becauſe he bore the puniſhment due to them. 2. When he is ſaid to *be made ſin for us*, 2 Cor. 5. 21. he being made ſo, not by contracting the guilt of our ſins, but only by ſuffering puniſhment for our iniquities: and when he is ſaid *to appear a ſecond time* χωρὶς ἁμαρτίας, *without ſin*, Heb. 9. 28. *i. e.* without another ſacrifice in which he was to ſuffer for our ſin: and when it is ſaid, that *by ſin*, Rom. 8. 2. *i. e.* by his ſacrifice for it, *he condemned ſin in the fleſh*. And, 3. When he is ſaid to be *made a curſe for us*, Gal. 3. 13. he being only ſo by ſuffering the death which the law ſtyled accurſed, and not as being ſo in the ſight of God.

Ver. 20. ἵνα πλεονάσῃ τὸ παράπτωμα, *the law entered that ſin might abound unto death.*] Hence it is ſtyled *the letter that killeth*, the *miniſtry of death*, and of *condemnation*, 2 Cor. 3. 6. 7. 9. and ſaid to ſubject all that are under it to a curſe, Gal. 3. 10.

(*k*) Τί δὲ ἐστι, ἐφ' ᾧ πάντες ἥμαρτον; ἐκεῖνο πιστεύοντες, καὶ οἱ μὴ φάγοντες ἀπὸ τοῦ ξύλου γεγόνασιν ἐξ ἐκείνου πάντες θνητοί. Chryſoſt. in locum.

(*l*) Ὡς ἐν τῷ αὐτοὶ πλημμελήσαντες διὰ ἐκείνου ἔπεσον. Theophylact. in locum.

CHAP.

CHAP. VI.

Verſe 1. WHat ſhall we ſay then? [a] Shall we continue in ſin, (Gr. *what do we ſay then?*) (*do we ſay this?*) *let us* (*who have received this grace, continue ſtill in ſin*), that grace may abound (*towards us? that is, do we by declaring that we are juſtified freely by grace, through the redemption that is in Chriſt Jeſus, chap.* 3. 24. *and that as ſin abounded, grace did more abound, chap.* 5. 20. *give occaſion to this inference?*)

2. God forbid (*we ſhould make any ſuch inference from, or any uſe of this doctrine, ſo contrary to that very baptiſm by which we enter into the Chriſtian covenant, and put on Chriſt; for*) how ſhall we who are dead (Gr. *have died*) to ſin (*by our baptiſm, or entrance into the Chriſtian covenant*), live any longer therein?

3. (*For*) know ye not that as many (*of us*) as were baptized into (*and by that baptiſm profeſſed ourſelves diſciples of*) Jeſus Chriſt, were baptized into (*the likeneſs of*) his death, (*and ſo engaged to die unto ſin, as he did for ſin,* 1 Pet. 4. 1. 2. *and to live to him that died for us, and roſe again?* 2 *Cor.* 5. 15.)

4. (*For*) therefore we are [b] buried with him by baptiſm (*plunging us under the water*) into (*a conformity to his*) death, (*which put his body under the earth*): that like as Chriſt was raiſed up from the dead by the glory- (*ous power*) of the Father, even ſo we alſo (*thus dead in baptiſm*) ſhould (*riſe with him, and*) walk in newneſs of life.

5. For if we have been planted together in the likeneſs of his death, (*by dying unto ſin*), we ſhall be alſo in the likeneſs of his reſurrection, (*by being ſo riſen from our death unto ſin, as never to let ſin have any more dominion over us, but dying unto ſin once for all, and henceforth living unto God, ver.* 9. 10. *Or we ſhall riſe to a life immortal, ver.* 8. *as he hath done.*)

6. (*And thus we ſtand engaged to die to ſin*), knowing this, that our old man is (*was*) crucified with him, that the body of ſin (i. e. *the appetites of the body which ſubject us to ſin*) might be deſtroyed, that henceforth we might not ſerve ſin, (*for he bore our ſins in his own body on the croſs, that we being dead to ſin, might live unto righteouſneſs,* 1 *Pet.* 2. 24.)

7. (*Which we ſhall not do if we be truly dead unto it*); for he that is dead is freed from ſin, (1 *Pet.* 4. 4. *He ſins no more.*)

8. Now, if we be (*thus*) dead with Chriſt, we believe that [c] we ſhall alſo live with him (*not a ſpiritual only, but an happy, and immortal life*);

9. (*And thus conformed to his death we ſhould be, and therefore*) knowing that Chriſt being raiſed from the dead (*now*) dieth no more, death hath no more dominion over him.

10. For in that he died, he died [d] once to ſin, (*or for ſin*, i. e. *in that he died to the putting away of ſin, Heb.* 9. 26. 28. *he died thus once for all*): but in that he liveth, he liveth unto God; (i. e. *the life he liveth, is an eternal life, wholly dedicated to the glory of God, Philip.* 2. 9. 10. 11.)

11. [e] Likewiſe reckon ye alſo yourſelves to be indeed dead unto ſin, but living to God through Jeſus Chriſt our Lord.

12. Let not ſin therefore reign in your mortal body, [f] that you ſhould obey it in the luſts thereof.

13. Neither yield ye your members (*any longer*) as inſtruments of unrighteouſneſs to ſin; but yield (*up*) yourſelves (*entirely*) to (*the ſervice of*) God, as thoſe that are (*with Chriſt*) alive from the dead, and (*yield*) your members as inſtruments of righteouſneſs to God.

14. (*And ſay not this is beyond your ſtrength, ſeeing the law in your members leads you captive to ſin*); [g] for ſin ſhall not have dominion over you; for you are not under the (*pædagogy of*) the law, (*which gives the knowledge of ſin, but not ſufficient ſtrength to mortify it*), but under (*that œconomy of*) grace, (*which affords that ſpirit of life in Chriſt Jeſus, which frees us from the law of ſin and death.*)

15. What then? ſhall we (*go on in*) ſin, becauſe we are not under the law, (*which condemns us for every tranſgreſſion*), but under (*that covenant of*) grace, (*which allows the pardon, and promiſes the forgiveneſs of it? Heb.* 8. 12.)? God forbid, (*that we ſhould continue in the ſins forbidden by the law, becauſe we are not under the law.*)

16. Know ye not (*this*), that to whom ye yield yourſelves ſervants to obey, his ſervants ye are to whom ye obey, (*and from him you muſt expect your wages*); whether (*you be the ſervants*) of ſin to (*receive the wages of ſin, which is*) death, or (*the ſervants of God*) by obedience to (*the obtaining the fruits of*) righteouſneſs.

17. But [h] God be thanked, that (*and God be thanked that though formerly, ver.* 19.) ye were the ſervants of ſin; but (*yet ſince your converſion*) you have obeyed from the heart that form of (*Chriſtian*) doctrine which was delivered to you.

18. Being then (*for being*) made free from (*the law of*) ſin, (*by the grace and aſſiſtance of that Spirit of life the goſpel miniſters, Rom.* 8. 2.), ye became ſervants unto righteouſneſs.

19. I ſpeak [i] after the manner of men, becauſe of the infirmity of your fleſh: for as you have yielded your members ſervants to uncleanneſs and to iniquity,

iniquity, to (*commit*) iniquity; even ſo now yield your members ſervants to righteouſneſs unto holineſs.

20. (*Now, I ſay, for before you could not do it*), for when you were the ſervants of ſin, ye were free from righteouſneſs, (*doing then no ſervice at all to it*).

21. (*And that you may not be ſtill enamoured with your former ſervice unto ſin, I aſk*), What fruit had you then in (*from*) thoſe things of which you are now aſhamed? (*ſurely none worthy to be compared with the fruits of righteouſneſs*); for the end of thoſe things is death.

22. But now being made free from ſin, and become ſervants to God, you have (*at preſent*) your fruit unto holineſs, and the end thereof (*will be*) everlaſting life.

23. For [k] the wages of ſin (*to its ſervants*) is death; but the gift of God (*to his*) is eternal life, through Jeſus Chriſt our Lord.

ANNOTATIONS on Chap. VI.

Ver. 1. [a] NOte here, that if the faith to which St Paul in this epiſtle doth aſcribe juſtification, did not only oblige us to, but even comprehend evangelical and conſtant obedience, there could be no colour for this objection; that therefore muſt be a miſtake.

Ver. 4. [b] Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος, *we are buried with him in baptiſm.*] It being ſo expreſsly declared here, and Col. 2. 12. that *we are buried with Chriſt in baptiſm*, by being buried under water; and the argument to oblige us to a conformity to his death, by dying to ſin, being taken hence, and this immerſion being religiouſly obſerved by all Chriſtians, for thirteen centuries, and approved by our church, and the change of it into ſprinkling, even without any allowance from the author of this inſtitution, or any licence from any council of the church, being that which the Romaniſt ſtill urgeth to juſtify his refuſal of the *cup to the laity*; it were to be wiſhed that this cuſtom might be again of general uſe, and aſperſion only permitted, as of old, in caſe of the *clinici*, or in preſent danger of death. (See *Examen Millii.*)

Ver. 8. [c] Συζήσομεν αὐτῷ, *we ſhall live with him*;] As being delivered, by his death, from that death which is the puniſhment of ſin, and having that ſpirit which is the giver of life, and the pledge and earneſt of it, imparted to us: it is this life which is the object of our faith; and of this the apoſtle ſpeaks, 2 Tim. 2. 11. ſaying, *If we have been dead with him, we ſhall alſo live with him; if we ſuffer, we ſhall alſo reign together with him.*

Ver. 10. [d] Ἀπέθανεν ἐφάπαξ, *he died once for all.*] That is, Chriſt ſo died for our ſins once, as never to undergo death again; and therefore his living to God, ſeems to import his reſurrection to eternal life; and ſo the phraſe is uſed by St Luke, where, *of the children of the reſurrection*, which *can die no more*, he ſaith, *they live unto God*, Luke 20. 26. 28. And in (*m*) Joſephus, who ſaith, that they who die for God, ζῶσι τῷ Θεῷ, *live to God, as Abraham, Iſaac, and Jacob, and all the patriarchs do*; (*n*) *they love that piety which brings them to eternal life.*

Ver. 11. [e] Οὕτω καὶ ὑμεῖς, *ſo alſo reckon ye yourſelves dead unto ſin.*] Once for all, ſo as never to have any need of dying to it again, but as ſtill engaged to live to God's glory: for, ſay the ancients, we can have but one baptiſm; and this ſuppoſes we ſhould ſo die to ſin once, as never to have occaſion to perform that work again. Hence, therefore it appears, how far they are from conformity to the death of Chriſt, who ſtill ſuffer ſin to revive in them, after that, by pious reſolutions and repentance, they have begun to mortify it, and ſo are ſtill beginning again to die to it. And oh! that Chriſtians would more carefully attend to this conformity to the death of Chriſt.

Ver. 12. Εἰς τὸ ὑπακούειν, *to obey it.*] For this obedience to it in the luſtings of it, is a certain ſign of the dominion of ſin in us, and of our being none of Chriſt's ſervants; *for they that are Chriſt's have crucified the fleſh, with the affections and luſts*, Gal. 5. 24. (See *Examen Millii.*)

Ver. 14. [f] Ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, *for ſin ſhall not have dominion.*] This is a pious ſenſe, but ſeems to ſome to give no place for the following objection. Others therefore paraphraſe the words thus. *For then ſin ſhall not have dominion over you, ſo as to condemn you for each tranſgreſſion; for you are not under the law*, (which pronounceth a curſe on them that do not perfectly obey it), *but under* (that covenant of) *grace*, which affords pardon and forgiveneſs of it, 1 John 1. 7. (See *Examen Millii.*)

Ver. 17. [g] Χάρις δὲ τῷ Θεῷ, *but God be thanked.*] He doth not here thank God that they had been the ſervants of ſin, but that they who had been ſervants to it, were become obedient to the precepts of Chriſtianity; as our Lord thanks his heavenly Father, that *he had hid theſe things from the wiſe and prudent, and revealed them to babes*, Matth. 11.

(*m*) *De Maccab.* p. 1100. (*n*) *Page* 1102. A.

25. i. e. That having hid them from the one, he notwithſtanding had revealed them to the other.

The particle δὲ is ſometimes rendered *and*, as Luke 9. 6. and 11. 18. Acts 3. 5. and 4. 36. and 8. 30. and 9. 17. and 11. 12. and 13. 15. and 15. 6. and 21. 14. and 23. 9. 13.

Sometimes, *then*, Acts 6. 2. 7. and 9. 13. 16. and 12. 3. Matth. 1. 19. Luke 8. 29. 35.

Sometimes, *ſo*, Acts 7. 15. Rom. 8. 8.

Sometimes, *yea*, 1 Cor. 9. 16. and 13. 21. Rom. 11. 30. and 16. 19. 1 Cor. 2. 9.

Sometimes, *but*, in the ſenſe of *yet*, Acts 28. 22. 1 Cor. 14. 1.

And *yet*, Matth. 6. 9.

Sometimes *for*, Luke 12. 2. 48. and 23. 14. Acts 7. 25. 1 Theſſ. 2. 16.

Alſo, Luke 12. 8. and 13. 6.

Moreover, 2 Pet. 1. 15.

Howbeit, 1 Cor. 2. 9.

And ſo accordingly, the words may be here rendered, *And God be thanked*, or *God be thanked then*, that though ye were the ſervants of ſin, *yet*, and in the verſe following, ἐλευθερωθέντες δὲ, *for being delivered.*

Ver. 19. [i] Ἀνθρώπινον λέγω, *I ſpeak after the manner of men.*] The apoſtle doth not here ſpeak, as ſome unhappily imagine, by way of excuſe, for not uſing the beſt argument he could uſe in this affair, but ſuch as was beſt fitted to the capacities and notions of thoſe he writes to; for what inducements to yield their members inſtruments of righteouſneſs to that holineſs which will conclude in life eternal, could he uſe more rational and proper than this, that they had formerly yielded them ſervants to commit that ſin, whoſe wages is death? But he ſpeaks this by way of illuſtration of his argument, or exhortation. The ſenſe which the ancients put upon theſe words is this, τῇ φύσει μετρῶ τὴν παράινεσιν, *I frame my exhortation with a due conſideration of the infirmity of our fleſh*, requiring that only which, even to human reaſon, ſeems highly equitable, *viz.* that you ſhould do that ſervice now to God, which you have formerly done to ſin. I rather think the apoſtle diſcourſeth to this effect: In this diſcourſe of your being ſervants formerly to ſin, and your obligation now to be ſervants of righteouſneſs, I ſpeak that which all natural men muſt have had experience of, by reaſon of the infirmity of the fleſh, and of which they may thence take a juſt idea; requiring only, that as they have yielded their members inſtruments of ſin, ſo they would yield them inſtruments of righteouſneſs.

And that this is the genuine import of the words ἀνθρώπινον λέγω, *I ſpeak after the manner of men*, may appear from the like uſe of it, 1 Cor. 10. 10. *No temptation hath happened to you, but that which is* ἀνθρώπινος, *common to human nature*, and ſupportable by men of reaſon; and from the conſtant uſe of the phraſe κατ' ἄνθρωπον λέγω, *I ſpeak after the manner of men*; of which ſee note on 1 Cor. 9. 8.

Ver. 23. [k] Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, *for the wages of ſin is death.*] Hence divines uſually conclude, that even infants muſt have ſinned, becauſe they are ſubject to death: now, though this be ſo far true, that *death came upon all men*, and ſo upon infants, by that ſin of Adam, which rendered him, and by him all his offſpring, ſubject to mortality; yet this will no more follow from theſe words, than it will follow, that becauſe the wages of rebellion is death, all that die muſt be guilty of rebellion. Moreover, the intention of the apoſtle is not here to teach us that death is the puniſhment due to every ſin, but that *that* death which is in ſcripture ſtyled *the ſecond death*, and ſtands oppoſed to *eternal life*, will be the certain iſſue of a life ſpent in the ſervice of ſin. For the apoſtle throughout this chapter ſpeaks of that ſin in which we continue, ver. 1. and which we *ſerve*, ver. 6. 20. and which ſo *reigneth in our mortal bodies, that we obey it in the luſts thereof*, ver. 12.; by which we *yield our members inſtruments of unrighteouſneſs to ſin*, ver. 13. 19.; in which we ſo ſerve ſin as to obey its commands, ver. 16. 17. and live *free from righteouſneſs*, or in neglect of it, ver. 20. *The wages*, ſaith he, of ſin thus reigning in, and ſerved by us, is eternal death: it is therefore manifeſt the apoſtle ſpeaks not here of ſin imputed, but only of *perſonal ſin*, nor of each ſingle act, but of an habitual practice, or a courſe of ſin. (*See Examen Millii.*)

CHAP. VII.

Verſe 1. (*AND of the truth of what I told you, chap.* 6. 14. *that ſin* ὐ κυριεύσει, *ſhall not have dominion over you, becauſe you are not under the law, but under grace, ye cannot well be ignorant;* for) know ye not, brethren, for I ſpeak to them that know the law (i. e. *to the Jews or proſelytes*), that the law (*to which you were eſpouſed by Moſes*) hath dominion over a man as long as he liveth (*only.*)

2. (*The caſe of a man thus under the law*, i. e. *in his legal ſtate, being like that of a woman married to an huſband*); for the woman that hath an huſband is bound by the law to (*be ſubject to*) her huſband ſo long as he liveth: but if the huſband be dead, ſhe is (*then*)

(*then*) free from the law of (*ſubjection to*) her huſband.

3. So then (Gr. *therefore*) if while her huſband liveth ſhe be married to another, [a] ſhe ſhall be (*truly*) called an adultereſs: but if her huſband be dead, ſhe is free from that law (*which bound her to be in ſubjection to, and yield conjugal affection to her huſband only*); ſo that ſhe is no adultereſs, though ſhe be married to another man.

4. Wherefore, my brethren, (*as the woman is become free from the law of her huſband by his death, even ſo*) [b] ye alſo are become dead (Gr. ἐθανατώθητε, *ye have been made dead*) to the law (*and ſo free from it*) by (*the crucifixion of*) the body of Chriſt, (*which hath diſſolved your obligation to the law, as the death of the huſband doth the obligation of the wife to him*); that ye ſhould (*or may*) be married to another (*huſband*), even to him who is raiſed from the dead; that being made free from ſin, ver. 21. 22. (*by virtue of your union to him*), ye may bring forth fruit unto God.

5. (*We are, I ſay, become thus dead to the law, this being neceſſary, that we might bring forth fruit unto God.*) [c] For when we were in the fleſh, (i. e. *when we lived under the carnal ordinances of the law, without the aſſiſtance of the Spirit*), [d] the luſtings of ſin which were forbidden and (*reſtrained*) by the law, did work in our members to bring forth fruit unto death; (*rendering us obnoxious to death, the puniſhment threatened by the law to the tranſgreſſors of it.*)

6. But now we are delivered from the law, (*and from the motions of ſin cauſed by it*), [e] that being dead wherein we were held (*in ſubjection, as the wife was to her living huſband*), [f] that we ſhould ſerve God in newneſs of (*that*) Spirit (*of life in Chriſt Jeſus, which makes us free from the law of ſin and death*), and not (*as before*) in the oldneſs of the letter, (*which killeth, or ſubjecteth us to death, 2 Cor. 3. 6. 9.*)

7. What ſhall we ſay then? Is the law (*from which we muſt be delivered, that we may not obey the luſts of the fleſh*) ſin? (*Is it the cauſe of that ſin which worketh in our members whilſt we are under the law*)? God forbid (*that we ſhould ſay ſo*); nay, (*ſo far otherwiſe is it, that*) I had not known ſin to be ſo but by the law, (*inſtructing me what is to be avoided as ſin, and under what penalty*); for I had not known luſt, (i. e. *the luſtings, or covetous deſires of the heart, to be things worthy of death*), except the law had ſaid, Thou ſhalt not covet, (*and ſo made him that coveteth obnoxious to death, as being a tranſgreſſo f the law.*)

8. But (*nevertheleſs*) ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence, or vehement deſires after that which was forbidden by the law, (*which became mortal to me by virtue of the prohibition of the law*). For (*whilſt I was*) without the law ſin was dead, (i. e. *unable to have this effect upon me; for where there is no law, there is no tranſgreſſion imputed to death, chap. 5. 13.*)

9. For [g] I (*the ſeed of Abraham*) was alive (*or indeed lived*) without the law once, (*before the law was given, I being not obnoxious to death for that to which the law had not threatened death*): but when the commandment came (*forbidding it under that penalty*), ſin revived, and I died, (i. e. *it got ſtrength to draw me to ſin, and ſo condemn me to death.*)

10. And the commandment which was [h] ordained to (*or given for*) life, (*as teaching thoſe things which if a man do he ſhall live in them, Lev. 18. 5.*), was found to me (*tranſgreſſing it, to be*) unto death.

11. For [i] ſin taking occaſion by the commandment deceived me, (*or enticed me to the commiſſion of it*), and by it (*condemning me to death for that tranſgreſſion*) ſlew me.

12. Wherefore the law (*forbidding ſin*), is holy, and the commandment (*to abſtain from it*) holy, juſt, and good, (*as requiring only what is equitable in itſelf, and good for me to do.*)

13. Was then that which is good, made death to me? (Gr. *Hath that therefore which is good become death to me?* i. e. *is that the ſole and proper cauſe of bringing death to me?*) God forbid (*we ſhould ſo ſay*): But (*this charge is to be laid upon*) ſin, (*which*) that it might appear ſin, (i. e. *pernicious and deſtructive*), working death in (*or to*) me, by that which is good, (i. e. *the law made me obnoxious to death*); that ſin by the commandment (*forbidding it*) [k] might become exceeding ſinful, (i. e. *abounding to death, by making me abound in new tranſgreſſions of the law, chap. 5. 21.*)

14. (*And that ſin ſhould thus prevail over us in this ſtate of lapſed nature to tranſgreſs the law, and to become obnoxious to death by it, will not ſeem ſtrange, if every natural man conſiders the contrariety there is betwixt him and the law*); for we know that the law is ſpiritual, (*and requires ſpiritual things*), but (*every natural man hath cauſe to ſay of himſelf*); I am carnal, [l] ſold under ſin, (i. e. *inſlaved by my corrupt affections;*)

15. (*As may be eaſily diſcerned, from the workings of our conſcience againſt the evil that we do*); for that which I do [m] I allow not (*in my own mind*), for what I would do, (*in compliance with the law*), that (*through the prevalence of my corrupt nature*) do I not; but what (*through the conviction of my conſcience*) [n] I hate (*to do*), that do I.

16. If then (*it be ſo with me, that*) I do that which I would not, (*by this unwillingneſs to act in contradiction to it*), I conſent unto the law, that it is good, (*and commands what is good for me to do.*)

17. Now then, (*this being done by thoſe corrupt affections, which overpower me againſt the approbation of my mind*), it is no more I (*according to the better part from which I am denominated*) that do it, but ◦ ſin that dwelleth in me, (i. e. *in my fleſh, ver.* 23. *and captivates me to the obedience of it.*)

18. (*And upon this I have juſt ground to charge it*); for I know that in me, that is, in my fleſh, dwelleth no good thing: for to will (*that which is good*) is preſent with me, (*or to me*); but to perform that which is good, I find not (*ſtrength*) by nature.

19. For (*in event, I find, that*) the good that I would (*do*) I do not; but the evil which (*the law prohibits, and*) I would not (*do*), that (*being overpowered by the fleſh*) I do.

20. Now if I (*thus*) do that I would not, it is no more I (*chuſing and approving the action in my mind*) that do this, but ſin that dwelleth in me, (i. e. *in my fleſh, that hurries me to the commiſſion of it againſt the law and conviction of my mind.*)

21. (*For ſo it is that*) I find then (Gr. ἄρα, *indeed*) a law (*in my members ſo thwarting the convictions of my mind*), that when I would do (*the*) good (*to which the law directs me*), evil is preſent with me (*to oppoſe and hinder me from doing it.*)

22. (*I ſay, when I would do good*), for I delight in the law of God ▸ after the inward man, (*my mind approving for ſome time, and being pleaſed with its good and holy precepts.*)

23. But I ſee (*or perceive*) another law (*of the fleſh*) in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members; (*for of what a man is overcome, of that he is brought into bondage, 2 Pet.* 2. 19. *John* 8. 34. *Rom.* 6. 16.)

24. (*And being thus inſlaved to that ſin which renders me obnoxious to death, the wages of it, I am even forced to cry out*), O wretched man that I am! who ſhall deliver me from the body of (*ſin which worketh*) this death?

25. (*And ſo*) I (*have great reaſon to*) ◦ thank God through Jeſus Chriſt our Lord, (*whom he hath ſent to redeem me from this death, to which I am obnoxious by ſin.*) So then (*to ſhut up this diſcourſe, thus is it with me, whilſt under the law only and carnally minded*) with the mind ▸ I myſelf (*or I the ſame man*) ſerve the law of God, but with the fleſh the law of ſin.

ANNOTATIONS on Chap. VII.

Verſe 3. ◦ Μοιχαλὶς χρηματίσει, *ſhe ſhall be called an adultereſs.*] The apoſtle, ſaith Theodoret, conſiders not here the permiſſion given to the woman divorced by the law of Moſes to be married to another, as being taught by Chriſt not to approve of ſuch divorces: but the apoſtle ſeems only to intimate, that ſhe hath no power to diſſolve this bond, by putting away her huſband, or that this divorce rendered her huſband dead in law to her, ſhe being not to return to him again, Deut. 24. 4. Now this, ſaith the apoſtle, is the caſe of thoſe who are under the law; their entering into that legal covenant *was the day of their eſpouſals*, Jer. 2. 2. and they were married to it, or to him that put them in ſubjection under it, and were his *ſpouſe*, Jer. 3. 14. and ſo obliged to ſerve God in the oldneſs of the letter; but now this law being dead, and you being eſpouſed to another huſband, even *Chriſt*, 2 Cor. 11. 2. are henceforth bound to ſerve God according to that new ſpiritual law which he hath given you, and not according to the letter of the old law.

Ver. 4. ▸ Ἐθανατώθητε τῷ νόμῳ.] This phraſe, *Ye are dead to the law*, or *ye have been made dead to the law*, is, ſay interpreters, *the law is put to death to you*; for to that, ſay they, the drift of the diſcourſe directs. But, 1. This interpretation puts a plain force upon the words, without any inſtance that they are elſewhere uſed in this ſenſe. 2. The parallel words, Gal. 2. 19. 20. run thus: *I through the law am dead to the law, that I might live to God: I am crucified together with Chriſt.* Now, thoſe words ſeem to fix the proper ſenſe of theſe, ſhewing it to be alſo this: Ye are dead to the law, that is, you are free from ſubjection to the precepts of the law, which as an huſband had dominion over you, and from the motions of ſin which are by the law as if you were dead. To ſtrengthen this interpretation, let the Hebrew phraſe be noted, (*o*) *When a man dies, he is made free from the commands*, the law ὁ κυριεύει, *hath no dominion over him*, no power to ſubject him to the motions of ſin which are by the law; for *he that is dead, is free from ſin*, chap. 6. 6. 7.; ſo that he doth no longer δουλεύειν, *ſerve the motions of it.* And hence the apoſtle makes this inference, that *if we be dead with Chriſt*, and buried with him, or crucified together with him, ſin ὁ κυριεύσει, *ſhall not have dominion over us*, as it had whilſt we were under the Jewiſh diſpenſation; for *we are not under the law, but under grace*; and

(*o*) *Nidda*, f. 76.

again,

again, *Walk in the Spirit, and ye ſhall not fulfil the luſts of the fleſh*, Gal. 5. 16.; and ver. 18. *For if ye be led by the Spirit, ye are not under the law.* Wherefore, the ſenſe of theſe four laſt verſes ſeems to be this: The law hath dominion over a man as long as he lives *under it*: for the caſe of a man's ſubjection to the law in this, like to the woman's ſubjection to her huſband, it continues whilſt he lives; but when he is once dead, ſhe is free from any further ſubjection to him, ſeeing he being dead, can have no further power over her, and ſo ſhe muſt be free to be married to another. In like manner, you being made dead to the law, to which you were eſpouſed, by the death of Chriſt, as *being buried* and *crucified together with him*, the law can have no farther power over you, to retain you in ſubjection to it, and ſo you muſt be free to be married, or put into ſubjection to another huſband, even *Chriſt*, to whom *I have eſpouſed you*, 2 Cor. 11. 2.; and the law itſelf being alſo dead to you through the death of Chriſt aboliſhing it, and freeing Chriſtians from the power and obligation of it, you are free to marry another huſband, even Chriſt, ver. 5.

Ver. 5. ᵉ Ὅτε γὰρ ἦμεν ἐν σαρκὶ, *for when we were in the fleſh.*] When I conſider that οἱ ὄντες ἐν σαρκὶ, and οἱ κατὰ σάρκα ὄντες, chap. 8. 5. 8. ſignifies thoſe that are acted and governed by the fleſhly principle, in oppoſition to the guidance and motions of the Holy Spirit; and that ὄντας ἐν σαρκὶ, ver. 9. ζῶν, περιπατοῦν κατὰ σάρκα, ver. 12. 13. bear the ſame ſenſe; I judge, that *when we were in the fleſh*, here, doth not only ſignify to be *under the carnal ordinances of the law*; for ſo were all the pious Jews, who lived from Moſes to the goſpel-times; but more eſpecially relates to them, who, living under theſe ordinances, were themſelves carnal, and without any aſſiſtance of the Holy Spirit, and ſo had *the law of the fleſh ſtill warring againſt the law of their minds, and bringing them into captivity to the law of ſin*; which could not be the ſtate of Zacharias and Eliſabeth, or any other of thoſe perſons who were *righteous before God*, and *walked in all the commandments of the Lord blameleſs*. And if of ſuch only we underſtand the apoſtle's following diſcourſe in this chapter, the ſenſe will be clear.

Ibid. ᵉ Τὰ διὰ τοῦ νόμου, *the motions of ſin which were by the law.*] Here Mr L. ſaith, interpreters caſt a ſtrange imputation on the law of God, by ſaying, it excited men to ſin by forbidding it; whereas they only ſay, that the carnal minds of men excited them to tranſgreſs the law when they were under it, as the apoſtle ſaith, ver. 8: and Mr L. in his gloſs on the 8th verſe, ſays, "Sin took the opportunity of "my being under the law to ſtir up concupiſcence "in me; for without the law, which annexes death "to the tranſgreſſion of it, ſin is not able to have "its will upon me." Now, is this any more an imputation upon the law of God, than it is an imputation on his providence, that it provides that corn and wine which carnal men abuſe to drunkenneſs and exceſs?

Ver. 6. ᵉ Ἀποθανόντες.] The Syriac and Arabic verſions, Origen, Theodoret, Oecumenius, and Theophylact, read ἀποθανόντες, *we being dead to that in which we were held*, which, ſaith Origen, is undoubtedly the beſt reading. And this reading confirms the ſenſe of the fourth verſe, as to theſe words, *Ye are dead to the law*, which I have offered in the paraphraſe; *i. e.* we being freed from the obligation and commands of it, and ſo from the luſtings and motions it wrought in us.

Ibid. ᵉ Ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, *that we might ſerve God in the newneſs of the ſpirit.*] The law and the goſpel are by the apoſtle in this diſtinguiſhed; that the firſt is only the *miniſtration of the letter*, the other *of the ſpirit*, 2 Cor. 3. 6. 7. 8. 9.: the *miniſtration of the ſpirit* is alſo declared to be the fruit, *not of the law*, but *of the hearing of faith*, Gal. 3. 3. Hence the apoſtle here infers, that we muſt be dead unto, or free from ſubjection to the law, that we may be enabled to ſerve God in newneſs of ſpirit. Whence it is evident, that *to ſerve God in the ſpirit*, is not to enjoy *the ſpiritual ſenſe of the law*, as Mr Le Clerc thinks; but, 1. as the oppoſition ſhews, to ſerve him with a freedom from the prevalency of the fleſh, by virtue of the Spirit, which enables us to mortify the deeds of the fleſh, chap. 8. 13. 2. To ſerve God, not chiefly with bodily ſervice and carnal ordinances, but in the ſpirit of our minds, chap. 12. 2. Philip. 3. 2. having our minds renewed and transformed after the image of God in holineſs, and righteouſneſs, and truth, which are the fruits of the Spirit, Eph. 4. 23. 24. 3. To ſerve him by the aſſiſtance of the Spirit, ſo as to live and walk in the Spirit, Rom. 8. 5. Gal. 5. 25. ſo that *we are ſtrengthened with might by the Spirit in the inward man*, Eph. 3. 16.

Ver. 9. ᵉ Ἐγὼ δὲ ἔζων χωρὶς νόμου, *I was alive without the law.*] Πρὸ τοῦ Μωϋσέως, *before the law of Moſes came.* So Chryſoſtom, Oecumenius, Theophylact.

Ver. 10. ᵇ *Ordained.*] This word is not in the original; you may therefore paraphraſe the words thus, *The commandment which was given for life*, i. e. *with this promiſe, Do this and live, was found to me unto death.*

Ver. 8. 9. 10. 11. ⁱ For the explication of theſe four laſt verſes let it be noted,

Firſt, That it is the opinion of judicious commentators, that when the apoſtle ſaith, *Sin taking occaſion by the commandment wrought in him all manner of concupiſcence*, ver. 8. and *deceived him*, ver.

ver. 11. He means that it did this by ſaying only, *Thou ſhalt not covet*, but aſſigning no puniſhment to him that coveted. But this interpretation cannot ſtand, for theſe two reaſons. For, 1. It plainly contradicts the words of the law, which pronounceth a curſe upon *every one who continues not in all things written in the law to do them*; and much more doth it contradict the driſt of the apoſtle's diſcourſe in this, and the epiſtle to the Galatians, *viz.* that the law required perfect obedience to its precepts, condemning him to death, or rendering him obnoxious to condemnation who in any thing tranſgreſſed it, and ſo could be no means of juſtification; *as many as were under the law being under the curſe*, becauſe tranſgreſſors of it.

2. This agrees not with the following reaſon, or the nature of the thing: for if the law given encouraged them to covet, becauſe it had no preſent penalty annexed to it, they muſt be more free to covet, or follow their natural or carnal inclinations, when there was no law at all forbidding them to covet; and therefore ſin could take no more occaſion by a law without penalty than by none at all, to *work in us all manner of concupiſcence*; nor could concupiſcence be dead without the law more than with it.

The old and common interpretation is this, That the prohibition of what we deſire makes us to think the enjoyment of it more ſweet and valuable, or at leaſt provokes the carnal mind, which is not ſubject to the law of God, to a more fervent luſting after it, *Dum prohibita, non tam refugit quam ardentius expetit;* and this agrees very well with this expreſſion. Or,

3. Sin is in ſcripture repreſented as an enemy that ſeeks our ruin and deſtruction, and takes all occaſions to effect it: it is here ſaid *to war againſt the mind*, ver. 23. elſewhere *to war againſt the ſoul*, 1 Pet. 2. 11.; to *ſurround* and *beſet us*, Heb. 12. 1.; *to bring us into bondage* and ſubjection, and get the dominion over us, Rom. 6. 12.; to *entice us*, and ſo to work our death, James 1. 15. 16. and to do all that Satan, the grand enemy of mankind, doth, by tempting and ſoliciting us to the commiſſion of it: whence Chryſoſtom upon thoſe words, Heb. 12. 4. *You have not yet reſiſted unto blood*, πρὸς τὴν ἁμαρτίαν ἀντα-γωνιζόμενοι, *ſtriving againſt ſin*, repreſents ſin as an armed and flagrant adverſary; when therefore it finds a law which threateneth death to the violation of it, it takes occaſion thence more earneſtly to tempt and allure us to the violation of it, that ſo it may more effectually ſubject us to death and condemnation upon that account; for *the ſting of death is ſin, and the ſtrength of ſin is the law*, condemning us to death upon the violation of it. Thus when God had forbidden, under the pain of death, the eating of the forbidden fruit, Satan thence took occaſion to tempt our firſt parents to the breach of it, and ſo ſlew them, or made them ſubject to death; ἀπάτησε, *he deceived them*, Gen. 3. 13. 1 Tim. 2. 14. which is the word here uſed, ver. 11.

Secondly, Obſerve the import of the phraſe, *Without the law ſin was* (or is) *dead*, which ſeems not to be this, that the inclinations of men to ſin were in their nature leſs, when they were unreſtrained by a law, but rather this, that ſin was then comparatively dead, as to its power of condemning us to death: and this, firſt, the antitheſis doth plainly hint; for thus it runs, *Without the law*, ἁμαρτία νεκρὰ, ἐγὼ δὲ ζων, *ſin was dead, but I was living; but when the commandment came, ſin revived, and I died.* How were men living before the law, but becauſe then no law condemned them? ſin therefore muſt be then dead as to its power of condemning. How did they die when the law came, but by the law condemning them to death? Sin therefore then revived as to its condemning power, which it received firſt from the ſin of Adam, which brought death into the world, and next from the law of Moſes, which *entered that the offence might abound, and reign more unto death*, Rom. 5. 20. 21. For though ſin was in the world from Adam unto Moſes, or until the law given, yet was it not imputed unto death, when there was no law given that did threaten death unto it; ſo that death reigned in that interval, by virtue of Adam's ſin alone, even over them who had not ſinned after the ſimilitude of Adam's tranſgreſſion, *i. e.* againſt a poſitive law forbidding it under the penalty of death; which law being delivered by Moſes, ſin revived, *i. e.* it had again its force to condemn men as before to death, by virtue of a law which threatened death to them. And in this ſenſe doth the apoſtle ſeem to ſay, that the *law was added becauſe of tranſgreſſions*, Gal. 3. 19. to convince us of the wrath and puniſhment due to them; and that the law therefore *worketh wrath*, becauſe *where no law is, there is no tranſgreſſion*, Rom. 4. 15. ſubjecting us to wrath, or no ſuch ſenſe of the divine wrath as where a plain divine law threatening death and condemnation is violated. Upon the ſenſe thus given of theſe two phraſes doth our expoſition ſtand.

Ver. 13. [k] Καθ' ὑπερβολὴν ἁμαρτωλὸς, *exceeding ſinful.*] That it might appear ὡς θάνατον ὑπερβάλλουσα, chap. 5. 20. 21. *abounding unto death*, and ſo exceeding vile, and hateful to us, the end and *wages of it being death* and condemnation, chap. 6. 21. 23.

Ver. 14. [l] Πεπραμένος ὑπὸ τὴν ἁμαρτίαν, *ſold under ſin.*] i. e. *in peccati poteſtatem, libidinis et concupiſcentiæ pretio redactus*, Origen. So inſlaved to it, ſaith Theophylact, ὥστε μὴ ἀναβλέψαι δυνάσθαι, *that he could not look up*; a willing ſlave, who had ſold himſelf to it, ſaith Theodoret. And this is continually the import

import of the phraſe in the Old Teſtament; as when it is ſaid of Ahab, 1 Kings 21. 20. πέπρασαι ποιῆσαι τὸ πονηρὸν, *thou haſt ſold thyſelf to do wickedly;* and ver. 25. ἐπράθη ποιῆσαι τὸ πονηρὸν, *he ſold himſelf to do wickedly;* of the Jews, Iſ. 50. 1. ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε, *you have ſold yourſelves to your iniquities;* and of the Jews, who under Antiochus Epiphanes revolted from their religion to Heatheniſm, it is ſaid, that ἐπράθησαν τὸ πονηρὸν, *they ſold themſelves to do evil,* 1 Maccab. 1. 15.

Ver. 15. [m] Οὐ γινώσκω, *I allow not.*] This interpretation, ſaith Mr L. makes the following words a tautology; whereas I judge it very reaſonable to ſay, *I allow not, becauſe I would not; yea, I hate to do what I do.*

Ibid. [n] Ὃ μισῶ, *that which I hate.*] Ὑπὸ τῆς ἡδονῆς καταθελγόμενοι ποιοῦμεν ἃπερ ὡς παράνομα βδελυττόμεθα, "*being allured with pleaſure,* we," ſay Theodoret and Oecumenius, "oft do thoſe things which are abo-"minable, as being oppoſite to the law;" for whilſt the law repreſents ſin as pernicious and deſtructive both to ſoul and body, it is as natural for all men to hate it, as to love themſelves: but then, as Photius ſaith, when τὸ ἡδὺ τῦ πράγματος προβάλληται, *the ſweetneſs, or pleaſure of the action is propoſed to the mind, the hatred goes off,* and the ſoul is wrought up to an affection to it; and thus it is with every enlightened man, that ſins againſt his conſcience, and doth the evil which he would not do. "Theſe words," ſaith Origen, "ſhew that the carnal man, of whom he "ſpeaks, *reſiſtere aliquantulum vitiis conatur,* en-"deavours a little to reſiſt his vices; *legis ſc. na-"turalis inſtinctu,* by the inſtinct of the law of na-"ture; but that at laſt he is overcome by them, and "oppreſſed with them."

Ver. 17. [o] Ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία, *ſin that dwelleth in me.*] This he ſpeaks, ſaith Theodoret, calling τῦ νῦ τὴν δουλείαν, καὶ τῶν παθῶν τὴν δεσποτείαν, *the ſlavery of the mind, and the dominion,* or, as Theophylact, *the tyranny of the paſſions, ſin.* "It is," ſaith Origen, "*lex et voluntas carnis, quæ captivos nos ducit in "lege peccati,* the law and will of the fleſh, which "leads us captive to the law of ſin." Hence this ſin dwelling in us, is ſo often ſtyled *the law of ſin in our members,* ver. 20. 21. 22. 25. chap. 8. 2.: here the apoſtle ſeems to ſpeak according to the philoſophy of the Heathens, with which the Jews began to be acquainted, that man was not to be denominated from his body, or his ſenſual and carnal part, but from his mind, his νῦς or λογικὴ διάνοια, which, in (*p*) Philo's phraſe, is, ὁ ἐν ἑκάστῳ ἡμῶν ἄνθρωπος, *the man within us*; (*q*) ὁ πρὸς ἀλήθειαν ἄνθρωπος, *the true man,* the man properly ſo called; who ſaith moreover, λέγει δὲ ταῦτα ὁ ἀληθινὸς ἄνθρωπος ὁ ἐπὶ ψυχῆς ἔλεγχος, *this ſaith the true man, the reprover in the ſoul.* And of himſelf he ſpeaks thus: *Men may have power over my body, but that is nothing to me;* ἐγὼ γὰρ ἀπὸ τῦ κρείττονος τῆς ἐμαυτῦ διάνοιας χρηματίζω, *for I am denominated from my mind, the better part, according to which I deſign to live.*

Ver. 22. [p] Κατὰ τὸν ἔσω ἄνθρωπον, *according to the inward man.*] It is plain the inward man here cannot ſignify *the new man* (*which is created after God in righteouſneſs and holineſs,* Eph. 4. 24. and which is not put on, till *all old things are paſt away,* 2 Cor. 5. 17. and *all things are become new,* and till we have *put off the old man with his deeds,* Col. 3. 9. 10.); for ſure this cannot be ſaid of him, who is ſtill *carnal, ſold under ſin, and captivated to the law of ſin which is in his members;* but only the mind of man, the νῦς, as the apoſtle doth interpret himſelf, ver. 25. So Origen informs us, that the ſoul uſing the body as its inſtrument, is called ὁ ἔσω ἄνθρωπος, *the inward man,* contra Celſ. I. 7. p. 357. Ἔσω ἄνθρωπον τὸν νῦν λέγει. So Theodoret, Oecumenius, Theophylact. So the very next verſe ſhews, the words running thus; *I delight in the law of God in the inward man; but I ſee another law in my members warring againſt the law of my mind, i. e.* of my inward man: And ſo the apoſtle uſeth the phraſe, when he ſaith, 2 Cor. 4. 16. that though ὁ ἔξω ἄνθρωπος, *the outward man* (*i. e.* the body) *was corrupted, yet* ὁ ἔσωθεν, *the inward man was renewed day by day.* And that this delight is no evidence of a regenerate man, is evident from the example of *the ſtony ground,* which *heard the word* μετὰ χαρᾶς, *with joy,* Matth. 13. 20.; of Herod, who *heard John Baptiſt* ἡδέως, *with delight,* Mark 6. 20.; of the Jews, who *rejoiced in his light,* John 5. 35. and heard our *Saviour gladly,* Mark 12. 37.

Ver. 25. [q] Εὐχαριστῶ τῷ Θεῷ, *I thank God.*] The Latin verſion, and one Greek copy, read χάρις τῷ Θεῷ, *the grace of God;* but the Syriac, Arabic, and all the Greek commentators agree with our tranſlation, which therefore is to be preferred before that lection. See *Examen Miklii in locum.*

Ibid. [r] Αὐτὸς ἐγὼ, *the ſame man;*] of whom he had before ſpoken, not I Paul now writing this epiſtle. It hath been a controverſy ſince St Auſtin's time, whether St Paul here ſpeaketh in his own perſon, or in the perſon of a regenerate man, or only in the perſon of a Jew conflicting with the motions of his luſts, only by the aſſiſtance of the letter of the law, without the aids and powerful aſſiſtance of the Holy Spirit; which is as great an inſtance of the force of prejudice, and the hear of oppoſition, to pervert the plaineſt truths as can be happily produced; for I think nothing can be more evident and unqueſtionably true than this, that the apoſtle *doth not here*

(*p*) *De profugis,* p. 360. (*q*) *Ibid.* p. 3663.

ſpeak

ſpeak of himſelf in his own perſon, or in the ſtate he was then in; but, as the ancient commentators do interpret him, δι ἑαυτοῦ ὁ ἀπόστολος τὸν κοινὸν ἄνθρωπον δηλοῖ, *by himſelf he repreſents man in common;* and ſaith not, as he might have done, you that are under the law are carnal, but τὰ ἐκείνων ἐφ' ἑαυτοῦ σχηματίζων, καὶ τὸ τραχὺ σφοδρὸν ἐκλύων, καὶ λοιπὸν τῇ περὶ ἑαυτὸν σχηματολογίᾳ, *repreſenting what belonged to them in his own perſon, and ſo taking off the harſhneſs, and mollifying the invidiouſneſs of the ſentence,* by ſpeaking of it in his own perſon, he ſaith, *I am carnal, ſold under ſin.* So Photius and Oecumenius. Theodoret alſo doth inform us, that the apoſtle here introduceth, ver. 14. τὸν πρὸ τῆς χάριτος ἄνθρωπον πολιορκούμενον ὑπὸ τῶν παθῶν, *a man before grace overcome by his paſſions; for he calls him carnal, who had not yet obtained the aſſiſtance of the Holy Spirit.* And again, ver. 23. he adds, That the apoſtle having diſcourſed all theſe things, ὅτι δείξας τίνες μὲν πρὸ τῆς χάριτος ἦμεν, "*To ſhew what we* "*were before grace,* and what we were made after "grace; and as it were taking upon himſelf the per"ſon of thoſe who before grace were vanquiſhed by "ſin, he groans and laments, as a man ſet in the "midſt of his enemies, inſlaved and conſtrained to "ſerve, and ſeeing no help; and thus he ſhews the "law unable to help us." And ſo Origen alſo frequently in his commentary on the place; and St Auſtin ſaith expreſsly and frequently, *Deſcribitur homo ſub lege poſitus ante gratiam, Liber expoſ. quat. propoſ. ex epiſt. ad Rom. Quo loco videtur mihi apoſtolus, transfiguraſſe in ſe hominem ſub lege poſitum, ad Simplic. Mediol. l.* 1. *Et in hæc verba, Non ego operor illud, &c. loquitur adhuc ex perſona hominis ſub lege conſtituti, nondum ſub gratia.* Though he was pleaſed afterwards to change his opinion; and ſo gave occaſion to the perverting the plain ſenſe of the apoſtle. For confutation of this dangerous opinion, I need not ſay much after the labours of Arminius, the Reverend Dr Hammond, Mr Bull, and Mr Kettlewell, who have made it manifeſt,

Firſt, That it is uſual with the apoſtle to make this *metaſchematiſm,* or to ſpeak eſpecially of things that might be otherwiſe offenſive or ungrateful, in his own name, when indeed they belong not to him, but to other men; as in theſe words, Rom. 3. 7. *If the truth of God hath more abounded through my lie, why am I alſo judged as a ſinner?* i. e. not I Paul, but I who make this objection. So Gal. 2. 16. 17. 1 Cor. 4. 6. *Theſe things* μετασχημάτισα, *I have in a figure tranſferred to myſelf and Apollos for your ſakes.* 1 Cor. 6. 12. 13. 2. 10. 22. 30. Eph. 2. 3. 1 Theſſ. 4. 17.

Secondly, That ſuch things are in this chapter ſaid of the perſon ſpoken of, as can by no means agree to St Paul, or to any regenerate perſon: to which may be added,

1. That had St Paul ſpoken here of himſelf, conſidered in the ſtate in which he was at the enditing of this epiſtle, he muſt have contradicted what he had ſaid of himſelf in the epiſtle to the Theſſalonians, and to the Corinthians, which were wrote before this epiſtle. For (1.) in his epiſtle to the Theſſalonians, he ſaith, *You are witneſſes, and God alſo, how holily, and righteouſly, and unblameably we have behaved ourſelves among you that believed,* 1 Theſſ. 2. 10. In his ſecond epiſtle to the Corinthians, he ſpeaks thus: *This is our rejoicing, even the teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, not in fleſhly wiſdom, but by the grace of God, we have converſed in this world,* 2 Cor. 1. 12. That *he knew nothing by himſelf, for which to condemn himſelf,* 1 Cor. 4. 4. That *he kept under his body, and brought it into ſubjection,* 2 Cor. 9. 27. Now, can the man who is *carnal,* and *ſold under* ſin, who hath no power in him to do any good, who *finds a law in his members warring againſt the law of his mind, and bringing him into captivity to the law of ſin, which is in his members,* call God and the church to witneſs to his holy and unblameable life? Can he boaſt of keeping under his fleſhly body, and bringing that into ſubjection, which, by his own confeſſion, bringeth him into captivity? Can he who does not what he would in his mind and conſcience do, but what he hates; not *the good which he would,* but *the evil which he would not* do; can he, I ſay, rejoice in the teſtimony of his conſcience? Can he honeſtly declare *he knows nothing by himſelf, for which his conſcience can condemn him?*

2. How oft doth the apoſtle propoſe himſelf for a pattern to the churches unto whom he writes, requiring them to be *followers of him as he was alſo of Chriſt,* 1 Cor. 11. 1.? And again, *What things you have learned, and received, and heard, and ſeen in me, theſe do, and the God of love and peace ſhall be with you,* Philip. 4. 8. *i. e.* Be you *carnal, ſold under ſin,* living in the commiſſion of the things you hate, and your mind condemns, and doing what you judge to be evil, and yielding yourſelves *captive to the law of ſin, which is in your members,* and then *the God of love and peace ſhall be with you.* This ſure is an abſurd, if not blaſphemous exhortation; and yet, according to this expoſition, it muſt be ſuitable to the mind of the apoſtle.

3. With what indignation doth he reject the accuſations of them who looked upon him as *walking after the fleſh,* and how ſeverely doth he threaten them, how peremptorily doth he reject their ſcandalous imputation? declaring, that *though he walked*

ed in the fleſh, yet did he not walk according to the fleſh, 2 Cor. 10. 2. 3. and yet if he were *carnal, ſold under ſin*; if *with the fleſh he ſerved the law of ſin*; if the law of the fleſhly members *warred againſt the law of his mind, and brought him into captivity to the law of ſin*; he doth here in effect confeſs what there he peremptorily denies, and with ſuch indignation doth reject.

4. This expoſition of the ſeventh chapter makes it entirely to confute the chapter which immediately goes before, and follows after, and it gives an invincible ſtrength to the objections he endeavours to anſwer in the ſixth chapter. The firſt objection there begins by way of inquiry, *What do we ſay then? ſhall we ſtill continue in ſin, that grace may abound?* His ſecond by way of like inquiry, *Shall we ſin becauſe we are not under the law, but under grace?* ver. 15. *God forbid*, ſaith he, that it ſhould be thus with any Chriſtian: and yet, according to this expoſition, it was thus with himſelf, one of the beſt of Chriſtians; for ſure he muſt continue in ſin, who was ſtill *ſold under ſin*, ſtill *ſerving the law of ſin with his fleſh*; ſtill doing that evil he allowed not, the evil which he hated, and he would not do; and who was *ſtill brought into captivity to the law of ſin which was in his members*.

Again, in his anſwer to theſe inquiries, he ſhews the Chriſtian could not continue in, or live any longer in it, becauſe he was *dead to ſin*, his *old man was crucified with Chriſt, that the body of ſin might be deſtroyed, that henceforth he might not ſerve ſin*, ver. 2. 6.; and becauſe being dead to, he was *freed from ſin*, ver. 7. he was made *free from ſin*, and *become the ſervant of righteouſneſs*. But can he that is *ſold under ſin*, and is *brought into captivity to the law of ſin which is in his members*, be at the ſame time *dead to ſin*, and *free from ſin?* Can he who *with his fleſh ſerves the law of ſin*, be ſaid to *ceaſe from ſin*, and not *henceforth to ſerve ſin*; not to *obey it in the luſts thereof*, ver. 12.; not *to yield his members inſtruments of ſin unto unrighteouſneſs*, ver. 13.? Surely there is as clear an oppoſition betwixt the Chriſtian repreſented in the 6th chapter, as free from ſin, and in the 7th, as miſerably inſlaved to the law of ſin and death which was in his members, as betwixt light and darkneſs.

Again, he ſaith expreſsly, chap. 8. 2. *The law of the Spirit of life in Chriſt Jeſus hath made me free from the law of ſin and death*. Whereas the perſon mentioned in the 7th, is ſold *under ſin*, is *brought into captivity to the law of ſin*, and crieth out under his bondage, *O miſerable man that I am, who ſhall deliver me from the body of this death?* He therefore cannot be the perſon *freed by the Spirit from the law of ſin and death*.

In fine, This expoſition of the cloſe of this chapter contradicts the beginning of it; for there the apoſtle ſaith of himſelf, and all his Chriſtian brethren, that this was only their ſtate under the law, from which they are delivered, *that they might bring forth fruit unto God*, and *ſerve him in newneſs of ſpirit*. For what elſe can be the meaning of theſe words, ver. 5. 6. *For when we were in the fleſh, the motions of ſin which were by the law, did work in our members to bring forth fruit unto death; but now we are delivered from the law, that being dead wherein we were held, that we ſhould ſerve God in newneſs of ſpirit, and not in the oldneſs of the letter?* So that they who make the apoſtle ſay of himſelf, that *he was brought into captivity to the law of ſin, which was in his members*, and to cry out, *O wretched man that I am, who ſhall deliver me from the body of this death?* i. e. this body of ſin which worketh death; make him alſo to confeſs, that *the motions of ſin did ſtill work in his members, to bring forth fruit unto death*, and therefore that he was ſtill in the fleſh. I therefore conclude this diſcourſe in the words of Grotius on ver. 19. *Deo laus ſit, quod optimi*, i. e. *trium priorum ſeculorum Chriſtiani, hunc locum, ſicut oportet, intellexerint, dictante illo Spiritu per quem vita illorum regebatur.*

CHAP. VIII.

Verſe 1. (*BEing then married to this other huſband, Chriſt, and ſo freed from the motions of ſin, which are by the law, that we may ſerve God in newneſs of ſpirit*, chap. 7. 4. 5. 6. there is therefore (ἄρα, *verily*) now no condemnation to them which are in [a] Chriſt Jeſus (*by faith, they being ſuch*) who walk not after the fleſh, (*as whilſt they were under the law they did*), but after the Spirit, (*conferred upon them by faith in Chriſt.*)

2. For [b] the law of the Spirit of life (*given to them who are*) in Chriſt Jeſus, hath made me (*believing in him*) free from the law of ſin, and (*ſo from that*) death) *which is the wages of it.*)

3. [c] For what the law could not do, (*i. e. that life, and that deliverance from death it could not give*), in that it was (*made*) weak through the fleſh, (*rendering us ſubject to the tranſgreſſion of it, and ſo to death*), God ſending his own Son in the likeneſs of ſinful fleſh (*did*, and [d] for ſin (Gr. καὶ περὶ ἁμαρτίας, *and*) [d] *by a ſacrifice for ſin*) condemned ſin in the fleſh, (*i. e. took away its power to condemn us, the condemnation due unto us for it, being inflicted on him.*)

4. That the [e] righteouſneſs of the law (*i. e. the inward purity and righteouſneſs the law required*) might be (*performed, and*) fulfilled in (*and by*) us,

who walk not after *(the luſts of)* the fleſh, but after the *(motions of the)* Spirit. Or,

" That the juſtification which the law promiſed, " by ſaying, *Do this, and thou ſhalt live*, Luke 10. " 28. Deut. 4. 1. and 30. 15. 19. Ezek. 20. 11. and " that *this ſhall be thy righteouſneſs*, Deut. 6. 25. " might be completed in us, who walk according " to the Spirit, and ſo are abſolved not only from " condemnation for our paſt ſins, by faith; but " from condemnation by the new covenant, by " walking according to the Spirit; for *to be ſpiri-* " *tually-minded is life*, ver. 6."

5. *(Not after the fleſh, I ſay)*, for they that are of the fleſh, do mind the things of the fleſh, *(i. e. affect, and deſire, and purſue carnal things)*; but they that are after the Spirit, *(affect, deſire, and purſue)* the things of the Spirit; *(and ſo the one purſues the things which tend to death, and the other thoſe things which tend to life.)*

6. For [a] to be carnally-minded is *(the way which tends to)* death; but to be ſpiritually-minded is *(the way that leads to)* life and peace, *(ver. 7. which life and peace cannot be obtained by them that are carnally-minded)*:

7. Becauſe the carnal mind is *(that which ſets us at)* enmity againſt God; for it is not ſubject to the law of God, neither indeed can be *(ſubject to it, whilſt it continues ſuch.)*

8. So then they that are in the fleſh, cannot pleaſe God.

9. But *(it is not ſo with you Chriſtians, for)* ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now, [b] if any man have not the Spirit of Chriſt *(dwelling in him)*, he is none of his.

10. But if Chriſt be in you *(by his Spirit)*, [c] the body is dead, *(it is indeed mortal)*, becauſe of ſin, *(which will never ceaſe to be in us till we die)*; but the Spirit is life, *(i. e. will give life to it again)*, becauſe of righteouſneſs, *(or of that juſtification which is unto life, Rom. 5. 17. 18.)*

11. But *(for)* if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, *(by the Spirit dwelling in him)*, [d] ſhall alſo quicken your mortal bodies by his *(ſame)* [e] Spirit that dwelleth in you.

12. Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh *(any longer, but rather to live after the Spirit.)*

13. For if ye live after the fleſh, ye ſhall die, *(i. e. be ſubject to death, as the puniſhment of ſin, or to the ſecond death)*: but if ye through the Spirit do mortify the deeds of the fleſh, ye ſhall live, *(and your bodies ſhall be raiſed to eternal life.)*

14. For as many as are led by the Spirit of God, they are the [f] ſons of God.

15. For ye have not received [g] the ſpirit of bondage again to *(the)* fear *(of death, as they who were under the law did, that threatened death to every one that continued not in all things written in the law to do them, Deut. 27. 26.)*; but ye have received the Spirit of adoption *(given to us becauſe we are ſons, Gal. 4. 6.)*, whereby we cry, Abba, Father; *(i. e. we are aſſured that God is our Father, and ſo that we are heirs of God, and ſons of the reſurrection.)*

16. *(For)* the Spirit itſelf (Gr. *the ſame Spirit*) beareth witneſs with our ſpirit, that we are the children of God, *(and this gives us a full aſſurance of that bleſſed life, enabling us to conclude thus.)*

17. And if *(therefore we be)* children, then *(are we alſo)* heirs, [h] heirs of God, and joint-heirs with Chriſt, *(the Son of God, now reigning gloriouſly in heaven)*: if ſo be we ſuffer with him, *(and ſo be conformed to his image, ver. 29.)*, that we may be alſo glorified together.

18. *(Which ſufferings we have reaſon to endure for the ſecuring this glorious eſtate)*; for I reckon that the ſufferings of this preſent time *(we live in this world)* are not worthy to be compared with the glory which ſhall be revealed [i] in us, *(or to the glory afterwards to be revealed to us.)*

19. For *(ſo deſirable is it, that)* [k] the earneſt expectation of the creature *(ſubject now to vanity)* waiteth for the manifeſtation of the ſons of God; *(i. e. the whole race of mankind earneſtly expects it.)*

20. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame; *(i. e. the* ἡ κτίσις, *whole race of men,* ἡ κτίσις ἀνθρωπίνη, 1 Pet. 2. 13. *were made ſubject to corruption, not of their own accord, but by reaſon of Adam, who by his ſin ſubjected his poſterity to death and corruption, and the earth to a curſe, Gen. 3. 17. and this creature waiteth)*

21. [l] In hope, becauſe (Gr. ὅτι, *that*) the creature itſelf alſo ſhall be *(then)* delivered from the bondage of corruption, into the glorious liberty of the ſons of God.

22. For we know that the [m] whole creation *(all mankind)* groaneth, and travaileth in pain together *(under this bondage to corruption)* until now.

23. And not only they, but ourſelves alſo, who have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the [n] adoption, *(viz. the glorious reſurrection, and thereby)* the redemption of our body.

24. *(Waiting, I ſay, for it, though we do not ſee it)*, for *(as yet)* [o] we are ſaved *(only)* by hope; but hope *(of a thing)* that is ſeen, is not hope *(truly ſo called)*: for what a man ſeeth, why doth he yet hope for?

25. But if we hope for that we ſee not, then do we with patience wait for it.

26. (*And*

26. (*And as patience, ſo*) likewiſe the [x] Spirit alſo helpeth (*to relieve us in*) our infirmities: for (*when we are burthened with them*) we know not what to pray for as we ought, (*whether for increaſe of patience under, or deliverance from them: or if ſo, whether by abſence from the body, or being clothed upon*); but the Spirit itſelf (*or the ſame Spirit which teſtifies that we are the ſons of God, ver.* 16.) intercedeth for us with groanings that cannot be utterred, (Gr. *with ſilent groanings after this redemption, ver.* 23. 2 *Cor.* 5. 2. 4. 5.)

27. And he that ſearcheth the hearts (*of the ſaints*), knoweth what is the mind (*or the deſire*) of the Spirit; for he maketh interceſſion for the ſaints, according to the will (*or purpoſe*) of God, (*to give them this redemption of the body.*)

28. And (*though we know not in our diſtreſſes what to pray for in particular, or when we ſhall obtain this redemption of the body,* ὑπερ αὐτ. *yet*) we know, that [y] all things ſhall work together for good (*for ſecuring this happineſs*) to them that love God, to them that are [z] called (*to the adoption of ſons*), according to his purpoſe (*of bringing many ſons to glory by him, Heb.* 2. 10. *he having predeſtinated us to the adoption of ſons through Jeſus Chriſt, according to the good pleaſure of his will, Eph.* 1. 5. *according to his purpoſe in Chriſt Jeſus, 2 Tim.* 1. 9.)

29. For whom he did (*thus*) [a] foreknow, he alſo did [b] predeſtinate (*or appoint*) to be conformed to the image of his Son, (*by having their vile bodies changed into the likeneſs of his glorious body, Phil.* 3. 21.), that he might be the firſt-born (*or chief*) among many brethren; (*who are to be co-heirs and glorified together with him, ver.* 17.)

30. And (*the method he uſed to bring thoſe whom he had deſigned to be thus conformed to the image of his Son, was this, viz.*) whom he thus predeſtinated, them he alſo called, (*firſt to the profeſſion of the Chriſtian faith*); and whom he called, (*upon their cordial embracing of that faith*), them he alſo juſtified, (*and ſo freed from condemnation to death*); and whom he juſtified, them he alſo [c] glorified.

31. What ſhall we ſay then, (Gr. *what ſay we then*) to theſe things? i. e. *what further ground of aſſurance, and ſo of patient waiting for theſe things can we want?*): for if God be for us, who can (*ſucceſsfully*) be againſt us? (*ſo as to fruſtrate, or deprive us of this glorious ſtate.*)

32. He that (*in purſuance of this deſign*) ſpared not his own Son, but delivered him up for (*the redemption of*) us all, how ſhall he not alſo with him freely give us all things (*belonging to that glory and happineſs he hath purchaſed for us?*)

33. Who ſhall lay any thing to the charge of God's elect? (i. e. *to them who are called by him to Chriſtianity, to hinder their redemption, by charging them with that guilt which rendereth them obnoxious to death*)? it is God that juſtifieth, (*and who will therefore glorify them*):

34. Who is he that condemneth (*them to abide ſtill under the power of death?*) It is Chriſt that died, (*to redeem them from it*); yea rather that is riſen again, (*for their juſtification, Rom.* 4. 24. *And if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life, Rom.* 5. 10.), who is even at the right hand of God, (*inveſted with all manner of power, that he ſhould give eternal life unto them, John* 17. 2.); who alſo maketh interceſſion for us, (*and ſo is able to ſave us to the uttermoſt,* εἰς τὸ παντελὲς, *Heb.* 7. 25.)

35. [d] Who ſhall ſeparate us from the love of Chriſt? (*that love which he hath ſhewed in procuring this redemption for us, ver.* 37.?): ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?

36. (*Befalling us*), as it is written, (*Pſal.* 44. 22.), For thy ſake we are killed all the day long, we are accounted as ſheep (*appointed*) for the ſlaughter.

37. Nay, (*as there it is ſaid, All this is come upon us, yet have we not forgotten thee, neither have we dealt falſely in thy covenant, ver.* 17. 18. *ſo may all this happen to us,* ἀλλ', *but*) nay in all theſe things we are (*already*) [e] more than conquerors through (*the grace and ſpirit of*) him that loved us.

38. (*And I truſt, after this happy experience, it will be ſo ſtill*); for I am perſuaded that neither (*fear of*) death, nor (*hope of*) life, nor (*evil*) angels, nor principalities, nor powers (*perſecuting us for Chriſt's ſake*), nor (*the*) things (*we endure at*) preſent, nor things to come, (*or which we may hereafter ſuffer*),

39. Nor height (*of honour*), nor depth (*of ignominy*), nor any other creature (*or thing*), ſhall be able to ſeparate us from the love of God, which is (*vouchſafed to us*) in Chriſt Jeſus our Lord.

ANNOTATIONS on Chap. VIII.

Verſe 1. [a] Ἐν Χριστῷ. *in Chriſt.*] The phraſe εἶναι ἐν Χριστῷ. *to be in Chriſt*, ſaith Mr Le Clerc, is often uſed by St Paul for being a Chriſtian; which note he borrowed from Caſtalio, who renders it *Chriſtiani facti*: but if either of them mean only Chriſtians by profeſſion, or by being only members of the Chriſtian church, this will by no means agree with this place, or any other of like nature; ſince

freedom from condemnation, and other benefits conferred upon us through Jeſus Chriſt, will not follow our being Chriſtians in this ſenſe, but upon a lively faith in Chriſt, our union to him by the Spirit, and our being ſo in him as to become new creatures, according to thoſe words, ver. 9. *If any man have not the Spirit of Chriſt* dwelling in him, *he is none of his*; 2 Cor. 5. 17. *They that are Chriſt's have crucified the fleſh, with its affections and luſts.* See 1 Cor. 1. 30. 2 Cor. 10. 7. and 13. 5. Gal. 3. 28. 29. and 5. 6. 1 Theſſ. 4. 16. 1 John 5. 20.

Ibid. Τοῖς μὴ κατὰ σάρκα περιπατοῦσι, ἀλλὰ κατὰ πνεῦμα.] Theſe words, ſaith Dr Mills, are an addition to the text; ſee the proof of the contrary, *Examen Millii in locum.*

Ver. 2. [b] Ὁ γὰρ νόμος τοῦ πνεύματος, *for the law of the Spirit of life*;] *i. e.* the Spirit of Chriſt giving me a new life, is now another law, or rule of my actions, freeing me from the motions and power of ſin, to which I was ſubject whilſt under the law, and from the death to which that ſubjected me; or the goſpel, attended with the Spirit, hath wrought this freedom in me, as Methodius interprets the words, ὁ γὰρ νόμος τοῦ πνεύματος, ὁ δὴ ἐστι τὸ εὐαγγέλιον, *Method. apud Phot. p.* 918. *v.* 3.

Ver. 3. [c] Τὸ γὰρ ἀδύνατον τοῦ νόμου, *for what could not be done by the law*,] *i. e.* that freedom from the guilt of ſin and death it could not miniſter, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, *God ſending his Son in the likeneſs of ſinful fleſh*, ſub. δυνατὸν ἐποίησεν, hath made feaſible. Examples of the like ellipſis are numerous: ſo Luke 11. 17. *Every kingdom* διαμερισθεῖσα, *divided againſt itſelf is brought to deſolation*, καὶ οἶκος ἐπὶ οἶκον, ſub. διαμερισθεὶς, *and an houſe* (divided) *againſt a houſe falleth.* That this is the ſenſe, is evident from Matth. 12. 25. and Mark 3. 25. where it is οἰκία μερισθεῖσα καθ' ἑαυτὴν; ſo κωλύοντων, *commanding*, is to be underſtood after χωλύοντων, *forbidding*, 1 Tim. 4. 3.; and καυχάσθω, *let him rejoice*, is to be ſupplied from the 9th verſe, James 1. 10.

Ibid. [d] Καὶ περὶ ἁμαρτίας, *and for ſin.*] This phraſe in the Old Teſtament is the uſual phraſe for a ſin-offering; ſo *a bullock for a ſin-offering* is μοσχος περὶ ἁμαρτίας, Lev. 4. 3. 18. and 8. 2. 14. and 9. 2. 8. and 16. 3. 6. 27. and ver. 9. 11.; *the lamb for a ſin-offering* is πρόβατον περὶ τῆς ἁμαρτίας, Lev. 4. 32. or ἀμνὸς περὶ ἁμαρτίας, Lev. 5. 6. 7. Numb. 6. 16.; and in like manner, *the goat for a ſin-offering* is χίμαιρα περὶ ἁμαρτίας, Lev. 5. 6. or χίμαιρος, Lev. 9. 3. 15. and 10. 6. and 16. 5. 15. 27. and 23. 19. &c.; *the dove for a ſin-offering* is ὁ τρύγων περὶ ἁμαρτίας, Lev. 5. 7. and 12. 6. 8. and 14. 22. 31. and 15. 15. &c.; *the ſin-offering* is τὸ περὶ ἁμαρτίας, Lev. 5. 8. 9. 11. and 6. 30. and 7. 7. 37. &c.; and ſo in many other places. This therefore is ſufficient to eſtabliſh the ſenſe of theſe words given in the paraphraſe. Now, the conſtant effect of this ſin-offering was this, *to make an atonement for the ſin committed, that it might be forgiven*, and the guilt of it might be done away. It therefore ſeems moſt reaſonable to interpret the effect of this ſacrifice delivered in theſe words, *And for ſin condemned ſin in the fleſh*, agreeably to the conſtant deſign of all ſacrifices for ſin; and then theſe words muſt ſignify, not that he gave us power to kill ſin, or by this example of his wrath againſt it engaged us to forſake our ſinful courſes, but that he took away its condemning power; he condemned that which before condemned us, enabling us to ſay, τίς ὁ κατακρινῶν; *who is he that condemns us? It is Chriſt that died*, chap. 8. 34. He killed ſin, or made it dead by that death which cauſed it not to be imputed to us to death, 2 Cor. 15. 19.: and this is the thing which the law could not do; it could not give life to a perſon condemned to death, Gal. 3. 21.; it could not juſtify or free us from condemnation.

Ibid. [e] Καὶ περὶ ἁμαρτίας, *and by a ſacrifice for ſin condemned ſin in the fleſh.*] The plain meaning of theſe words, ſaith Mr L. is this, "that ſin itſelf was "condemned or put to death in Chriſt's fleſh, *i. e.* "was ſuffered to have no life or being in the fleſh "of our Saviour, *he being in all things tempted as* "*we are, yet without ſin*, Heb. 4. 15." But this certainly is a falſe interpretation; for as ſin could not be put to death in him in whom it never lived, or could have any being, ſo much leſs could this be done by his offering a ſacrifice for ſin, that being only done at the cloſe of his life; whereas Chriſt was free from ſin from his conception, and being done then by a ſin-offering to make atonement for the guilt of ſin. The true meaning of the words is therefore this, That juſtification, or freedom from the guilt of ſin, which the law could not procure, becauſe of the weakneſs of the fleſh, rendering us obnoxious to ſin, and ſo to death for it; God, by ſending his Son in our human nature, did procure, and by giving up his Son to be a ſacrifice to make atonement for the ſin committed by the fleſh, ἔκρινε κατ' ἁμαρτίαν, *he judged againſt ſin in the fleſh*; that is, either he ſhewed that it deſerved condemnation, as requiring an atonement to free us from the guilt of it, or elſe he, by this ſacrifice, condemned that which before condemned us, and took away its power of condemning believers, enabling them to ſay, *Who is he that condemns us? It is Chriſt that died*, ver. 34.

Ver. 4. [f] Τὸ δικαίωμα τοῦ νόμου, *the righteouſneſs of the law*,] is a phraſe which occurs only here, and chap. 2. 26. where it plainly ſignifies the righteouſneſs contained in the moral law, or thoſe internal principles of holineſs, juſtice, and goodneſs, which are compriſed in it, theſe being *the weightier matters of the law*, Matth. 23. 23. and the only things in which

which the uncircumciſion, or the Gentiles, could keep τὰ δικαιώματα τοῦ νόμου, *the righteouſneſs of the law.* Here therefore I conceive the phraſe bears the ſame ſenſe, and confutes the vain imaginations of the Antinomians.

That which hath made moſt commentators interpret the 3d verſe otherwiſe than I have done, ſeems to be this, that they ſeem not ſufficiently to have conſidered the double effect of our Lord's death and paſſion, and the order in which they are placed in ſcripture, *viz.* 1. Freedom from condemnation, juſtification, and reconciliation to God. And, 2. The vouchſafement of his Spirit, as the conſequent of that faith which rendereth us the ſons of God; God being firſt reconciled to us by faith in his Son's blood, and then giving us this token of his love, *viz.* his Spirit to dwell in our hearts; by the firſt of which we are juſtified, and by the ſecond we are ſanctified; by the firſt freed from the law of death, by the ſecond from the law of ſin, 1 Cor. 6. 11. The firſt is *the grace of God*; we being *juſtified freely by his grace through the redemption that is in Jeſus Chriſt*, Rom. 3. 24. The ſecond is *the gift through grace*; the firſt *juſtification*, the ſecond ἡ δωρεὰ δικαιοσύνης, *the gift following upon our juſtification, being juſtified freely by his grace, we have peace with God*, chap. 5. 1.: and then *the love of God is ſhed abroad in our hearts by the Spirit that he hath given us*, ver. 5.; *Ye are all ſons of God by faith in Chriſt Jeſus*, and *becauſe ye are ſons, God hath ſent the Spirit of his Son into your hearts*, Gal. 4. 6.; whence he is here ſtyled *the Spirit of adoption*, Rom. 8. 15.; *Chriſt hath redeemed us from the curſe of the law, that the bleſſing of Abraham* (*i. e.* juſtification by faith) *might come upon the Gentiles, that they might receive the promiſe of the Spirit*, Gal. 3. 14.; for believing in him, *we are ſealed with the Holy Spirit of promiſe*, Eph. 1. 14. Now, theſe two being always connected, the apoſtle goes frequently from the one to the other; firſt mentioning our freedom from condemnation, then our *walking in the Spirit*, ver. 1. 2.; our freedom from the guilt of ſin by the death of Chriſt, ver. 3. and then our fulfilling the righteouſneſs of the law by the Spirit of Chriſt, ver. 4.; and becauſe the law could not juſtify, or free us from the condemning power of ſin, therefore concluding that it could not give the Spirit of Chriſt to ſanctify us, and that we therefore muſt be *freed from the law*, that we might *ſerve God in the newneſs of the Spirit*, chap. 7. 6. Gal. 3. 3. ver. 6. 7. 9.

Ver. 6. 7. [a] *To be carnally-minded*, (Gr. φρόνημα σαρκὸς, *the wiſdom of the fleſh*), *is death*; becauſe *the carnal mind* (Gr. *the wiſdom of the fleſh*) *is enmity to God*; *for it is not ſubject to the law of God, neither can be: ſo they who are in the fleſh, cannot pleaſe God.*] Hence it is by ſome inferred, that the unregenerate can do nothing that is truly good, nothing but what is evil and diſpleaſing to God.

To this I anſwer, that this is one of the texts abuſed by ancient heretics, to prove that *the fleſh was by nature evil*. We learn from Epiphanius (*r*), and from St Chryſoſtom upon the place, who therefore well obſerves, that by fleſh here we are not to underſtand the body, or the ſubſtance of the body, ἀλλὰ τὸν σαρκικὸν βίον καὶ κοσμικὸν, καὶ τρυφῆς, καὶ ἀσωτίας γέμοντα, τὸν ὅλον σάρκα ποιοῦντα τὸν ἄνθρωπον, but a worldly carnal life, full of luxury and riotous living, and turning the whole man into fleſh; as is evident from the phraſe, *the wiſdom of the fleſh*, engaging us only to mind the things of the fleſh, and to be of the fleſh, as the true Chriſtian is of the Spirit, being led by, and walking in the Spirit. And ſaith Methodius (*ſſ*), were this ſaid of them who are in this body of fleſh, that they cannot pleaſe God, they who commit theft, whoredom, or any other like ſin, could not, on this account, be ſubject to reprehenſion by a juſt judge, it being then impoſſible for the fleſh to be ſubject to the law of God; nor could then the intemperate perſon be reduced to chaſtity and virtue, the body lying under a natural neceſſity not to be ſubject to the law of God.

2. The apoſtle doth indeed ſay, that they who thus mind carnal things, while they continue ſo to do, cannot pleaſe God; this being only in effect to ſay, in the words of Chryſoſtom, ἀδύνατον πονηρὰν μένοντα, that whilſt men go on in their ſinful courſes, they cannot pleaſe God, or live in ſubjection to his laws: but then, ſaith he, as Chriſt only ſays, *An evil tree*, whilſt it continues ſuch, *cannot bring forth good fruit*, but doth not ſay an evil tree cannot be made good, but on the contrary ſaith, *Make the tree good, that the fruit may be good*, Matth. 12. 33. ſo is it here: for the apoſtle, by his frequent exhortations to theſe carnal men, *to crucify the fleſh, and mortify the fleſh, with its luſts*, or the deeds of it, and *to put off the old man with his deeds*; by his threats, that *if they live after the fleſh, they ſhall die*; and by his promiſes, that *if through the Spirit they do mortify the deeds of the fleſh, they ſhall live*; doth ſhew, that men may ceaſe to live according to the fleſh, and may ſo mortify the deeds of the fleſh, that they may live. God, ſaith Chryſoſtom, hath put this ἐν ἐλευθερίᾳ προαιρέσεως, in our free choice; ſo that, ἐὰν σὺ λοιπὸν ἐθέλῃς καὶ τοῦτο γένεσθαι, κἀκεῖνο, ſince the vouchſafement of the goſpel, it is in thine own power to be carnally minded, or ſpiritually, there being now greater ſtrength and inducement ſo to be than ever.

Ver. 9. [b] *If any man be in Chriſt, he is a new creature*;

(*r*) Hær. 64. N. 49. 51. (*ſſ*) Apud Epiph. *ibid.* N. 51.

creature; and he that hath not the Spirit of Christ dwelling in him, is none of his.] Hence it is plain, that none are truly said to be in Christ, by a profession of faith, provided they live not answerable to that profession, or be not renewed in mind, will, affections, and conversation; and from the following words, *If the Spirit of Christ dwell in you, he that raised the Lord Jesus from the dead, shall also quicken your mortal bodies by his Spirit dwelling in you;* it is evident, 1. That it is not the soul, but the mortal body, which the Spirit is said here, ζωοποιῆσι, to give life to. 2. That the promise of being raised by the Spirit of Christ belongs only to them whose bodies shall be raised to the resurrection of life eternal; as for others, they being only χριστιανοὶ ὀνομαζόμενοι, *Christians in name*, and not in truth and sincerity, 1 Cor. 5. 11. and persons to whom Christ will then say, *I never knew you*, they shall be raised by the power of Christ, but not by virtue of any union with the Spirit of Christ.

Ver. 10. [1] Τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, *the body is dead because of sin.*] That the apostle speaks not here of a moral, but of a natural death of the body, appears from this consideration, that in the verse following he speaks of this mortal body, and of *the raising it from the dead*; and that by the Spirit, he doth not understand the spirit of a man, but the Holy Ghost, is also evident, because this Spirit, in the foregoing verse, is the *Spirit of Christ*; in the following verse, *the Spirit that raised Christ from the dead*, and will raise us, in whom he doth inhabit, from it.

Now, the reason why, after our freedom from condemnation by the death of Christ, our bodies are still subject to death, is thus assigned by the fathers (*t*); "Because should we have lived for ever in "this imperfect state, we should have sinned for "ever; and therefore God permits good men still "to die, that sin might not live for ever in them; "doing this not out of his displeasure to punish them "for sin, but out of mercy to free them from it."

Ver. 11. [2] Ζωοποιήσει τὰ θνητὰ σώματα ὑμῶν, *shall quicken your mortal bodies.*] The late commentator and paraphrast, here exposed by Mr Locke, is D. W. and yet he is so unhappy, as neither to approve of Mr L.'s interpretation, nor dislike his own. He cannot approve of Mr L.'s interpretation, that σῶμα νεκρὸν, and θνητὸν, signify a body morally dead, because sin reigns not in it: 1. Because σῶμα νεκρὸν, absolutely put, bears no such sense in scripture, but only signifies a body without life, or breath, James 2. 26. 2. Because this interpretation makes the apostle say, ver. 10. the body is dead already, *i. e. as to all activity of sin, which reigns no longer in it, its sinful carnal lusts being mortified;* and yet makes him promise, ver. 11. that if the Spirit of God dwell in us, God shall quicken our mortal bodies, *i. e.* saith Mr L. *he shall deliver them from the dominion of their carnal lusts;* that is, it makes him promise God shall do hereafter what he told us, ver. 10. was already done. 3. In those words, *he that raiseth Christ from the dead*, the apostle must be supposed to speak of a real death of the body; and therefore, in the latter clause of the same sentence, *he shall quicken their mortal bodies;* it is reasonable to conceive, he speaks of quickening those bodies in the same sense, *viz.* by raising them from the dead. Nor hath Mr L. said any thing of weight against this sense. For,

First, Whereas he saith, *It cannot be proved that* θνητὰ, *mortal bodies, here signifies the same as* νεκρὰ. 1*st*, He hath not proved the contrary. 2*dly*, His own interpretation plainly makes them both to signify the same. And, 3*dly*, What is more likely than that σῶμα νεκρὸν, ver. 10. and σώματα θνητὰ, ver. 11. should be of the same import?

Secondly, When he addeth, that θνητὸν, *mortal, always signifies the thing joined with it to be living;* he considered not that the same apostle saith, That at the resurrection from the dead, τὸ θνητὸν τοῦτο, *this mortal body shall put on immortality;* and that, when τὸ θνητὸν τοῦτο, *this mortal body shall have put on immortality, death shall be swallowed up in victory.* 2*dly*, I add, that θνητὸν, when it relates, as here, to a body to be quickened, never bears any other sense, but that of a dead body.

Thirdly, *If by quickening here*, saith he, *be meant the raising them to life from the dead, how can this be mentioned as a peculiar favour to those who have the Spirit of God?* For God will also raise the bodies of the wicked. *Answ.* True; but he will raise them by his power, not by his Spirit dwelling in them. Not as *the sons of God, to be made joint-heirs* with Christ, ver. 16. 17.; but as the children of Satan,

(*t*) *Deus ejecit hominem de paradiso, et a ligno vitæ longæ transtulit eum, non invidens ei lignum vitæ, quemadmodum quidam dicunt, sed miserens ejus, ut non perseveret semper transgressor; neque immortale esset, quod esset circa eum peccatum, et malum interminabile, et insanabile: prohibuit autem ejus transgressionem, interponens mortem, et cessare faciens peccatum.* Iren. l. 3. cap. 37.

Ὁ Θεὸς μεγάλην ἐπηγγείλατο πάρεσιν ἀνθρώπῳ τὸ μὴ διαμένειν αὐτὸν ἐν τῷ ἀϊδίῳ ἐν ἁμαρτίᾳ ὄντα. Theoph. ad Autolicum, l. 2. p. 103.

Τὸν θάνατον ὁ Θεὸς πρὸς ἀναίρεσιν τῆς ἁμαρτίας ὑπὲρ ἡμῶν ἔθετο, ἵνα μὴ ἦν ἀθάνατος ἡμῖν ἀνατέλλων ἀθάνατος ᾖ. Method. apud Epiph. hær. 64. sect. 60.

Ἵνα μὴ ἀθάνατον ἡμῖν τὴν ἀῤῥωστίαν διατηρήσῃ. Basil. tom. 1. hom. *Quod Deus non sit author mali*, p. 38.

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ſo be caſt into the fire *prepared for the devil and his angels*. Not, laſtly, to live an happy life, ver. 13. but to die the ſecond death.

Laſtly, Whereas he objects the want of connection, in this interpretation, with the ſubject the apoſtle is here diſcourſing of, that is very plain; for the apoſtle is here diſcourſing of the benefits and advantages which Chriſtians ſhall receive by living, *not after the fleſh, but after the Spirit*; that this will cauſe them to *mind ſpiritual things*, ver. 5.; that it will give them *life* and *peace*, ver. 6.: ſo that though their bodies die becauſe of ſin, they ſhall obtain an happy reſurrection, through the Spirit dwelling in them, διὰ ὃν, *therefore*, ſaith he, ver. 12. 13. *we are debtors not to live after the fleſh; for they that do ſo, ἀποθνήσκειτε, ſhall die*, (not in the moral, but the penal ſenſe); *but they who through the Spirit do mortify the deeds of the fleſh, ſhall live*; for ver. 14. *As many as are led by the Spirit of God, they are the ſons of God*; and ſo ſhall obtain *the adoption*, i. e. *the redemption of the body from corruption*, ver. 23.

Ibid. [1] Διὰ τοῦ ἐνοικοῦντος πνεύματος ἐν ὑμῖν, *by the Spirit that dwelleth in you.*] This is ſpoken, according to the opinion of the Jews, that the reſurrection ſhall be effected by virtue of the Holy Spirit; which they conclude from thoſe words of the prophet Ezekiel, chap. 37. 9. 10. *Come, O Spirit, from the four winds, and blow upon theſe dead, that they may live.* Thus was our Lord raiſed from the dead, 1 Pet. 3. 18. Thus ſhall we be raiſed, who are the *temple of the Holy Ghoſt*, ſaith this verſe. And with this agrees the doctrine of the ancient fathers: "Our bodies "riſing by the Spirit," ſaith Irenæus (*u*), "ſhall be "made ſpiritual; and by the Spirit ſhall have life." (*x*) They who are dead and buried with Chriſt, "may know, that by the Spirit, which raiſed him "up, they ſhall be raiſed." So Origen.

Ver. 14. [m] Υἱοὶ τοῦ Θεοῦ, *ſons of God.*] The ſtrength of this argument will be exceeding clear from theſe conſiderations: That the adopted ſons of God are *heirs of God, joint-heirs with Chriſt*, and ſo muſt reign with him, ver. 17.; which, till they live again, and be raiſed from the dead, they cannot do: and that their adoption is *the redemption of their bodies* from corruption, ver. 23. 2*dly*, That we are then completely *the ſons of God*, when we are *ſons of the reſurrection*, Luke 20. 37. when we have *overcome*, according to thoſe words, Rev. 21. 7. *He that overcometh, ſhall inherit all things; and I will be to him a God, and he ſhall be to me a ſon.* And ſomething like this is that of the Jews on theſe words, Pſal. 72. 17. יִנּוֹן שְׁמוֹ, *filiabitur nomen ejus*; for, ſay they, (*y*) his name is called *Jinnon, quia ipſe filiaturus eſt omnes dormientes in pulvere*; becauſe he will raiſe, and ſo make ſons, all that ſleep in the duſt.

Ver. 15. [n] Πνεῦμα δουλείας, *the ſpirit of bondage.*] That the law was to the Jews a yoke of bondage, the apoſtle doth inform us, Gal. 5. 1.; and that they who were under it, were in *bondage to the elements of the world*, Gal. 4. 3. 8.; that it *gendered to bondage*, and ſubjected its children *to bondage*, ver. 24. 25. 31.; that they were *all their lifetime ſubject to bondage*, through the fear of death, he informs us, Heb. 2. 15.: and they had reaſon ſo to be, ſince, as the apoſtle teacheth, the law given by Moſes did not exempt them from the death which Adam's ſin had brought upon them, but rather made that death abound, and them obnoxious to it on many freſh accounts; *for the law entered that the offence might abound* (unto death), Rom. 5. 1.; and the law coming, *ſin revived, and I died; and the commandment was found to be unto death*, the motions of ſin, which were by the law, *working in their members to bring forth fruit unto death*, chap. 7. 4. 10. This therefore gives a clear account of the paraphraſe of the firſt part of the verſe: but we, ſaith he, ſhall live a life immortal, and enjoy an happy reſurrection, as being the *ſons of God*; and, in token of this, we have received the *ſpirit of adoption*, enabling us to call God, *Father*; and aſſuring us we are his *children*, and ſo he being our God, muſt have *prepared for us a city*, Heb. 11. 16.

Ver. 17. [o] Κληρονόμοι μὲν Θεοῦ, *the heirs of God, joint-heirs with Chriſt.*] All having our ſhare in this glorious inheritance, though he, as the *eldeſt brother*, hath a double portion.

Ver. 18. [p] Εἰς ὑμᾶς, *often ſignifies, to*, or *towards us*;] and is ſo rendered in this epiſtle, chap. 5. 8.; or, *for us*, as chap. 16. 6. See for the firſt ſenſe, 1 Cor. 14. 36. 2 Cor. 1. 11. and 9. 5. 8. and 10. 1. and 13. 3. Eph. 1. 8. 9. Col. 1. 6. 1 Theſſ. 4. 8. Heb. 2. 3.; and for the ſecond, 1 Cor. 15. 10. 2 Cor. 2. 4. Eph. 3. 2. Col. 1. 25. 1 Theſſ. 5. 18.

Ver. 19. [q] Ἀποκαραδοκία τῆς κτίσεως, *the earneſt expectation of the creature.*] Here it is to be noted, that, in the ſacred dialect, *deſire* and *expectation* is aſcribed to creatures in reference to things they want, and which tend to their advantage, though they explicitly know nothing of them. Thus the Meſſiah is called προσδοκία τῶν ἐθνῶν, the expectation of

(*u*) *Deinde per ſpiritum ſurgentia fiunt corpora ſpiritualia, uti per ſpiritum ſemper manentem habeant vitam.* Iren. l. 5. cap. 7.

(*x*) *Sciant ſe per ſpiritum ejus qui ſuſcitavit Jeſum a mortuis vivificandos eſſe, et ad Chriſti ſimilitudinem reſuſcitandos a mortuis.* Orig. in Rom. 8. 11.

(*y*) Midraſh Tillim in Pſal. 93. 2.

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the Gentiles, Gen. 49. 10. מַשְׁתֹּ, *the deſire of all nations*, Hag. 2. 4.

Ver. 21. Ἐπ' ἐλπίδι, *in hope.*] So the Syriac and many Greek commentators do begin this verſe.

Ἀπὸ τῆς δουλείας τῆς φθορᾶς, *from the bondage of corruption;*] that is, from the mortality which all their lives-long made them ſubject to bondage, Heb. 2. 15.

Ver. 22. Πᾶσα ἡ κτίσις, *the whole creation.*] All the world under that ſenſe of mortality, which ſtill ſubjects them to bondage; for, as Cicero confeſſes, (*z*) "death muſt be terrible to thoſe who with "their life loſe the enjoyment of all good things; "and if it be an evil, muſt be an eternal evil, be- "cauſe it doth for ever deprive them of all good." That (*a*) *mortis metu omnis quietæ vitæ ſtatus perturbatur*, the fear of it diſturbs all the tranquillity of life. And that this renders our whole life miſerable, (*b*) *Quæ enim poteſt in vita eſſe jucunditas, cum dies et noctes cogitandum ſit jam jamque eſſe moriendum?* For what pleaſure can there be in that life which is perpetually perplexed with the thoughts of death?

Ver. 23. Υἱοθεσίαν, *the adoption.*] I know there is another expoſition of theſe words, to this effect: that by the creature, we are to underſtand the *Gentile world*, in oppoſition to the *Chriſtian;* the word בְּרִיאָה among the Rabbins ſignifying the Gentiles, in oppoſition to the Jews, the people of God; that their *waiting for the manifeſtation of the ſons of God*, is their waiting to ſee what the Jews will do, who of them will be true ſons of God, who not; who of them will embrace the faith of Chriſt, who not; their happineſs depending punctually upon the iſſue of this. Their being made *ſubject to vanity*, is their being ſubject to *the vanity of their minds, ignorance, and idolatry*, Rom. 1. 21. Eph. 3. 20. Eph. 1. 17.; that to this idolatry they were made ſubject, *not willingly*, but by the devil's impoſing it upon them, as an act of religion, ſaith the Reverend Dr Hammond: *In pœnam incepti Babylonici*, in puniſhment of their attempt to build the tower of Babel, ſaith Dr Lightfoot: That their hopes of being *delivered from this bondage of corruption*, is their hopes of being reſcued from this *idolatry*, thoſe filthy courſes they were engaged in, and the bondage they were in to Satan; and to be made Chriſt's freemen, to have a right to God's favour, and the future bleſſings conſequent upon it, the word φθορὰ having that ſenſe, Deut. 4. 16. Wiſd. 14. 12. 2 Pet. 1. 4. 2 Pet. 2. 12. 1 Cor. 15. 33. 2 Cor. 11. 3. But againſt every part of this interpretation there lies this objection, That it is not only wholly new, but wholly contrary to all antiquity, and alſo to the text; and it is liable to many juſt exceptions, as *v. g.* firſt, κτίσις, ſaith this interpretation, is the Gentile world, whereas πᾶσα κτίσις hath no ſuch ſenſe in ſcripture. The phraſe πᾶσα κλίσις is uſed but three or four times more in the New Teſtament; twice in the epiſtle to the Coloſſians, where Chriſt is ſtyled the firſt-born πάσης κτίσεως, *of the whole creation*, not only of the Gentile world: and the goſpel is ſaid to be preached ἐν πάσῃ τῇ κτίσει, Col. 1. 23. (*i. e.*) to Jew and Gentile, to the whole world, or to all mankind, ver. 6. Once in St Peter, where ſubjection is required πάσῃ ἀνθρωπίνῃ κτίσει, *to all magiſtrates* among men, 1 Pet. 2. 13. not only Heathen ſure, but alſo Chriſtian, when the government ſhould be put into their hands. And once in St Mark, where the apoſtles are commanded to preach the goſpel πάσῃ τῇ κτίσει, *to every creature*, Mark 16. 15. Now, becauſe the ſame diſciples are commanded to preach εἰς πάντα τὰ ἔθνη, *to all nations*, Matth. 28. 19. hence it is argued, that πᾶσα κτίσις ſignifies the Heathen world, in oppoſition to the Jews; whereas it plainly ſignifies all nations, both Jew and Gentile, as is evident from theſe words of Chriſt to them, that they ſhould *preach in his name, repentance and remiſſion of ſins*, εἰς πάντα τὰ ἔθνη, *to all nations, beginning at Jeruſalem*, Luke 24. 47. And ſo the whole foundation of this interpretation is deſtroyed; for in theſe places πᾶσα κτίσις is equivalent to all mankind.

To wait for the manifeſtation of the ſons of God, is not to wait to ſee what the Jews would do, who had not received the adoption, and were not the ſons of God, as wanting that faith by which men become ſons, Gal. 3. 26. but to expect τὴν ἡμετέραν τελείωσιν, *our perfection*, τὴν ἀφθαρσίαν, *our advancement to a ſtate of incorruption*; τὴν μέλλουσαν ἡμῶν δόξαν, *our future glory*; ſo Chryſoſtom, Theodoret, Oecumenius, Theophylact. For it muſt (by reaſon of the connective particle γὰρ) be the ſame with the glory that is to be revealed, ver. 18. and with *the glorious liberty of the ſons of God*, ver. 21. *They expect*, ſaith Origen, *that time when thoſe things ſhall be revealed, which are prepared for them that are the ſons of God.*

To be made ſubject to vanity, is not to be made ſubject to idolatry, but to be made ſubject to corruption, τῇ φθορᾷ; ſo Chryſoſtom, Oecumenius, Theophylact; for τὴν ματαιότητα καλεῖ τὴν φθοράν, *he calls that mutability and vanity, to which all things in the world are ſubject*, corruption, ſaith Theodoret. When the apoſtle ſaith, *the creature was made ſub-*

(*z*) *Sit mors terribilis iis quorum cum vita omnia extinguuntur. Parad.* 20. *Si mors malum eſt, ſempiternum malum. Tuſc. Quæſt. l.* 1. *p.* 1190.

(*a*) *De fine bonorum, l.* 1. *p.* 38.

(*b*) *Tuſc. Queſt.* 1. 11. 13.

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ject to vanity, and in bondage to corruption, (*c*) *Mihi videtur quod de hac materiali, et corruptibilis corporis ſubſtantia iſta dicuntur, neque enim corruptio alicui cuiquam dominatur niſi corpori*: This, ſaith Origen, ſeems to be ſpoken of the body, for that only is ſubject to corruption: As is apparent alſo from the thing they groan for, *viz. the redemption of the body from corruption*, that *this mortal might put on immortality*, or be clothed with its houſe from heaven, that *mortality might be ſwallowed up of life*, 2 Cor. 5. 1. 2. 3. 4. 5. 2. It cannot truly be ſaid that the Heathen were not willingly ſubject to idolatry; for the apoſtle ſaith, they ſubjected themſelves to it againſt the light of nature, and ſo *became without excuſe*, and that *when they knew God, they did not glorify him as God*, Rom. 1. 20. 21. 22. 23. And this ſenſe of the word *vanity* is very frequent in the pſalms, and in Eccleſiaſtes. Thus David contemplating the frailty of man, and how ſoon he vaniſheth away, cries out, *Every man therefore is but vanity*, τὰ σύμπαντα ματαιότης πᾶς ἄνθρωπος ζῶν, Pſal. 39. 5. 11. And again, ἄνθρωπος ματαιότητι ὡμοιώθη, *Man is like to vanity, his days paſs away like a ſhadow*, Pſal. 144. 4. And becauſe all things here below are ſo frail, ſo ſubject to change, and to vaniſh, and man hath ſo ſhort a time to poſſeſs them; therefore, ſaith the preacher, *Vanity of vanities* are they, *all is vanity*, Eccl. 1. 2. and when Adam became mortal, he called his ſon *Abel*, *Vanity*, Gen. 4. 2.

The vanity to which the whole creation is ſubject, doth not therefore ſignify *the vain employments and diſtractions of this preſent life*, but that ſtate of mortality, from which the Pſalmiſt infers, *every man therefore is but vanity*; for it is thus ſubject to vanity in hope of deliverance from that bondage of corruption, which Mr Cl. owns to be the corruption to which our body is naturally liable, and from which we Chriſtians wait to be delivered by the redemption of the body from corruption: See note on ver. 23. And therefore he who ſubjected us to this ſtate, is not God, who brought not death into the world, but Adam, *by whom ſin entered into the world, and death by ſin. To be delivered from this bondage of corruption*, is not to be delivered from idolatry, nor doth ματαιότης τῆς φθορᾶς ever bear this ſenſe; but the ſenſe is ὅτι οὐκ ἔτι ἔσται φθαρτὴ, *the creature ſhall not then be corruptible*, ἔσται γὰρ ἡ κτίσις ἄφθαρτος, ὥσπερ καὶ δι' ἡμᾶς γέγονε φθαρτὴ, *for as the creature was made corruptible by us, ſo ſhall it be made incorruptible with us*. So Oecumenius, Theodoret, Theophylact. For that which it groans for is its redemption from corruption, ver. 23. Having thus offered my reaſons againſt this interpretation, it will be very eaſy to confirm the ancient and true explication of the words from the ſcope and argument of the apoſtle here. For I have ſhewed from ver. 11. that the apoſtle is here treating of the reſurrection of the body to eternal life; that, ver. 13. he declares this life belongs to them alone who *through the Spirit do mortify the deeds of the fleſh*; that, ver. 14. he proves they ſhall enjoy this life and reſurrection, becauſe they are *the ſons of God*; and, ver. 17. that *being ſons, they muſt be heirs of God, joint-heirs with Chriſt*; firſt ſuffering, and then reigning in glory with him; that, ver. 18. to encourage Chriſtians thus to ſuffer, he ſhews the greatneſs of that glory they ſhall then enjoy, ſtyling it δόξαν μέλλουσαν ἀποκαλυφθῆναι, *the glory to be revealed hereafter*, i. e. after the ſufferings *of this preſent life*, to which it is oppoſed, are ended; for as Chryſoſtom and Theophylact well note, he ſaith not πρὸς τὴν μέλλουσαν ἄνεσιν, theſe ſufferings are not worthy to be compared *to our future eaſe* from them in this life; but πρὸς τὴν μέλλουσαν δόξαν, *to our future glory* in the next; when they that have communicated with Chriſt in his ſufferings, ſhall rejoice in τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ, *the revelation of his glory*, ſaith St Peter, 1 Pet. 4. 13. συνδοξάσθητε, *ſhall be glorified with him*; here, ver. 17. this glory he ſtyles, ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ, *the revelation of the ſons of God*, i. e. ſay the fathers, the time when they ſhall τὸν ἀφθαρσίαν ἀπολαμβάνεσθαι, *become incorruptible, this corruptible putting on incorruption*; when they ſhall appear to be the ſons of God, τῆς ἀναστάσεως υἱοὶ ὄντες, *being ſons of the reſurrection*, ver. 14. comforting them in the expectation of it, and their groaning after it, with this conſideration, that it is the expectation of all the world, and they groan together with them for it, deſiring with them to be delivered from this *bondage to corruption, into the glorious liberty of the ſons of God*; and adding, that not only they, but even Chriſtians alſo, who had the firſt-fruits of that Spirit, who is the earneſt of our inheritance, εἰς ἀπολύτρωσιν περιποιήσεως, *till the redemption of the purchaſed poſſeſſion*, Eph. 1. 14. and *by whom we are ſealed up*, εἰς ἡμέραν ἀπολυτρώσεως, *to the day of redemption*, Eph. 4. 30. did *groan, waiting for the adoption*, viz. τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, *the redemption of our bodies from corruption*, ver. 23. For that this was the thing for which they groaned, the ſame apoſtle informs us in theſe words: *We that are in this tabernacle groan, being burthened, that we might be clothed upon with our houſe from heaven, that mortality might be ſwallowed up of life*, 2 Cor. 5. 2. 4. And as here, they who have the firſt-fruits of the Spirit, do thus groan, ſo there it is ſaid, ver. 5. *He who hath wrought this expectation in us is God, who hath alſo given to us the earneſt of his Spirit*. That this was the ancient and almoſt primi-

(*c*) *Origen in locum.*

tive expoſition of theſe words, we learn from Irenæus (*d*), in theſe words, *Oportet ergo et ipſam conditionem redintegratam ad priſtinum, ſine prohibitione ſervire juſtis ; & hoc apoſtolus fecit manifeſtum in ea quæ eſt ad Romanos, ſic dicens, Nam expectatio creaturæ revelationem filiorum Dei expectat :* And from theſe of (*e*) Tertullian, *Tunc erit mali finis, cum præſes ejus diabolus abierit in ignem, cum revelatio filiorum Dei redemerit conditionem a malo, utique vanitati ſubjectam.* I differ only from the fathers in this interpretation, as to this ſingle circumſtance, that I do not extend this deſire of *the redemption of the body from corruption to brute beaſts*, and inſenſate creatures, but only to mankind in general, ſubject by Adam's fall to mortality.

Ver. 24. ᵃ Τῇ γὰρ ἐλπίδι ἐσώθημεν, *we are ſaved by hope*,] Of this reſurrection and redemption of the body, being *begotten to a lively hope, through the reſurrection of our Lord Jeſus Chriſt, of an inheritance incorruptible, undefiled, and that fadeth not away, reſerved in the heavens for us*, 1 Pet. 1. 5. ; and *rejoicing in hope of the glory of God*, Rom. 5. 2. ; and *through the Spirit waiting for the hope of righteouſneſs through faith*, Gal. 5. 5.

Ver. 26. ᵃ Τὸ πνεῦμα, *the Spirit*,] Here cannot ſignify the ſpirit of a man, for that cannot be ſaid to help with us, being a conſtituent part of us ; or to intercede for us, when *we know not* ourſelves *what to pray for as we ought* ; for, ſaith Theophylact, Moſes thus prayed to ſee the land of Canaan, and Jeremy for the Jews, and St Paul to be delivered *from the thorn in the fleſh* : but that Spirit of God, who is ſaid to intercede for us, not as an advocate, or mediator betwixt God and us, that being the office of our great High Prieſt, but as an exciter or director of us in our addreſſes to God, to render them, for matter, according to the will of God, and for manner, fervent and effectual ; προσευχὴ ἐνεργουμένη, *inwrought prayer*, and to make our very ſighs and groanings prevalent ; for he is here ſaid only to intercede for us with ſighs and groanings, excited by him, after that redemption to which he ſealeth us, and of which he being the earneſt and pledge, we are hence moved with greater faith and fervency to long for the enjoyment of it. And this is the reaſon why I think not fit to interpret this paſſage with ſome of the fathers, of a public *chariſma*, or gift of prayer, ſince that muſt ſpend itſelf in words for the edification of the church, and not in ſilent groanings. See Exod. 2. 24. and 6. 5. Judg. 2. 18. Pſal. 38. 9. and 102. 20. Acts 7. 34. Thus when our Lord had twice *groaned in the Spirit*, John 11. 33. 38. he ſaith, *I thank thee, O Father, that thou haſt heard me*, ver. 41.

Ver. 28. ᵃ Πάντα, *all things*.] That under all things ſhould be comprehended *the ſins of good men*, is the unreaſonable ſuggeſtion of St Auſtin, and ſome of the ſchoolmen after him ; confuted by the declaration of God by Ezekiel, *That if the righteous man forſake his righteouſneſs, and commit iniquity, in the ſin that he hath done, ſhall he die*, Ezek. 18. ; and by this apoſtle declaring to the Hebrews, *The juſt ſhall live by his faith ; but if he draws back, my ſoul*, ſaith God, *ſhall have no pleaſure in him*, Heb. 10. 37. 38. 2*dly*, The teſt of love to God being *keeping his commandments*, this interpretation makes the ſenſe of theſe words run thus : To them that *keep his commandments*, even all their diſobedience to them *ſhall work together for good*. 3*dly*, If the word *all things* comprehend all the ſins that are, or can be committed by them that love God, they may as well rejoice in all their wickedneſs, as in all their ſufferings for the ſake of Chriſt, ſeeing they may rejoice in that which by God's deſignation tendeth to their good ; and ſo all the motives urged, chap. 6. to engage them to die to ſin, and live no longer in it, muſt not only be enervated, but even eſteemed motives deſigned to hinder them from that which is for their good, or, according to the deſcants of St Auſtin and St Bernard, to hinder their proficience in caution and humility.

Ver. 28. ᵃ *Called according to his promiſe*.] From theſe words, ſome argue thus : *If all that love God are called according to his promiſe, then had he no purpoſe of calling them that do not love him.* If they who are foreknown are predeſtinated to *be conformed to the image of his Son, they who are not conformed to it, were not foreknown.* Now, in anſwer to theſe arguments, let it be obſerved, that this text expreſſly ſpeaks of thoſe who actually love God, not of thoſe whom God hath loved, with this ſuppoſed diſcriminating affection ; and that to *love God*, and *to be called according to his purpoſe*, are words put by way of appoſition, to ſhew that they are both of the ſame import ; that which God purpoſed, in calling us by Chriſt, being this, *that we might be holy and unblameable before him in love*, Eph. 1. 4. 9. ; ſo that the whole of this argument may be granted : they who are called by God according to his purpoſe, or are effectually called ; ſo that God's calling hath its deſigned effect upon them, being only ſuch as love God, and are conformed according to the image of his Son. And let it farther be obſerved, that when the apoſtle ſaith, in the following verſe, ὅτι οὓς προέγνω, *for whom he foreknew, &c.* the particle ὅτι is connective, and this verſe giving the reaſon, or confirmation of what was ſpoken in the former, it ſeems neceſſary to interpret theſe words thus, *Whom he*

(*d*) *Lib.* 5. *c.* 32. & 36. *p.* 506. (*e*) *Contra Hermog. c.* 11.

foreknew

foreknew to be perſons called according to his purpoſe, and therefore qualified for the adoption mentioned, ver. 23. *them he predeſtinated to be conformed according to the image of his Son:* and it deſerves to be conſidered, that all antiquity to the time of St Auſtin, do, with one conſent, concur in the interpretation of Pſeud-Ambroſius on this place, *viz. Quos præſcivit ſibi devotos, ipſos elegit ad promiſſa præmia capeſſenda;* thoſe whom he foreknew would be devoted to his ſervice, he elected to the reward promiſed; ſuch perſons, thoſe whom he foreknew to be τοὺς ἀξίους τῆς κλήσεως, *worthy to be called*; ſo Theodoret and Theophylact. Some of them in their deſcants upon theſe words, *called according to his purpoſe*, expound them of the purpoſe, or free-will of man; declaring, that a man is called κατὰ προαίρεσιν, *according to his choice;* and that *(f)* ὁ κλήσις μόνον, ἀλλὰ καὶ ἡ πρόθεσις τῶν καλουμένων σωτηρίαν ἠργάσατο, *it is not the calling only, but the purpoſe of thoſe that are called, which works ſalvation.* For who, ſaith Origen *(g)*, ſhould be called to juſtification, but thoſe God loves. The apoſtle, ſaith he, τὴν τοῦ ἐφ' ἡμῖν αἰτίαν περίστησι τῇ προθέσει, καὶ τῇ προγνώσει, *makes the will of man the cauſe of God's purpoſe and foreknowledge, by ſaying, We know, that all things work together for good to them that love God.* Ὅτι ἄξιοι ὑπὲρ συνεργίας, *they being worthy of his co-operation.* And in his Latin commentary on theſe words, he ſaith, he uſes the word *foreknew*, to ſhew, that they were foreknown by God; *in quibus ſciens quales eſſent, amorem ſuum Deus, affectumque poſuiſſet,* " on whom God placed his " affection, as knowing what they would be."

2*dly*, If, ſaith he, you will refer this purpoſe to God, men are then called according to the purpoſe of him, *qui ſciens in eis religioſam mentem, et ſalutis ineſſe deſiderium,* " who knowing they had a " religious mind, and a deſire of ſalvation, called " them; and, in this ſenſe, neither the cauſe of " our perdition, or ſalvation, will be placed in " God's foreknowledge, nor our juſtification, only " in our calling;" *neque gloriari de noſtra penitus poteſtate ſublatum eſt;* " nor will our glorification " be wholly exempted from our own power." Moreover, he adds, that by embracing this abſurd opinion, which ſaith, man therefore is not juſtified, and ſo not glorified, becauſe he is not predeſtinated —, and that he is not predeſtinated, becauſe not foreknown; *ingentem feneſtram aperiemus eis, qui negant in hominis poteſtate eſſe ut ſalvus fiat;* " we " ſhall give great advantage to them who deny that " it is in the power of man to be ſaved;" whence they infer, that they are guilty of " no fault, who " are not juſtified, becauſe they are not called; are " not predeſtinated, are not foreknown." And Oecumenius ſaith, the apoſtle mentions *being called according to the purpoſe*, that he might not fall into an abſurdity, which would follow, εἰ ὁ Θεὸς τισὶν εὖ ἐποίησε, τισὶ δὲ οὔ, καὶ προσωπολημψίας ἀπαλλάττει τὸν Θεὸν, *if God ſhould do good to ſome perſons, and not to others; and that he might free him from being an accepter of perſons.* Wherefore, according to the received interpretation of the ancient fathers, the import of theſe words is this: Thoſe whom God foreſaw would be true lovers of him, fit for the kingdom of God, and ἄξιοι, *worthy of the peace* and bleſſings of the goſpel, *he fore-appointed to be conformable to the image of his Son;* that is, to be like him in glory, ver. 17.; them alſo he called in due time to the ſalvation promiſed, and offered in the goſpel, 2 Tim. 1. 8. 9. Tit. 1. 2. 3.; and they believing in Chriſt, upon his call, he juſtified them from, and remitted all their paſt ſins, Acts 13. 38. 39. Eph. 1. 7.; and them he alſo glorified, by giving them that Spirit, who is the earneſt of that glory, Eph. 1. 13.; and, by participation of which Spirit, Chriſtians are ſaid not only to *behold the glory of the Lord*, but alſo to be changed into the *ſame image, from glory to glory.* So Origen on this place. And this expoſition agrees well with the context: For the apoſtle had ſaid before, that Chriſtians having the *firſt-fruits of the Spirit, groaned after this redemption of the body*, ver. 23. and 26.; that the *Spirit helpeth their infirmities*, interceding *for them, with ſilent groanings* after it; and that he *intercedeth for the ſaints, according to the mind of God*, to give them this redemption: and then it follows, οἴδαμεν δὲ, *therefore we know, that all things ſhall work together for good to them that love God.*

Ver. 29. Ὅτι οὓς προέγνω, *for whom he did foreknow.*] This particle ὅτι is connective; and this verſe giving the reaſon, or confirmation of what was ſpoken in the former, it ſeems neceſſary to interpret it thus, *Whom he foreknew to be perſons called according to his purpoſe, and therefore qualified for this adoption.* It therefore is to be obſerved, that the words *know* and *foreknow*, in the ſcripture-language, import an affectionate knowledge, joined with approbation and affection. So Matth. 7. 23. John 10. 14. 1 Cor. 8. 3. *If any man love God,* οὗτος ἔγνωσται, *he is known of God*, Gal. 4. 8.; *but now that ye know God, or rather are known of God*, 2 Tim. 2. 19. ἔγνω κύριος, *the Lord knoweth who are his.* So is the word προέγνω uſed in this epiſtle, chap. 11. 2. when the apoſtle ſaith, *The Lord hath not caſt off his people* οὓς προέγνω, *whom he foreknew* to be faithful *(h)*, as were thoſe ſeven thouſand perſons who had not bowed the knee to Baal; *whom he thus foreknew.*

(*f*) *Chryſoſt.* (*g*) *In ep. ad Rom. Ed. Huet. tom.* 2. *p.* 425. *Ibid.*
(*h*) *Quos præſcivit futuros ſibi devotos, ipſos elegit ad promiſſa præmia capeſſenda.*

Ibid. Προώρισεν, *he before appointed,*] to be conformed to the image of his Son, that, as they had *borne the image of the earthly Adam, they might alſo bear the image of the heavenly,* 1 Cor. 15. 49. Having glorious bodies like to his, ſaith Theodoret; and this agrees well with the ſcope and ſubject-matter of this chapter, and with the following words, *that he might be the firſt-born,* or chief, *among many brethren;* for as here theſe brethren are ſaid to be *co-heirs* with him, the *elder brother,* ver. 17.; ſo elſewhere he is ſtyled, *the firſt-born from the dead, that in all things he might have the pre-eminence,* or that they might be changed into his image, by the participation of the ſame Spirit. See note on 2 Cor. 3. 18.

Ver. 30. Τούτους καὶ ἐδόξασε, *them he alſo glorified.*] At preſent in their head Chriſt Jeſus, (*they being bleſſed with all ſpiritual bleſſings in heavenly places in Chriſt Jeſus,* Eph. 1. 3.; *they being quickened together with Chriſt, and raiſed up together, and made to ſit together in heavenly places in Chriſt Jeſus,* Eph. 2. 5. 6.); and them he will hereafter glorify by making *their vile bodies like unto his glorious body.* Or,

Τούτους καὶ ἐδόξασε, *them he hath alſo glorified;*] by giving them that Spirit who is the earneſt of their glory. Ἐδόξασε διὰ τῶν χαρισμάτων, διὰ τῆς υἱοθεσίας· Διὰ τῶν χαρισμάτων τῆς υἱοθεσίας. So Chryſoſtom and Oecumenius. Ἐδόξασεν υἱοὺς ὀνομαζόμενος, καὶ πνεύματος ἁγίου ἐνεργάμενος χάριν, Theodoret and Theophylact. *Magnificavit illos, ut ſimiles fiant filio Dei,* Pſeud-Ambroſius. And by reaſon of which Spirit given, with the preaching of the goſpel, the miniſtration of juſtification is ſaid to be ἐν δόξῃ, *in glory,* as being the miniſtration of the *Spirit,* 2 Cor. 3. 8. 9. 10. 11.; and we, by participation of this Spirit of the Lord, are ſaid, not only *to behold the glory of the Lord,* but alſo to be *changed into the ſame image with him from glory to glory,* ver. 18. See the note there, and John 17. 22. So Origen on the place: *De glorificatione poſſumus in præſenti ſeculo illud intelligere quod dicit apoſtolus, nos autem omnes revelata facie gloriam Domini ſpeculantes, eadem imagine transformamur a gloria in gloriam, tanquam a Domini Spiritu.* In favour of this interpretation, let it be noted, that when the apoſtle ſpeaks of our final glorification in this chapter, he ſtill ſpeaks of it as of *a thing future,* ſaying, *We ſhall be glorified with him,* ver. 17. 18. 21.; whereas he here ſpeaks of it as a thing paſt, ſaying, *Whom he hath juſtified, them he hath alſo glorified.* So when a miracle was wrought in Chriſt's name, ἐδόξασε, *God glorified him,* Acts 3. 13. See Luke 4. 15. John 8. 54. and 11. 4. and 13. 31. 32. and 16. 14. 1 Cor. 12. 26. And when God wrought ſigns by Moſes, ἐδόξασεν αὐτὸν, *he glorified him,* Eccluſ 45. 3. See the preface to the epiſtle to the Galatians.

Ver. 33. 34.] Here it is well obſerved by Mr L. that theſe words being read by way of interrogation, as is ver. 35. carry a full and clear ſenſe thus: Who ſhall plead againſt God's elect? Shall the God who juſtifies them do it? Who is he that condemns them? Can it be that Chriſt who died for them?

Ver. 35. *Nothing ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus.*] To anſwer the argument hence urged, to ſhew that men cannot fall from grace, becauſe if once they truly loved God, they cannot ceaſe to do ſo, let it be noted,

1*ſt*, That this inquiry is not, Who ſhall ſeparate us from the love with which we love God and Chriſt? but, Who ſhall ſeparate us who truly love God, and teſtify that love by our obedience to his commands, John 15. 10. and our patient ſufferings for his ſake, ver. 36. 37. from his affections towards us?

The apoſtle therefore only intimates, that ſuch perſons continuing in the love of God, ſhall be preſerved by him from, or enabled to overcome the temptations here mentioned, and ſo ſupported by his grace and Holy Spirit, as to be able to triumph over them; but he doth not ſay that the love of no *Chriſtian ſhall wax cold,* Matth. 24. 12.; that none of them ſhall loſe his *firſt love,* Rev. 2. 6. Were there no fear of this, why doth Chriſt exhort his diſciples to continue in his love? John 15. 9. and his apoſtles exhort others *to keep themſelves in the love of God,* Jude ver. 21.; *to continue in the grace of God,* Acts 13. 43. to look diligently to it, that they *fall not from the grace and favour of God?* Heb. 12. 15. Note,

2*dly*, That the apoſtle doth not ſay that nothing ſhall ſeparate true believers from the love of God, or Chriſt; but only ſaith, πέπεισμαι, *I am perſuaded* nothing will do it; nor have I any cauſe to fear that any of theſe temporal ſufferings or enjoyments ſhould ſhake their ſtedfaſtneſs, in expectation of thoſe eternal and ineſtimable bleſſings which God hath promiſed, and Chriſt hath purchaſed for his church; *theſe light afflictions being not worthy to be compared with the glory that ſhall be revealed,* ver. 18. *and all co-operating for the good of them that love God,* ver. 28. That as for the weakneſs of the fleſh, which rendered theſe temptations ſo dreadful, and gave ſtrength unto them, they lived in hopes of a *glorious redemption of the body* from them, ver. 23.; and whilſt they groan under them, they have the aſſiſtance of the Spirit of God to ſtrengthen them, and help them to bear their infirmities; a powerful and loving Father to be with them, a Saviour exalted to the right hand of God *to intercede for them,* ver. 33. 34.: upon all which accounts he might well ſay, *I am perſuaded* that none of theſe things ſhall ſeparate you from the love of God which is in Chriſt Jeſus.

Jeſus. The apoſtle doth not by theſe words intend to teach believers, that they could not be ſhaken by theſe things; for this would have contradicted the drift of his epiſtles, in which he doth ſo often expreſs his fears, leſt they ſhould be ſhaken with them, and ſo far tempted by them, as to be *moved away from the hope of the goſpel*, Col. 1. 23. *and render all his labours vain*, 1 Theſſ. 3. 3. 4. and offers ſo many arguments and motives to prevent the effect of thoſe temptations; but only doth intend to ſay, that upon theſe conſiderations they had ſo great inducements to perſevere, and continue in the love of God, as made him ſtrongly perſuaded that they would do ſo.

Ver. 37. • Ὑπερνικῶμεν, *we are more than conquerors;*] for we not only bear, but *glory in tribulations*, Rom. 5. 3. We are in deaths often, but ſtill *delivered from death*, 2 Cor. 1. 10.; and *as the ſufferings of Chriſt abound towards us, ſo alſo doth our conſolation* under them *abound through Chriſt*.

CHAP. IX.

Verſe 1. (*AS for the unbelieving Jews, my brethren in the fleſh, that what I am to ſpeak concerning them may not ſeem to proceed from any diſaffection to them*), I ſay the truth in Chriſt, I lie not, • my conſcience alſo bearing me witneſs in the Holy Ghoſt, (i. e. *I call Chriſt and the Holy Ghoſt to bear witneſs with my own conſcience, that I only ſpeak the truth, when I ſay*),

2. That I have great heavineſs and continual ſorrow in my heart, (*on the account of their infidelity, that obduration, and ſpirit of ſlumber, and that rejection of them, which are the diſmal conſequences of their unbelief.*)

3. For (*ſo great is my concern for them, that were it proper, and could it avail to the procuring their ſalvation*), • I could wiſh that myſelf were accurſed from Chriſt, for (*theſe*) my brethren, my kinſmen according to the fleſh.

4. (*And ſurely, I have very great reaſon to be highly concerned for them*) who are Iſraelites, (i. e. *perſons deſcended from one whoſe faith and virtue were ſo eminent, that as a prince he prevailed with God, and ſo had his name changed from Jacob to Iſrael, as a mark of God's affection to him*, Gen. 32. 28.), to whom pertaineth the adoption, (*God having owned them as his ſons, and his firſt-born*, Exod. 4. 22. 23. *Hoſea* 11. 1.), and the glory, (*the Schechinah, or glorious preſence dwelling among them between the two cherubims, and from thence ſhining forth upon them*, Pſal. 50. 2. *and* 80. 2.), and the covenants (*made with Abraham*, Gal. 3. 17. *and with Moſes*, Exod. 24. 8. *the two covenants*, Gal. 4. 24. *the old and new covenant*, Jer. 31. 31. *and* 32. 40.), and the giving of the law, (*that writ with his own finger in tables of ſtone*, Deut. 10. 1. 4. *and many other excellent judicial laws*), and the (*acceptable*) ſervice of God, and the promiſes, (*not only of ſignal bleſſings in the land of Canaan to thoſe who ſhould obſerve his laws, but the promiſe of a Meſſiah, and of a new covenant eſtabliſhed upon better promiſes.*)

5. Whoſe are the fathers, (*they being the offſpring of thoſe patriarchs to whom the promiſes were firſt made*, Heb. 11. 9. 13. 17.), and of whom, as concerning the fleſh, Chriſt (*the promiſed Meſſiah*) came, (*he being born of one of their nation, and ſo, according to the fleſh, their offſpring, even he*), who (*according to his divine nature*) is • over all, God bleſſed for ever. Amen.

6. (*But we muſt*) not (*exaggerate this blindneſs and rejection of the Jews, whoſe were the covenants, and the promiſes, in prejudice of the veracity of God*), as though the word of God had taken none effect, (i. e. *the promiſes of God concerning the ſeed of Iſrael, and the bleſſings to be conferred upon them* ουκ εἰληφασιν, *had failed, this doth by no means follow*); for they • are not all Iſrael who are of Iſrael, (i. e. *all that are deſcended from the loins of Iſrael by carnal generation are not the children of the promiſe made to Jacob*, Gen. 28. 14. *which yet are only to be accounted for the ſeed*, *ver.* 8.)

7. Neither becauſe they are the ſeed of Abraham (*according to the fleſh*), are they all children (*of the promiſe made to Abraham*), but (*only they who are the ſeed of Iſaac, for thus the promiſe runs*), In Iſaac ſhall thy ſeed be called.

8. That is, they which are the children of the fleſh (*of Abraham, and have the ſign of the covenant in their fleſh*), theſe are not (*on that account alone*) the children of God, (*of whom it is ſaid, I will be a God unto thee, and thy ſeed after thee*, Gen. 17. 7.), but (*they only who are*) the children of the promiſe, (*as Iſaac was*), are (*to be*) • counted for the ſeed.

9. For this is the word of promiſe, (*Gen.* 18. 10.) At this time will I come, and Sarah ſhall have a ſon; (*which words confine the children of the promiſe to the ſeed of Sarah, excluding that of Hagar from it.*)

10. And not only this (*inſtance is proper to demonſtrate the diſtinction of the ſeed of Abraham according to the promiſe*), but (*that*) alſo (*of*) Rebecca, who conceived by one, even by our father Iſaac, (*two children, born of the ſame father and of the ſame mother, and lying in the ſame womb.*)

11. For the • children (*of her womb*) being not yet born, neither having done any good nor evil, (*which might move God to diſlike the one more than the other, as may be alledged in the caſe of Iſhmael*), that • the purpoſe

purpoſe of God according to election might ſtand, not of (Gr. *from*) works, but of him that calleth; (i. e. *that the purpoſe of God in preferring one of theſe ſeeds and nations before the other, to be the promiſed ſeed, and ſo his church and people might appear to be, not on conſideration of their works, but his free choice.*)

12. It was (*then*) ſaid unto her, The elder (*in his poſterity*) ſhall ſerve the younger, (i. e. *ſhall be inferior to him, who had the right of primogeniture according to the fleſh.*)

13. *According to which preference it happened to their poſterity*), as it is written, (*Mal.* 1. 2. 3.), Jacob have I loved, but Eſau have I hated.

14. What ſhall we ſay then (*after theſe inſtances?*) Is there (*any cauſe to ſay there is*) unrighteouſneſs with God, (*in taking them for the ſeed of Abraham, or for his ſons and people, the poſterity of Iſaac rather than of Iſhmael; the poſterity of Jacob rather than the Edomites; or in calling now the Gentiles, and, upon their faith, owning them for his people, the ſpiritual ſeed of Abraham, and rejecting the Jews from theſe advantages and privileges, becauſe of their unbelief?*) God forbid (*that we ſhould accuſe God of unrighteous dealing upon this account.*)

15. For (*to begin with the freedom which God reſerveth to himſelf, in ſhewing acts of grace and favour to an offending people, in this he only doth what*) he ſaith to Moſes (*he would do, making this declaration to him, Exod.* 33. 19.), [a] I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.

16. So then (*theſe inſtances ſhew, that*) [b] it is not of him that willeth, (*for Abraham willed that Iſhmael might live to be partaker of the bleſſings promiſed to his ſeed, when he ſaid, O that Iſhmael might live before thee! Gen.* 17. 18. *and when he was grieved at the ſaying of Sarah, The Son of the bondwoman ſhall not be heir with my ſon Iſaac, Gen.* 21. 11.), nor of him that runneth, (*for when Eſau ran to fetch veniſon for his father, that he might receive the bleſſing, Gen.* 27. 5. *God's wiſdom ſaw it fit to have it otherwiſe*); but of God that ſheweth mercy, (*that any one is choſen to be the ſeed to which the promiſe made to Abraham belongs, and ſo to be his church and people.*

" To proceed now to the other part of the ob-
" jection, the ſeeming injuſtice or ſeverity of reject-
" ing and reſerving them to wrath, and of giving
" them up to an obdurate heart, who will not ac-
" cept of the way God hath appointed for their ju-
" ſtification, *viz.* that of faith in Chriſt, but rather
" will continue in their infidelity; this will be clear-
" ed by another inſtance, that of Pharaoh, who
" had ſo often hardened his heart, *refuſing to let*
" *Iſrael go.*"

17. For the ſcripture ſaith (*upon that account*) to Pharaoh, Even for this cauſe [c] have I raiſed thee up, (i. e. *have made thee ſtand in the plague of boils, and prolonged thy life for ſome further time*), that I might (*the more illuſtriouſly*) ſhew my power in thee, and that my name might be declared throughout all the earth, (*by that conſpicuous judgment I will execute upon thee, in the ſight of all nations of the earth, Joſh.* 2. 10. 1 *Sam.* 4. 8.)

18. Therefore (*from theſe inſtances and ſcriptures we may learn that*) [d] he (*God*) hath mercy on whom he will have mercy, and (*that*) whom he will he hardeneth, (*or reſerves for puniſhment.*)

19. Thou wilt ſay then to me, (*againſt this account of the divine diſpenſations towards the unbelieving Jews, If God hardeneth us becauſe he will*) why doth he yet find fault (*with us for our impenitence*), for who hath (*at any time*) reſiſted his will? (*How therefore is it in our power to avoid being hardened, if it be his will we ſhould be ſo?*)

20. Nay, but O man, who art thou that replieſt (*thus*) againſt God? Shall the thing formed ſay to him that formed it, Why haſt thou made me thus?

21. Hath not the [e] potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?

22. What (*therefore*) if God (*being*) [f] willing to ſhew his wrath, and to make his power (*more illuſtriouſly*) known, endured with much long-ſuffering (*you refractory Jews, which were ſo long ago*) the veſſels of wrath fitted for deſtruction, (*or for breaking? Pſal.* 31. 12.), *what reaſon have you to complain againſt him on this account?*

23. And (*what if God*), that he might make known the riches of his glory, (*ſhewed mercy*) on the veſſels of his mercy, [g] whom he had before (*by working faith in them*) prepared unto glory? (*or to be a glorious church?*)

24. Even us whom he hath called, (*us, I ſay*), not of the Jews only, (*the natural ſeed of Abraham*), but alſo of the Gentiles: (*what is there in this that ſhould offend you?*)

25. *For firſt, as for the called Gentiles, is not this the very thing foretold by their own prophet Hoſea, when he introduceth God thus ſpeaking*), As he ſaith alſo in Oſee, I will call them my people which were not my people; and her beloved which (*then*) was not beloved.

26. And it ſhall come to paſs, that in the place (*and nation*) where (*formerly*) it was ſaid unto them, Ye are not my people, [h] there ſhall they be called (i. e. *there ſhall ariſe a people which ſhall be called*) the children of the living God.

27. (*And whereas but a ſmall remnant of Iſrael have believed, and ſo but a few of them are fitted to be veſſels of his mercy, is not this alſo the very thing*

thing foretold by their own prophet) Eſaias alſo, (*when he*) crieth concerning Iſrael, (*chap.* 10. 22. 23.), Though the number of the children of Iſrael be as the ſand of the ſea, (*yet*) a remnant (*only of them*) ſhall be ſaved, (i. e. *ſhall be converted to good, ſay the Jews, and ſo continue to enjoy the name and title of his people.*

28. For (*ſaith he*) he will finiſh the work, and cut it ſhort in righteouſneſs, becauſe [a] a ſhort work will the Lord make upon the earth, (i. e. *the land of Judea.*)

29. And (*this hath happened according*) as Eſaias ſaid before, (*chap.* 1. 9. *that there was a time when the ſins of that people were ſo highly provoking, that*) except the Lord of Sabaoth had left us a ſeed, (*except his exceeding goodneſs had redeemed us in mercy, there were ſins in us, ſaith the Chaldee paraphraſt, for which*) we had been as Sodom, and been made like unto Gomorrah.

30. [a] What ſhall we ſay then? (τι οὖν ἐροῦμεν; *what do we ſay then?* i. e. *what is therefore the ſubſtance of what I have intended in this diſcourſe? it is even this*), That the Gentiles which followed not after righteouſneſs, (i. e. *who before the coming of Chriſt were not ſolicitous touching juſtification before God, as having no idea, and no notice of it, or call to it, and ſo as little thought of being preferred before Iſrael as Iſaac, being not born, of being preferred before Iſhmael, and Jacob in the womb, of being choſen to be the promiſed ſeed before Eſau*), have (*yet through God's grace and favour through faith*) attained to righteouſneſs, even the righteouſneſs which is of faith, (*and ſo are made God's, and his peculiar people.*)

31. But Iſrael (*to whom the promiſes were firſt made, and*) which followed after the law of righteouſneſs, (i. e. *earneſtly purſued after righteouſneſs and acceptance by the works of the law*), hath not attained to the law of righteouſneſs, (*or to the righteouſneſs which God accepteth.*)

32. (*And*) wherefore (*is it ſo?*) Becauſe (*they ſought not this juſtification*) by (*that*) faith (*which alone God preſcribeth for that end*); but [c] as (*if*) it were (*to be obtained*) by the works of the law, (*by which no fleſh can be juſtified, chap.* 3. 20.; *and the reaſon why they ſought it not by faith in Chriſt is this*), for they [d] ſtumbled at that ſtumbling-ſtone; (*and ſo it happened to them*),

33. As it is written, Behold, I lay in Zion a [e] ſtumbling-ſtone, and a rock of offence; and whoſoever believeth on him, ſhall not be aſhamed; (*but they that believe not ſhall ſtumble, and fall, and be broken by the ſtone of ſtumbling, and rock of offence, Iſ.* 8. 14. 15.)

ANNOTATIONS on Chap. IX.

Verſe 1. [a] Συμμαρτυρούσης μοι τῆς συνειδήσεως ἐν πνεύματι ἁγίῳ, *my conſcience bearing witneſs in* (or with) *the Holy Ghoſt.*] This verſe not only ſhews that in caſes of great moment, which cannot otherwiſe be ſufficiently confirmed, a Chriſtian may eſtabliſh his ſaying by an oath; but alſo that he may ſwear by Chriſt, and by the Holy Ghoſt, and call them to be witneſſes of the ſincerity of his own conſcience in what he doth aſſert. So Philo (*i*), Θεὸν μάρτυρα καλῶ τῆν συνειδότα, *I call God to witneſs with my conſcience.* Now, an oath being an act of religious worſhip, in which God is called upon as a witneſs to the truth, or an avenger of the falſehood of what we teſtify or promiſe, by ſwearing by our Lord Chriſt, and the Holy Ghoſt, the apoſtle muſt perform an act of religious worſhip to them, and by that agniſe their divinity, according to thoſe words of Moſes, *Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name*, Deut. 6. 13. And by calling upon them to bear witneſs to the ſecrets of his heart and conſcience, he muſt aſcribe to them the knowledge of the ſecrets of the hearts of men, which is the property of God alone, 1 Sam. 16. 7. 1 Kings 1. 39. 1 Chron. 28. 9. Pſal. 7. 9. Jer. 11. 20. and 17. 10. and 20. 12.

Ver. 3. [b] Ἠυχόμην γὰρ ἀνάθεμα εἶναι, *for I could wiſh myſelf accurſed.*] The word *Anathema* being ſtill uſed in St Paul's epiſtles in the ſevereſt ſenſe, 1 Cor. 16. 22. Gal. 1. 8. 9; and the words ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, *to be anathema from Chriſt*, importing, in their literal ſenſe, a ſeparation from Chriſt himſelf, and not only from the external communion of his church, and being, in the deſcants of the Greek fathers (*k*), the ſame as χωρισθῆναι τῆς ἀγάπης, ἀπιστεῖν τῆς ἕξεως, ἀλλότριον εἶναι τοῦ Χριστοῦ, *a ſalute ſeparari, to be ſeparated from the love of Chriſt, to be alienated from him, to fall from the glory and the ſalvation purchaſed by him;* I think it reaſonable to interpret the apoſtle's words in this ſenſe. Nor is it a ſufficient objection againſt this interpretation, that this can be no truly Chriſtian wiſh; for the apoſtle doth not ſay, I wiſh, but as the ancients do well interpret him, εἰ ἠυχόμην, εἰ ἐβουλόμην, *if it were proper to make ſuch a wiſh;* if it would avail to make ſo great a multitude happy, ἠυχόμην, *optarim equidem, I could even wiſh* ſo great a bleſſing to

(*i*) De Joſepho, p. 439. (*k*) Origen, Chryſoſt. Theod. Oecum. Phot. Theophylact.

my

my brethren, though with the loſs of my own happineſs.

Ver. 5. ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς αἰῶνας, *who is God over all bleſſed for ever.*] This place galls the Arians. The note of Le Cl. upon it is this, That "Dr Hammond ſhould rather have examined the "animadverſions of Grotius upon it, than copied "out Jewiſh fables, which make little to the purpoſe; Eraſmus having written enough to overthrow all that can be inferred from them: For if "what Grotius and Eraſmus have obſerved, ſtand "good, Dr Hammond's reaſoning cannot be thought "of any force." Now, here I might refer him to the ſolid confutation of what Eraſmus had ſaid, by Joſue Placæus, *part* 3. *diſp* 25.; or to himſelf, *Art. Critic. part.* 3. *p.* 102. 106. But to give him all poſſible ſatisfaction in this matter,

Firſt, I aſſert, that the reading we follow, is certainly the true reading;

1. Becauſe it is the reading with which all the verſions agree, the Latin, the Arabic, the Æthiopic, and the Syriac; for it is a miſtake in Grotius, when he inſinuates the contrary of the Syriac verſion, which in Tremellius runs thus; *Qui eſt Deus, qui eſt ſuper omnia.*

2. Becauſe it hath the general conſent, *omnium ferme patrum*, of almoſt all the fathers, who have thus cited it from the ſecond to the ſixth century, *viz.* the teſtimony of Irenæus, *l.* 3. 18. of Origen *in locum*, of Tertullian *contra Praxeam*, *cap.* 13. 15. *Novatian. de Trin. cap.* 13. 20. *Cyprian. l.* 2. *de teſtim. contra Jud. ſect.* 6. "Quod Deus Chriſtus, "ubi editio Oxonienſis hæc habet: Interea agnoſcere oportebit, vocem Deus in Spirenſi veteri "innominato Remboldi et Eraſmi editionibus abeſſe, ſed in ſequentibus habetur, atque etiam in "omnibus editionibus quas conſului, quamobrem "defectus iſte jure merito ab Eraſmo librariis imputatur." *Hilarius in pſal.* 122. "Unus Deus ex "quo omnia.—Et, rurſum, ex quibus Chriſtus qui "eſt ſuper omnia Deus. Notat hic Eraſmus; Neſcio ex quibus MSS. adduxiſſe Hilarium hunc locum, omiſſa Dei mentione, quod tamen, inquit, "incuria librariorum omiſſum videri poteſt; de quo "ne quiſpiam ulterius dubitet, Eraſmi aut Grotii "verſutiis deceptus, en locum parallelum de Trin. "Sed non ignorat Paulus Chriſtum Deum, dicens, "quorum patres, et ex quibus Chriſtus, qui eſt ſuper omnia Deus, non hic creatura in Deum deputatur, ſed creaturarum Deus eſt qui ſuper omnia "Deus eſt. Verba hæc etiam in Chryſoſtomi textu "occurrunt, qui inſuper verba ſequentia ὃς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ab apoſtolo dicta pronunciat, pro "omnibus gratiarum actionem unigenito Dei referente; agnoſcente autem Eraſmo, non poteſt hæc "particula ad Chriſtum pertinere, niſi ad eundem et "illa referantur, qui eſt ſuper omnia Deus." His *adde teſtimonia Athanaſii, orat.* 2. *et quint. contra Arian. Greg. Nyſſeni, l.* 10. *contra Eunom. Ambroſii* "(Apoſtolus de Chriſto dixit, qui eſt ſuper omnia "Deus benedictus in ſecula)," *de Sp. Sancto, l.* 1. *cap.* 3. *p.* 154. *Similia habent, Hilarius Diac. in locum. Marius Victorinus, contra Arium, l. primo. Theodoret. in locum. Cyrill. l.* 1. *Theſ. Auguſtin. de Trin. l.* 2. *cap.* 13. *Idacius contra Varimadum, l.* 1. *Caſſian. init. l.* 3. *de incarn. cap.* 1. *G. Magnus, hom.* 8. *in Ezek. Iſid. Hiſpal. l. de different. num.* 2. *Vide Petav. Theol. dogm. de Trin. l.* 2. *cap.* 9. *ſect.* 2. "Quid "de hoc loco facient Ariani, in quo aperte Chriſtus "ſuper omnia Deus eſſe præſcribitur?" *Orig. in locum.*

Secondly, I aſſert, That the words will not admit of that interpunction and interpretation of Eraſmus, which will do any ſervice to the Arians, or Socinians, *viz.* that a *colon* muſt be put after the words κατὰ σάρκα, *after the fleſh*; and the words following muſt be an *ecphonema*, and grateful exclamation for the bleſſings conferred upon the Jews, thus, *God who is over all be bleſſed for ever.* For this expoſition is ſo harſh, and without any like example in the whole New Teſtament, that as none of the orthodox ever thought upon it, ſo I find not that it ever came into the head of any Arian: Socinus himſelf rejects it for this very good reaſon, that Θεὸς εὐλογητὸς, *God be bleſſed*, is an unuſual and unnatural conſtruction; for where-ever elſe theſe words ſignify *bleſſed be God*, εὐλογητὸς is put before God, as Luke 1. 68. 2 Cor. 1. 3. Eph. 1. 3. 1 Pet. 1. 3. and Θεὸς hath an article prefixed to it; nor are they ever immediately joined together otherwiſe. The phraſe occurs twenty times in the Old Teſtament, but in every place εὐλογητὸς goes before, and the article is annexed to the word *God*; which is a demonſtration, that this is a perverſion of the ſenſe of the apoſtle's words. 2. The apoſtle having ſaid, in the immediate preceding words, that Chriſt came from the fathers κατὰ σάρκα, *according to the fleſh*, or as to his human nature, is it not reaſonable to conceive he would proceed to ſay what he was according to his divine nature, eſpecially when he was diſcourſing of, and to thoſe Jews, who, as (*l*) Trypho ſaith, and Origen (*m*), and (*n*) Jerom teſtify, held their Meſſiah was only to be a man, and denied his divinity? Is it not unrea-

(*l*) Ἐγὼ γὰρ καὶ πολλοῖς Ἰουδαίοις, καὶ σοφοῖς γε ἐπαγγελλομένοις εἶναι συμβαλὼν ἔδοξα ἀκήκοα ἐπακριβῶς τὸν λεγόμενον εἶναι τὸν ἀνθρωπον τοῦ Θεοῦ. Lib. 8. p. 177. F. et l 3. p. 75. A.

(*m*) Orig. contra Celſum, l. 2. p. 79. et lib. 4. p. 162.

(*n*) Judæi ſpem habent in homine, in Chriſto videlicet ſuo, quem non filium Dei, ſed purum hominem putant eſſe venturum. *Hier. in Jer.* 17. *f.* 135. *F. Trypho apud Juſtin. p.* 267. *B.*

ſonable

ſonable to think he ſhould then ſay nothing of the τὸ κατὰ πνεῦμα, or the ſuperior nature of Chriſt? Eſpecially if we conſider, that the limitation τὸ κατὰ σάρκα, *according to the fleſh*, plainly inſinuated there was another nature in him, according to which he came not from the *fathers*. In a word, all the ancient verſions render the words as we do, taking no notice of this interpunction; all the Greek ſcholiaſts, and the ancient commentators among the Latins, excepting St Chryſoſtom, here triumph over Arius, one of them indeed hinting, (*o*) *that there might be men who would be inclined to ſay, theſe things were not ſpoken of Chriſt*; but none ever ſaying, that any did then actually aſcribe them to any other perſon. Hence, from the beginning, theſe words have been uſed by the fathers, as an argument of Chriſt's divinity: for, ſaith Irenæus (*p*), "becauſe he is Emanuel, leſt we ſhould think him a man only, the apoſtle ſaith, of whom, as concerning the fleſh, Chriſt came; *qui eſt Deus ſuper omnes benedictus in ſecula.*" And, in a like expreſſion to this of the apoſtle, he ſaith, "*Secundum id quod Verbum Dei homo erat, ex radice Jeſſæ, filius Abrahæ;* (*q*) according to that nature in which the Word of God was man, of the root of Jeſſe, and the ſon of Abraham, the Spirit of God reſted upon him; *ſecundum autem quod Deus erat*, but as to that nature by which he was God, he judged not after the ſight of his eyes, for he knew what was in man." And if theſe words are ſpoken by the Spirit of God concerning Chriſt, the arguments hence to prove him truly and properly God, are invincible: for firſt, ὁ Θεὸς ἐπὶ πάντων, *God over all*, is the periphraſis by which all the Heathen philoſophers did uſually repreſent the ſupreme God: and ſo is God the Father deſcribed both in the Old and New Teſtament, as ὁ ἐπὶ πάντων, he that *is over all*, Eph. 4. 6. *2dly*, This is the conſtant epithet and periphraſis of the great God in the Old Teſtament, that he is εὐλογητὸς εἰς τὸν αἰῶνα, *God bleſſed for evermore*, 1 Chron. 16. 36. Pſal. 41. 13. and 89. 52.; and alſo in the New, where he is ſtyled the God ὃς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, *who is bleſſed for evermore*. This was ſo evident to Enjedinus the Socinian, that he ſaith, this epithet is ſo peculiar to God the Father, *that it is never attributed in the New Teſtament to any other; but whereſoever we find this phraſe, GOD bleſſed for ever, it is always aſcribed to the Father*. Of the cuſtom of adding to the name of God, *bleſſed for evermore*, uſed by the Jews, the Reverend Doctor hath ſaid ſufficient; and why all that he here ſaith, ſhould paſs with Mr Cl. for Jewiſh fables, what reaſon can be given, if not his averſeneſs to the doctrine the Doctor here endeavours to eſtabliſh? eſpecially, when we find this very phraſe, εὐλογητὸς Κύριος, ὁ Θεὸς ἀπὸ τοῦ αἰῶνος, καὶ εἰς τὸν αἰῶνα, or εὐλογητὸς Κύριος εἰς τὸν αἰῶνα, *bleſſed be the Lord God from everlaſting*, Pſal. 40. 13. and 88. 51. and 105. 48. and find St Paul following his example, and Clemens Romanus in his epiſtle ſo often uſing the ſame epithet, when he makes mention of the God of heaven, *edit. Jun. p.* 29. 42. 50. 57. 59. 66. *ver.* 6.

Ver. 6. ᵃ *Are not all Iſrael?*] The apoſtle having declared, that both Jew and Gentile had ſinned, *and fallen ſhort of the glory of God*, and ſo were to be juſtified only by faith in Chriſt, Rom. 3. 23. 24. the Jews objected againſt this, 1. That they being the ſeed of Abraham, to whom the promiſes were made, it was not conſiſtent with the divine veracity, to exclude them from the bleſſings promiſed, and to confer them on the believing Gentiles. To the firſt part of this objection the apoſtle anſwers, by diſtinguiſhing betwixt *the ſeed of Abraham, according to the fleſh, and according to promiſe*; or the ſpiritual ſeed, from ver. 6. to 14. at thoſe words, *What ſhall we ſay then? is there injuſtice in God?* He begins to anſwer the ſecond part of the objection, that the adoption, and the promiſes, belonging to the Jews, ver. 4. and the Gentiles being ſtrangers from the covenant of promiſe, it ſeemed unreaſonable to confer thoſe bleſſings on them, and not upon the Jews. To this the apoſtle anſwers, that this juſtly befel them, becauſe they continued in their infidelity, after all the miracles wrought to convince them, that Chriſt was the true Meſſiah; and ſo, as by this obſtinacy, like to that of Pharaoh, they had made themſelves obnoxious to the ſevereſt of his judgments; ſo had they rendered themſelves incapable of the bleſſings promiſed to Abraham and his ſeed, *they who are of* faith being only *the children of Abraham, and heirs according to the promiſe*, Gal. 3. 7. 9. 29. whereas the Gentiles believing in Chriſt, are through this faith intitled to the bleſſings promiſed to Abraham and his ſeed, ver. 14. for they being Chriſt's by faith, *are Abraham's ſeed, and heirs according to the promiſe*, ver. 29.

Ver. 8. ᵇ Λογίζεται εἰς σπέρμα, *are accounted for the ſeed:*] That is, of this diſtinction of ſeeds, to which the promiſe belongs, you have a manifeſt inſtance in the ſeed of Abraham; for before Abraham had any ſeed at all, the promiſe of inheriting the land of Canaan was made unto him thus, *Unto thy ſeed will I give this land*, Gen. 12. 7.; *All the land which thou ſeeſt, to thee will I give it, and to thy ſeed after thee*

(*o*) Si quis autem non putat de Chriſto dictum quod eſt Deus, det perſonam de qua dictum eſt; de Patre enim Deo hoc loco mentio facta non eſt. *Pſeud. Ambroſ.*

(*p*) Lib. 3. cap. 18. p. 276.

(*q*) Lib. 3. cap. 10.

for ever, Gen. 13. 13.; *Unto thy ſeed have I given this land*, Gen. 15. 18. But though Iſhmael was his firſt-born, and had that circumciſion, which was the ſeal of the covenant made with Abraham; yet he, and his poſterity, thoſe twelve princes, and great nations which iſſued from him, were all excluded from the covenant; and Iſaac, not yet circumciſed, or born, and his poſterity, are declared to be the ſeed of Abraham, to whom the promiſe ſhould be made good, and with whom the covenant ſhould be eſtabliſhed. For when Abraham ſaid to God, *O that Iſhmael might live before thee!* God returns him this anſwer, *As for Iſhmael, I have heard thee; behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly; twelve princes ſhall he beget, and I will make him a great nation; but my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee*, Gen. 17. 18. 20. 21. Again, when Sarah had ſaid of Iſhmael, *Caſt out this bond-woman and her ſon; for the ſon of this bond-woman ſhall not inherit with my ſon, even with Iſaac*, Gen. 21. 10.; and Abraham thereupon was grieved becauſe of his ſon, ver. 11.; God ſpeaks thus to him, *Let it not be grievous in thine eyes, becauſe of the lad; in all that Sarah hath ſaid, hearken to her; for in Iſaac ſhall thy ſeed be called*, ver. 12. Which inſtance ſhews, it was not being of the ſeed of Abraham according to the fleſh, or having the ſign of the covenant in the fleſh, that rendered men the ſons of God, or children of the promiſe then: for Iſhmael was Abraham's firſt-born, and circumciſed, and yet by God excluded from the promiſe; Iſaac not circumciſed, not yet born, not having the right of primogeniture, and yet to him, and his ſeed alone, belong the adoption, and the promiſes. Two things may here be added for illuſtration of this inſtance.

1. That the Jews can make no juſt exceptions againſt this argument of the apoſtle, it being ſuitable to their own theology; for it is a rule among them, That (*r*) "whoſo vows concerning Abra-"ham's ſeed, is free from Iſhmael and Eſau's ſons, "and is not bound but touching Iſraelites, for in "Iſaac ſhall ſeed be called to thee; and ſo Iſaac "ſaid of Jacob, *And God give thee the bleſſing of* "*Abraham.*"

2. That there is a great emphaſis in theſe words, *the children of the promiſe*; for upon this account it was ſaid of Iſaac, that he was *not born according to the fleſh, but according to the promiſe*, Gal. 4. 23. Thus Iſhmael was Abraham's ſon *according to the fleſh*, but Iſaac *according to the ſpirit*: to be therefore children of the promiſe, ſeems to be Abraham's ſpiritual ſeed; whence the apoſtle ſaith of thoſe who believe in this ſeed, that they are *the ſons of God by faith in Chriſt Jeſus*, and ſo are Abraham's ſeed, *and heirs according to the promiſe*, Gal. 3. 29. That *they*, according to Iſaac, *are children of the promiſe*, Gal. 4. 28. That they are children, *not of the bond-woman, but of the free*, ver. 31. Accordingly the (*ſ*) Jews ſay, "a proſelyte is the ſon of Abra-"ham, who is the father of the whole world, "as it is ſaid, *A father of many nations have I made* "*thee.*" And becauſe the Jews might quarrel againſt the pertinence of this inſtance, alledging this might be becauſe Iſhmael was the only ſon of Abraham's bond-maid, whereas Iſaac was the ſeed of his own wife; or that Iſhmael had forfeited his right by idolatry, or denying the world to come, of which they accuſe him: here follows the inſtance of chuſing Jacob and his ſeed, excluding Eſau and his ſeed, againſt which no ſuch cavil could take place.

Ver. 11. ' Μήπω γὰρ γεννηθέντων, *for the children being yet unborn.*] The argument of the apoſtle is to this effect, That though both Jacob and Eſau had the ſame father and the ſame mother, yet of theſe two, when they were yet unborn, and ſo were neither circumciſed, nor had done any thing at all to oblige or diſoblige God, or to give any ground for any difference to be made betwixt them, and their offspring, God ſpeaks thus of them to Rebecca: *Two manner of people ſhall be ſeparated from thy bowels, and the one people ſhall be ſtronger than the other people, and the elder ſhall ſerve the younger*, Gen. 25. 23. *i. e.* Not he to whom by birth-right it belonged, but he whom God was freely pleaſed to chuſe, ſhould inherit the land of Canaan, promiſed to the ſeed of Abraham, and the other privileges of his ſeed. Which inſtance ſeems plainly to inform us, that the choice which God makes of men to the enjoyment of the favour of being his people, and beloved by him above others, as to ſuch things, is not according to their external privileges or works, but according to his free choice. And this prediction was fully verified in after ages; for Jacob and his poſterity were planted in the land of Canaan, which *flowed with milk and honey*, and was *the glory of all lands*, whereas the Edomites were planted in a barren deſert land; and this gave ground for thoſe words of the prophet Malachi, *I have loved you, ſaith the Lord to Iſrael; yet ye ſay, wherein haſt thou loved us? Was not Eſau Jacob's brother, ſaith the Lord? Yet I loved Jacob and hated Eſau, and laid his mountains and his heritage waſte, for the dragons of the wilderneſs.* Now, for further explication of theſe words, let it be obſerved,

1. That this inſtance of Eſau's being rejected, and not owned by God as belonging to the promiſed ſeed, is ſuitable to the ſentiments of the Jews, not only becauſe he being an idolater, and a denier

(*r*) *Maimon. of vows*, chap. 9. ſect. 21. (*ſ*) Pug. fid. *part.* 2. *c.* 9. *ſect.* 6. *p.* 303.

of

of the resurrection, and of the blessings of the world to come, was not, according to their forementioned canon, to be accounted for seed; and their received rule, (*t*) "That he who swears concerning the "seed of Abraham, is free from Ishmael, and E-"sau's sons, and is not bound but touching Israelites;" but also from their observation on these words of Jacob, (*u*) *The God of my father Abraham, of my father Isaac, viz.* "that he saith not so of Esau, "that Abraham and Isaac were his father, because "he chose not to walk in their ways, and do their "works."

2. Hence it is evident, that the apostle speaks not here of the persons, but of the nations and posterity of Jacob and Esau, or, not of them personally, but nationally considered, according to the note of Irenæus, *Partum Rebeccæ prophetiam fuisse duorum populorum*, l. 4. c. 38. This is plain,

1st, From the words of God to Rebecca, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other.* *2dly*, From this observation, that as to the persons of Esau and Jacob, it was never true that the elder did serve the younger, but only as to their posterity, when the Edomites became tributaries to David, 2 Sam. 8. 14. And, *3dly*, because what is here offered as a proof or confirmation of this, is cited from the prophet Malachi, who prophesied long after Jacob and Esau were personally dead, and so could only speak of their posterity, the Israelites and Edomites, as he expressly doth. And,

3. Hence it clearly follows, that the apostle cannot here discourse of any personal election of them to eternal life, or any absolute love or hatred of them, with respect to their eternal interest; for if so, seeing he manifestly speaks of the whole nation of Israel, they must, according to that opinion, be all elected to salvation; whereas the apostle informs us, that *God had no pleasure in many of them*, 1 Cor. 10. 5. and the whole Jewish history shews the contrary. Again, then must the whole posterity of Esau be the objects of God's hatred and his reprobation, which is so far from being true, that Job and all his friends appear to have been of the posterity of Esau. And, *2dly*, then it must follow, as Estius contends, that not only election, but even reprobation also, must be without any respect to works, and so God must adjudge men to eternal perdition, without respect to any evil done or to be done by them; for *the children having done neither good nor evil*, saith the apostle, it happened to them as it is written, *Jacob have I loved, and Esau have I hated.* It is certain then, that the apostle speaks here only of the election of one seed and nation before another, to be accounted and treated by him as the seed of Abraham: this only doth his argument require, and his instances prove; and this is sufficient to justify God's dealing with the unbelieving Jews, so as to reject them from being accounted for, and treated as the seed of Abraham; and his raising up children to Abraham out of those believing Gentiles, who imitating the faith of Abraham, became his spiritual seed, and *heirs according to the promise*, that he would be a God to his seed, and that he should be *the father of many nations, and in him should all the families of the earth be blessed*, and his calling them to the faith, though sinners of the Gentiles; that depending not on works, but his free pleasure.

Ibid. Ἡ κατ' ἐκλογὴν πρόθεσις Θεοῦ, *the purpose of God according to election.*] Here I shall briefly consider the import of the words πρόθεσις, *the purpose*; πρόγνωσις, *the foreknowledge*; προώρισμος, *the fore-appointment* of God. Of all which, let it be noted,

1. That none of them relate to particular and individual persons, (save only when they are used of our blessed Lord, and his sufferings for us), but only to whole churches and nations; and in general, to the whole body of believing Jews, and Gentiles, whom God had chosen, προορίσας, *fore-appointing them to the adoption, by Jesus Christ*, Eph. 1. 5. *In whom also*, saith he, ἐκληρώθημεν, *we are made his portion, or peculiar people*, περιοισθέντες κατὰ πρόθεσιν, *being fore-appointed so to be according to his purpose*, ver. 11.; God having purposed and fore-appointed, that this should be the portion of believers, and the consequence of faith in Christ, by which we become the sons of God. To all the converted Jews throughout their dispersions, they being chosen κατὰ πρόγνωσιν, *according to the purpose of God the Father*, 1 Pet. 1. 2. And, *lastly*, to the posterity of Jacob, of whom that ἡ κατὰ Θεὸν πρόθεσις, *the purpose of God, according to the election, might stand*: It was said, when Rebecca bore twins, *The elder shall serve the younger.*

2dly, That this foreknowledge, purpose, or appointment, is only that of calling men to the knowledge of salvation, by Christ Jesus. Thus the apostle teacheth, that he was appointed *to preach to the Gentiles the unsearchable riches of Christ, according to the ancient purpose which God had made in Christ Jesus our Lord*, Eph. 3. 11. and that *according to his purpose before ages, he called us with an holy calling*, 2 Tim. 1. 9.

3dly, This calling is designed by God ἐπὶ τοῦτο, *for this end*, that they who are called might *obtain salvation through sanctification of the Spirit, and belief of the truth*, 2 Thess. 2. 13. *through sanctification*

(*t*) *See* Tar. Jerus. and B. Uziel in Gen. 25. 29. 34.

(*u*) Berisch. Rabba Minor. Parash 76. in Gen. 32. 9.

of the Spirit to obedience, and through the ſprinkling of the blood of Jeſus, 1 Pet. 1. 2.; all Chriſtians being choſen to this end, *that they might be holy, and unblameable before God in love*, Eph. 1. 4. But hence it cannot reaſonably be concluded, that this election is no larger than the holineſs deſigned to be produced by it: *For the riches of God's goodneſs, patience*, and *long-ſuffering*, are deſigned to lead all thoſe to whom it was vouchſafed, to repentance. But hence it cannot be concluded, that this *riches, goodneſs, patience*, and *long-ſuffering* is exerciſed to none but thoſe who truly do repent, ſeeing the apoſtle mentions many who deſpiſed theſe means, and after the vouchſafement of them, ſtill continued *to treaſure up wrath againſt the day of wrath*, Rom. 2. 4. The Baptiſt was ſent *to turn the hearts of the fathers to the children, and of the diſobedient unto the wiſdom of the juſt*; but his preaching was far from having its effect on all that heard him. The end of the Meſſiah's advent to the Jews was, that he might *ſave his people from their ſins*, and might engage them *to ſerve him in holineſs and righteouſneſs all the days of their life*, Luke 1. 74. But yet it ſadly failed of this effect upon that ſtubborn people: *The ſaving grace of God appeared to all men, to teach them, denying ungodlineſs, and worldly luſts, to live ſoberly, righteouſly, and godly in this preſent world*; but yet it is too ſadly evident, it hath not had this good effect on all.

4*thly*, As men were appointed from the beginning to be called, ſo the goſpel, which is *the wiſdom of God through faith unto ſalvation*, was that, ὃν προώρισεν, *which God had fore-appointed* to be preached to men for that end, 1 Cor. 2. 7. this word of God giving the hope of that ſalvation, which he had *promiſed before all ages*. And hence, by virtue of this promiſe and fore-appointment, men were in time called by the goſpel, to the faith in Chriſt; whence they who were thus called, are ſaid to be called *according to the purpoſe of God*, Rom. 8. 28. *and according to his purpoſe, and grace given us through Jeſus Chriſt*, 1 Pet. 1. 10. The knowledge, and purpoſe, from the foundation of the world, of ſending Chriſt to die for the remiſſion of ſins, being the ground of this calling; on which account he is ſaid, *to be given up to the death according to the foreknowledge of God, and his fore-appointed counſel*, Acts 2. 23. And they who ſlew him, are ſaid to have done only what his counſel had fore-appointed to be done, Acts 4. 28. Theſe obſervations will direct us to anſwer what is argued from theſe, and ſuch like places of ſcripture in favour of an abſolute election.

Ibid. Note alſo, That thoſe words, *the children being not yet born, nor having done good or evil*, being uſed as an argument to prove the election, or prefereneе of the one above the other, could not be of works, is a ſtrong argument againſt the pre-exiſtence of the ſouls, and their being ſent into bodies by way of puniſhment for their former ſins; for upon that ſuppoſition it could not be true, that *the children had done neither good nor evil*, before they were born; nor could the argument be firm, That one could not be preferred before the other on the account of any works done by them, ſeeing the one might have ſinned more than the other in their ſtate of pre-exiſtence.

Ver. 15. [h] Ἐλεήσω ὃν ἂν ἐλεῶ, *I will have mercy on whom I will have mercy.*] It is here to be noted, that God made this declaration after Iſrael had committed idolatry, in making the golden calf, and ſo had made themſelves naked, *i. e.* diveſted of the divine preſence and protection, or of a covenant-relation to him, inſomuch that God ſent this dreadful meſſage to them, *I will come up into the midſt of thee in a moment, and conſume thee*, Exod. 33. 5. and ſaid to Moſes, *Let me alone, that I may deſtroy them in a moment.* And though God ſuffered himſelf to be prevailed upon by Moſes, to adopt them again for his people; yet he lets him know this was part of his glory, *to be gracious to whom he will be gracious, and alſo to ſhew mercy to whom he will ſhew mercy*, Exod. 33. 19. If therefore upon the infidelity of the Jews, he will call the idolatrous Gentiles, and receive them to be his people, as he did the Jews again after their idolatry, who can accuſe him of injuſtice upon that account?

Ver. 16. [i] Οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, *It is not of him that willeth, nor of him that runneth.*] i. e. You ſee this is not to be obtained by the moſt paſſionate wiſhes of a faithful Abraham, nor by the fervent deſires of an Eſau, Heb. 12. 17. nor by the greateſt zeal we can employ in ſuch courſes as ſeem beſt to our own wiſdom; but we muſt own it to be a bleſſing which depends merely upon the divine goodneſs; and therefore muſt ſeek it according to his pleaſure, in ſuch ways as he appoints, and not in thoſe which ſeem to us moſt proper to obtain it: Though then you have a zeal for God, and follow after the law, that you may obtain righteouſneſs, it is not to be wondered, you obtain not the bleſſing of juſtification promiſed to the ſeed of Abraham, becauſe you ſeek it not by faith in the Meſſiah, which is the only way in which God hath declared he will confer it.

Some of the fathers (*x*) interpret theſe words thus, "It is not of him that wills, or runs only,

(*x*) Οὐ τῷ θέλοντι μόνον, οὐδὲ τῷ τρέχοντι μόνον, ἀλλὰ δεῖ καὶ τῇ τοῦ θεοῦ ἐλέᾳ, καὶ τῆς ἐκεῖθεν συμμαχίας. Oecum. Chryſ. hom. 12. in Hebr. p. 489. G. Nazianz. orat. 31.

"but

" but of God that ſheweth mercy, and crowns the " work by his aſſiſtance; for otherwiſe," ſay they, " it cannot be our duty, either to will, or run, " provided we can, neither by willing nor running, " do any thing to incline God to ſhew mercy; and " why then doth God blame us for not willing, " Matth. 23. 17. John 5. 40. and require us ſo to " run that we may obtain, 1 Cor. 9. 24. Heb. 12. 1.?" And whereas St Auſtin objects, that according to this interpretation it might be ſaid, it is not of God that ſheweth mercy only, but of man that wills and runs; Origen (*y*), Chryſoſtom (*z*), and Theophylact (*a*) anſwer, That this follows, not becauſe man's willing and running would not avail without the divine aid to enable him to run, and his grace and mercy to accept his running, and therefore, according to the cuſtom of the ſcripture, the effect is to be aſcribed to the chief agent only; as, *Except the Lord build the houſe, their labour is but vain that build it*, &c. Pſal. 127. 1.; ſo *Paul that plants, and Apollos that waters, is nothing, but God that giveth the increaſe*, 1 Cor. 3. 6. 7.; *I laboured, yet not I, but the grace of God*, 1 Cor. 15. 10.

Ver. 17. [k] Ἐξήγειρά σε, *I have raiſed thee up.*] Heb. הֶעֱמַר חִיכ, *I have made thee to ſtand*, Exod. 9. 16. or have preſerved thee, ὕνεκεν τούτου διετηρήθης, *for this cauſe haſt thou been kept*, ſo the Seventy, *i. e.* from falling by the plague of boils, ſo Junius and Tremellius; *feci ut ſuperſtes maneres, I have kept thee alive*, ſaith the *Targum* of B. Uziel. See the Chaldee, the Syriac, and the Arabic verſions to the ſame ſenſe. And the connection of this with the former verſe rightly rendered, makes this ſenſe neceſſary; for the 15th verſe cannot be rendered in the future ſenſe, as our tranſlation doth, *Now I will ſtretch out my hand, that I may ſmite thee and thy people with the peſtilence, and thou ſhalt be cut off from the earth;* for Pharaoh and his people did not die by the peſtilence. It is therefore to be rendered as the Jews, Fagius, Amama, Cartwright, and Ainſworth tranſlate it: " For now I had ſent out my hand, " and I had ſmitten thee and thy people with the " peſtilence, and thou hadſt been cut off from the " earth; but in very deed, for this cauſe I have " made thee ſtand up (*b*)." So the *Targum* of B. Uziel, " Quum jam miſerim plagam fortitudinis " meæ, æquum erat ut percuterem te, et populum " tuum morte, ut perderem te a terra; verum " profecto, non ut beneficium tibi, in vita conſervavi " te, ſed ut videre faciam te robur meum," &c. Whence we may learn how alien from the truth, and from the import of the words, is that expoſition which ſaith, *For this cauſe have I created thee*, or *raiſed thee to be the king of Egypt.*

Obſerve further, That God hardened Pharaoh's heart, not by any poſitive influx upon it, which made it neceſſary for him to continue obſtinate. This Origen obſerves from thoſe words, *If thou refuſe to let my people go, I will do ſo and ſo;* that Pharaoh's heart was not ſo hardened as to take away τὸ αὐτεξούσιον, *all power from him* to let the people go; for this he doth at laſt when God's hand was ſtrong upon him, according to theſe words, chap. 3. 19. *I am ſure that the king of Egypt will not let you go,* לֹא בְיָד חֲזָקָה, *niſi per manum fortem;* Vulg. ἐὰν μὴ μετὰ χειρὸς κραταιᾶς, *if not by a ſtrong hand*, Septuagint.; *niſi cum manu valida*, Samarit.; *but by a ſtrong hand*, ſo the Biſhop of Bath and Wells. This ſenſe the words will bear, ſaith Ainſworth, *vau* being rendered *ſi*, Exod. 4. 23. Numb. 12. 14.; and this ſenſe is plain and certain from the words following, *And I will ſtretch out my hand, and ſmite Egypt with all my wonders, which I will do in the midſt thereof, and after that he will let you go*, Exod. 3. 20.; and again, chap. 6. 1. *Then ſaid the Lord to Moſes, Now ſhalt thou ſee what I will do to Pharaoh, for with a ſtrong hand ſhall he let them go.* Hence God is always ſaid to have brought them out of Egypt בְיָד חֲזָקָה, with a ſtrong hand, Exod. 32. 11. Deut. 5. 15. and 6. 21. and 7. 8. and 9. 26. Dan. 9. 15. Nor can they who think otherwiſe, ſhew any way how, or in what ſenſe Pharaoh can be ſo often ſaid to have *hardened his own heart*, if God himſelf had hardened his heart before; or why God doth ſo often command him to let his people go, chap. 7. 16. and 8. 1. 20. and 9. 1. 13. *i. e.* to do what he had rendered him unable to do; or why Moſes ſhould ſay, *Let not Pharaoh deal deceitfully any more, in not letting the people go*, chap. 8. 29.; or why God did reprove him becauſe he had hitherto refuſed to let the people go, chap. 7. 16. and 8. 29. and 9. 17. and 10. 3.; or why he threatens judgments to him, if he refuſe to let them go, chap. 8. 2. 21. and 9. 2. 3. 14. 15. and executes them upon him on that refuſal, ſince *nemo tenetur ad impoſſibilia*, no man is obliged to do what he cannot, much leſs what he cannot do by virtue of a diſability that God hath laid upon him; and no man juſtly can be blamed, and much leſs puniſhed, for not doing what he is not obliged to do; nor can God command any man to do what he himſelf, by his own influx, reſtrains him from doing, even when he doth command it; for what he thus reſtrains him from, he is not willing he ſhould do; whereas what he commands, he is willing ſhould be done; and when he puniſheth any one for not obeying his command, he puniſheth them for not doing his will. Now, it is impoſſible that God at the ſame time, and in reference to the ſame action, ſhould be both willing

(*y*) Orig. de princip. l. 3. c. 1. (*z*) Chryſoſt. ut ſupra. (*a*) Theoph. in locum. (*b*) See the Biſhop of Ely on the place.

ing and not willing it ſhould be done. This will be farther evident from a conſideration of all the places where the heart of Pharaoh is ſaid to be hardened. As,

Chap. 7. 13. *And he hardened Pharaoh's heart*; Heb. חזק *and the heart of Pharaoh was hardened.* So the ſame words are rendered by us, ver. 22. and ſo here by Ainſworth, the Biſhop of Bath and Wells, the Biſhop of Ely, and all the verſions on this verſe; nor is there any perſon mentioned in the verſe beſides Pharaoh, to whom this action can be aſcribed: his heart was therefore hardened at this time, not by God, but by the arts of his ſorcerers; for *the magicians did ſo with their inchantments, and Pharaoh's heart was hardened*, ver. 22.

Chap. 8. 15. we read thus, *When Pharaoh ſaw there was reſpite, he hardened his heart.* Whence the fathers truly obſerve, that Θεῦ μακροθυμία σκληροκαρδίας αἰτία, *i. e.* the heart of Pharaoh was hardened by God's mercy in taking off his hand from him. Thus upon removal of the flies *Pharaoh hardened his heart*, ver. 31. 32. *And when he ſaw that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he, and his ſervants*; and then immediately follow theſe words, *And the Lord ſaid to Moſes, Go in unto Pharaoh, for* (or although) *I have hardened his heart, and the heart of his ſervants*, chap. 10. 1. ſo ver. 20. The Lord then hardened Pharaoh's heart, only by taking away the locuſts; and ver. 27. the Lord hardened Pharaoh's heart, only by taking away the darkneſs, the three days aſſigned to it being ended, as Aben Ezra obſerves on ver. 24. *None roſe from his place during thoſe three days*, but *poſt triduum*, they being ended, Pharaoh called unto Moſes; and hence we read not, as at other times, that Pharaoh aſked for the removal of this plague: and therefore when it is ſaid, chap. 9. 12. that *the Lord hardened the heart of Pharaoh, and he hearkened not unto them, i. e.* not to Moſes and Aaron, we have reaſon to conclude he did that alſo by removing the plague of the boils: for had the boils continued upon the Egyptians, there was no reaſon for calling for the ſucceeding plague of hail, nor could the ſervants of Pharaoh, with their boils upon them, have gone into the field to houſe their cattle, ver. 11.—20. We read alſo, chap. 14. 8. 17. that *the Lord hardened Pharaoh's heart to follow the Iſraelites*; and of this we may give the ſame account, that he did this by cauſing the Iſraelites to incamp ſo, as to give occaſion to Pharaoh to ſay, *They are intangled in the land, the wilderneſs hath ſhut them in*, ver. 3. and by cauſing him to ſee the Iſraelites walk ſafely through the midſt of the ſea. But I am not concerned for theſe places, the hardening of Pharaoh then being not for ſin, (God having not commanded Pharaoh not to purſue after them, or follow them into the Red ſea), but for puniſhment. When therefore God ſaith, chap. 4. 21. *I will harden the heart of Pharaoh, that he ſhall not let the people go*, his meaning may be only this, I will ſo order matters, by removing the plagues inflicted on him and his people, to mollify him, and engage him to permit them to go, that he ſhall be hardened, till I come with my ſtrong hand, and ſlay his ſon, even his firſt-born, ver. 23. after which he did let them go, chap. 12. 31. 33. From theſe two obſervations, it is eaſy to diſcern how appoſite this example is to the caſe of the Jewiſh nation. For,

1. Did God harden Pharaoh by his lenity, in removing his plagues and judgments from him? the ſame God ſaith of the Jews in this epiſtle, when he ſpeaks thus unto them, chap 2. 4. 5. *Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance; but after thy hardneſs and impenitent heart, treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of God's righteous judgment?*

2. If they object, That if God would have caſt them off from being his people, and have cut them off from any ſhare in the promiſes made to the ſeed of Abraham, why did he not this before, when they had ſo oft deſerved it for their idolatries, from which they were now free? The anſwer is, from the example of Pharaoh preſerved alive, when he had long deſerved to be cut off, that he might fall at laſt, more to the illuſtration of God's power, juſtice, and glory; and this is the thing hinted, ver. 22. as you will ſee in the expoſition of it.

Ver. 18. [Ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει, *he hath mercy on whom he will have mercy, and whom he will he hardeneth.*] That is, hence it appears that God ſhews mercy according to his own wiſe pleaſure, and not as we think fit; and he gives men up to the hardneſs of their own hearts, and ſo reſerveth them to be examples of his illuſtrious judgments, according to the ſame good pleaſure, and not according to the time and meaſures that they would preſcribe; ſhewing mercy to you Jews, when you deſerved to be cut off for your idolatry in making and worſhipping the golden calf, and re-aſſuming you to be his people, and reſerving the execution of his wrath upon Pharaoh, who had before deſerved it for the hardneſs of his heart, till his deſtruction would miniſter to the greater illuſtration of his power and juſtice upon ſtubborn ſinners.

Execrable is the note of Eſtius here, that God is here ſaid to harden whom he will; *Quod induratio cujuſpiam in prima ſua origine, quæ eſt prima derelictio, ſeu peccati permiſſio, non aliam habet cauſam, quam Dei voluntatem;* becauſe the firſt riſe of any man's

man's induration, which is God's dereliction of him, hath no other cauſe than the will of God. For as this is contrary to the known ſaying, even of St Auſtin, *Deus non deſerit, niſi deſerentem*, God deſerts no man who leaves not him firſt; ſo it makes God alone the cauſe of all mens hardening, ſince *cauſa cauſæ eſt cauſa cauſati*: for if this dereliction be the cauſe of induration, and that hath no other cauſe but the will of God, the will of God muſt be the cauſe of all mens hardening it. It alſo makes all God's exhortations to men, not to harden their hearts, and his reproofs and puniſhments of them for ſo doing, exhortations to what his will is the true cauſe of their not doing, and reproofs and puniſhments of that which his will cauſed them to do.

Ver. 21. ᵐ Οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ; *hath not the potter power over the clay?*] That is, there is no more cauſe from God's diſpenſation in this caſe, in taking away the means of grace from, and rejecting ſuch an hardened people, and ſhewing his favour unto others, who ſubmit to his terms of mercy, to make this objection, than for the clay of Jeremy, when it was *marred* and *broken*, Jer. 18. 4. 6. to complain againſt the potter, that he took one part of it, and made it a veſſel of diſhonour, and another part of it, and made it a veſſel of honour.

That this example of the *clay in the hands of the potter*, relates to God's dealing with ſinners according to his pleaſure, is evident not only from the application of it there to the impenitent, ver. 7. 8. but alſo from the like paſſage in Eccleſiaſticus, where we are taught from this very inſtance, that the *ways of God are* κατὰ τὴν ἐυδοκίαν αὐτοῦ, according to his good pleaſure; becauſe *as the clay is in the hands of the potter, ſo is man in the hands of him that made him, to render to them as liketh him beſt* κατὰ τὴν κρίσιν αὐτοῦ, *according to his righteous judgment*, Eccluſ 33. 13.

Ver. 22. ⁿ Τί δὲ εἰ θέλων ὁ Θεὸς, *what if God*, &c.] i. e. What injuſtice therefore is it in God to deal with you as he dealt with an hardened Pharaoh, you having as oft refuſed to hearken to his voice as Pharaoh did? Or what if he long hath, and ſtill at preſent bears with ſuch *veſſels of his wrath fitted for deſtruction*, till in a more illuſtrious manner, and with more ſignal marks of his diſpleaſure, for thus rejecting the goſpel, and the promiſed Meſſiah, he ſwallow up their nation, their people, their temple, and their holy city in one general deſtruction? Is it not for the glory of the divine power and wiſdom, to reſerve the rejectors of the Meſſiah, ſent to bleſs them, and the perſecutors of the Chriſtian faith, to be at laſt cut off with ſuch a remarkable deſtruction, as ſhall render it viſible to the world, that God's indignation is incenſed againſt them for this ſin, and ſo ſhall give to Jew and Gentile a farther motive to believe in Jeſus?

And again, What if God is pleaſed, upon their impenitence and obduration, to ſhew the riches of his glorious goodneſs and mercy upon thoſe Jews and Gentiles, whom he hath called to the faith of Chriſt, and ſo hath fitted and prepared to be the veſſels of his mercy? Hath he not a juſt right to ſhew his mercy to ſuch perſons who have ſubmitted to the terms upon which he hath promiſed favour and acceptance, and ſo to own them as the ſpiritual ſeed of Abraham, and ſo as his peculiar people?

Ver. 23. ᵒ Ἃ προητοίμασεν εἰς δόξαν, *whom he hath prepared for his glory.*] Thus the apoſtle diſcourſing of the day of the Lord, which was coming to execute his dreadful judgments on the Jews, ſaith thus, *God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt*, 1 Theſſ. 5. 9.

Ver. 26. ᵖ Ἐκεῖ κληθήσονται, *there ſhall they be called the children of the living God.*] It muſt be acknowledged, that in theſe words the prophet primarily ſpeaketh of the reſtoration of the Jews exiled, and caſt off from being his people; but yet that theſe words may not only be accommodated, but even extended to the Gentiles, who were emphatically not his people, and yet by faith became the ſeed of Abraham; and the true Iſraelites being the ſons of God by faith in Jeſus Chriſt, ver. 6. 8. may be argued from the phraſe בִּמְקוֹם *in the place* or nation, *where it was ſaid, ye are not my people*; and ſo the Jews themſelves interpret theſe words, in the gloſs upon the Talmud, ſaying, *They who were not of my people ſhall adhere to the Lord, and be to me for a people*, Gloſ. Talmud in tract. de Paſchate, ad cap. 8.; according to that of the prophet Zechariah, *And many nations ſhall adhere to the Lord in that day, and ſhall be my people*, Zech. 2. 11.

Ver. 28. ᵠ Λόγον συντετμημένον, *a ſhort work.*] i. e. Such a conſumption and deciſion is by God deſigned upon that multitude of evil-doers in the land of Iſrael, as ſhall cut them very ſhort, and lop them off, ſo that they ſhall be left as a tree, of which only the ſtump remaineth: "*They ſhall be reduced*," ſaith R. Solomon, "*to a ſmall remnant, and a remnant of that remnant ſhall be converted.*" (See *Examen Milli* here.)

Ver. 30. ʳ Τί οὖν ἐροῦμεν; *what do we then ſay?*] From this recapitulation of the whole diſpute of the apoſtle in this chapter, and his declaration that this was the deſign of it to juſtify God in this proceeding and dealing with them both, it is exceeding evident, that it was not at all deſigned to determine any thing touching God's abſolute decrees of dealing with mankind in general thus, or thus, as to their final and eternal ſtate, but only to juſtify his dealings,

ings, as in his providence he had actually done with the unbelieving Jews, rejecting them upon their ſtubborn infidelity, and the hardneſs of their hearts; and with the believing Gentiles, admitting them to be his church and people, and the ſpiritual ſeed of Abraham upon their faith, and ſubmiſſion to the terms he had propoſed for their juſtification and acceptance with him.

Ver. 32. [f] Ὡς ἐξ ἔργων νόμου,] Ὡς, ſay Heſychius and Phavorinus, is uſed ἀντὶ τοῦ ὄντως ἀληθῶς, as ב in the Hebrew is, or as an expletive; ſo Matth. 14. 5. and 21. 6. John 1. 14. 2 Cor. 1. 17. Philip. 2. 7. 1 Pet. 1. 19.; ſo Neh. 7. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς, *he was a true man, and one who feared the Lord.* See *Naldius Concord. partic. p.* 376. 377. and is, as the Greek commentators often note, οὐχ ὁμοιότητος, ἀλλὰ βεβαιότητος καὶ ἀναμφιβόλου διορισμοῦ, *a particle not of ſimilitude, but of confirmation,* and ſo may here be rendered; but *verily*, or, but *indeed*, by the works of the law.

Ibid. [g] Προσέκοψαν γὰρ, *for they ſtumbled, &c.*] They ſought not juſtification by faith in Chriſt, becauſe whereas God had pointed out to them this way of ſalvation, by ſaying, *Behold, I lay in Zion a corner-ſtone, elect and precious; and whoſoever believeth in him, ſhall not be aſhamed,* If. 28. 16. This corner-ſtone became to them of Iſrael, according to the words of the ſame prophet, chap. 8. 14. *a ſtone of ſtumbling, and a rock of offence,* they being offended at him, becauſe of his poverty, humility, and outward meanneſs, and the ſpirituality of his kingdom; and ſo they ſtumbled, and fell off from being God's people, and excluded themſelves from the bleſſings procured for, and offered to them, by the Meſſias, promiſed to their forefathers. See 1 Pet. 2. 6. 7. 8.

Ver. 33. [h] Προσκόμματος λίθου, *a ſtone of ſtumbling, &c.*] The Jews ſay, the Son of David, i. e. *the Meſſias, cometh not till the two houſes of the fathers of Iſrael ſhall be taken away, to wit, the head of the captivity of Babylon, and the Prince who is in Iſrael, as it is ſaid, he ſhall be a ſtone of ſtumbling, and a rock of ruin, to the two houſes of Iſrael, and many of them ſhall ſtumble, and fall, and be broken.* And the Chaldee paraphraſt upon the place, ſaith thus, &c. חקבלון ואם לא, *and if they will not obey, or receive* (him), *my word ſhall be to them for ſcandal and ruin to the princes of the two houſes of Iſrael.*

CHAP. X.

Verſe 1. BRethren, my heart's deſire [a] and prayer to God for Iſrael is, that they might be ſaved.

2. For I bear them record, that they have [b] a zeal of God, (*being very deſirous to do what they conceive well-pleaſing to him, and acceptable in his ſight*); but (*this zeal is*) not according to knowledge, (i. e. *not joined with the knowledge of thoſe things which would render them truly acceptable to him.*)

3. For they being ignorant (*through unbelief,* 1 *Tim.* 1. 13.) of God's righteouſneſs, (i. e. *of that way of juſtification which alone renders us righteous and acceptable in the ſight of God.* See note on Rom. 1. 17. 2 Cor. 5. 21.), and going about to eſtabliſh their own righteouſneſs, (*which is of the law, Philip.* 3. 9. *and ſo a righteouſneſs peculiar to them who are Jews*), have not ſubmitted themſelves to (*that righteouſneſs which is through faith in Chriſt, and is*) the righteouſneſs of God.

4. For Chriſt is the end of the law for righteouſneſs, (*to be imputed*) to every one that believeth (*in him; the law being our ſchoolmaſter to bring us to Chriſt, that we might be juſtified by faith, Gal.* 3. 25.)

5. (*Which righteouſneſs by faith can never be obtained by the works of the law*); For Moſes deſcribeth the righteouſneſs which is of the law (*thus*), that the man which doth thoſe things, [c] ſhall live by them; (*ſo that this righteouſneſs is plainly, not of faith, but works.*)

6. But the righteouſneſs which is of faith, ſpeaketh (*ſo as that we may accommodate the words of Moſes to it*), on this wiſe, Say not in thy heart, Who ſhall aſcend into heaven? that is, to bring Chriſt down from above, (*to be a teacher of it to us?*)

7. Or, who ſhall [d] deſcend into the deep? that is, to bring up Chriſt again from the dead, (*to give us the ſalvation purchaſed by his death?*)

8. But what ſaith it? (*what therefore ſaith it?*) The word is [e] nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach.

9. That if thou ſhalt [f] confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

10. For with the heart man believeth unto righteouſneſs, (Gr. *to juſtification*), and [g] with the mouth confeſſion is made (*of that faith*) unto ſalvation.

11. For the ſcripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed (*of his hope of ſalvation by him, Rom.* 4. 5.)

12. (*And it rightly ſaith, Whoſoever*); For there is no difference (*as to the way of juſtification and ſalvation*) between the Jew and the Greek; for the ſame Lord over all is rich unto all that call upon him (*for ſalvation.*)

13. For (*as the prophet Joel ſaith, chap.* 2. 32.) [h] whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

14. (*Now, this calling upon him ſuppoſes God's intention, that the Gentiles, as well as Jews ſhould hear,* in

in order to their believing; for did they not believe), How then ſhall they call upon him in whom they have not believed? (*Did they not hear*), and how ſhall they believe in him of whom they have not heard? And (*this hearing ſuppoſeth ſome preacher was to be ſent to the Gentiles, for*) how ſhall they hear without a preacher?

15. And (*this preacher muſt have a commiſſion from God; for*) how ſhall they preach unleſs they be ſent? (*Now certainly we have been ſent to you Jews, preaching peace to you by Jeſus Chriſt, Acts* 10. 36.), as it is written, (*Iſ.* 52. 7. 8.), How [i] beautiful (*upon the mountains*) are the feet of them that preach the goſpel of peace, and bring glad tidings of good things? (*that ſay unto Zion, Thy God reigneth*, or, as the Chaldee, *the kingdom of thy God is revealed?*)

16. But (*if the apoſtles were ſent to the Jews, how is it that*) they have not all obeyed the goſpel? (*I anſwer, This incredulity of the Jews is only that which was foretold by their own prophets*); for (*ſo Iſaiah ſaith of them, chap.* 53. 1.), Lord, who hath believed our report? (τὴν ἀκοὴν ἡμῶν.)

17. So then, ἄρα, (*theſe teſtimonies ſhew, that*) faith cometh by hearing, and hearing by (*the preaching of*) the word of God.

18. But (Gr. *moreover*), I ſay (*of the Gentiles*), Have they not heard, yea verily, (*that of the pſalmiſt being true of us the preachers of the goſpel*), their [k] ſound went into all the earth, and their words unto the ends of the world, (*Rom.* 8. *Col.* 1. 16. 23.)

19. [l] But (*yea*, or *alſo*) I ſay, Did not Iſrael know (*of the preaching of the goſpel to the Gentiles, and of their own infidelity in rejecting it? This ſurely they might know from their own ſcriptures; for*) firſt Moſes ſaith, I will provoke you (*refuſing to believe*) to jealouſy by them that are (*yet*) [m] no people (*of God*), and by a fooliſh nation I will anger you.

20. But Eſaias is very bold (*in his expreſſion*), and ſaith (*of the Gentiles*), I was found of them that (*formerly*) ſought me not; I was made manifeſt to them that aſked not after me.

21. But to Iſrael (*foretelling their infidelity*) he ſaith, [n] All day long have I ſtretched forth my hands unto a diſobedient and gainſaying people.

ANNOTATIONS on Chap. X.

Ver. 1. [a] Ἡ δέησις, *my prayer.*] That the apoſtle ſpeaks not in the preceding chapter of the abſolute and peremptory rejection and reprobation of Iſrael, is evident from this prayer and vehement deſire; for, on ſuppoſition of ſuch a decree of reprobation, this muſt not only be a vain prayer, but alſo an oppoſing of his will, and εὐδοκία, *to the good pleaſure* of almighty God revealed to him; for it is evident, he prays here for all Iſrael, for them whoſe *zeal to God was not according to knowledge*, and who were *ignorant of God's righteouſneſs*, ver. 2. 3.: Not for thoſe only, as Eſthius deſcants, whom God hath predeſtinated to be ſaved by the prayers of the ſaints.

Ver. 2. [b] Ζῆλον Θεοῦ, *a zeal for God.*] Hence were ſome of them called *zealots*, taking that name ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωτῶν, *from thoſe who were zealous for that which was good*, ſaith Joſephus, *de Bello Jud. l.* 7. *cap.* 30. *p.* 986.

Ver. 5. [c] Ζήσεται ἐν αὐτοῖς, *ſhall live by them.*] A proſperous and happy life in the land of Canaan, as Origen (*c*) interprets the words, eternal life being not the promiſe of the law, but of the goſpel; and if eternal life was obſcurely hinted as the reward of their obedience to the law of Moſes, it related not to their obedience to the ceremonial, but to the moral law; of which our Saviour ſaith, *If thou wilt enter into life* (*eternal*, ver. 16.), *keep the commandments*, Matth. 19. 18.; *and this do, and thou ſhalt live*, Luke 10. 28.: obedience to which includes faith in his word and promiſes: And ſo faith in Chriſt, when once that is revealed as the condition of our juſtification, and the obedience they yielded to it, availed to their ſalvation, only through the new covenant of grace which pardoned the infirmities of that obedience. See *Examen Millii* here.

Ver. 7. [d] Τὶς καταβήσεται εἰς τὴν ἄβυσσον, *who ſhall deſcend into the deep?*] The words, Deut. 30. 13. are theſe, *Who ſhall go over the ſea?* that is, ſay the Targum of Jeruſalem, and B. Uziel, the *great ſea*, or the *deep ſea*; and the Jeruſalem-Targum renders the words thus, *Oh that there were one like Jonas the prophet, who would deſcend* יוֹנָה מִקְּרִי יַמָּא, *into the depth of the great ſea!* Now, we know Jonas deſcending into the deep was a type of Chriſt, Matth. 12. 20. *deſcending into the deep of the earth*, Pſal. 71. 20.; and being brought again, ſay the Seventy, ἐκ τῶν ἀβύσσων γῆς, *from the abyſſes of the earth*; and this might give occaſion to the apoſtle to allude to their traditional interpretation, or paraphraſe on the words of Moſes; like to which are thoſe of Baruch, chap. 3. 16. *Who hath gone up into heaven, and taken wiſdom, and brought her down from the clouds? who hath gone over the ſea, and found her?* And to this effect is that of Philo, *What need is there* [e] μάτην ὁδοιπορίας, ἢ τοῦ θαλαττεύειν, *either to take long journeys, or go to ſea in*

(*c*) *Non dixit in æternum, ſed tantummodo vivet in ea.* Orig. in locum.

ſearch of virtue, we having the root of it within us; or, as Moſes ſaith, *in our mouth, in our heart, and in our hand? Lib. quod omnis probus liber, p.* 677. E. Note alſo, that the apoſtle ſays not to bring Chriſt *ab inferis*, as Eſthius here doth, but only to bring him ἐκ νεκρῶν, *from the dead;* this place therefore concerns not Chriſt's deſcent into hell, in the ſenſe of Eſthius.

Ver. 8. ᵉ Ἐγγύς σου, *nigh thee.*] It is neither far from any man's hearing, for we preach it every where; not far from his underſtanding, for in preaching it *we uſe great plainneſs of ſpeech*, 2 Cor. 3. 12.; it is in thy mouth to profeſs, and in thy heart to believe it, and thus we preach.

Ver. 9. ᶠ Ἐὰν ὁμολογήσῃς, *if thou ſhalt confeſs, &c.*] Hence obſerve,

Firſt, That juſtification is here expreſsly aſcribed to faith, and that not as including works, but only as being that principle which, when it is cordial and ſincere, will certainly produce them: I ſay, not as including all thoſe works which by the goſpel are required to ſalvation; for then the righteouſneſs of faith muſt be deſcribed as is the righteouſneſs of the law, *viz.* That *the man who doth theſe things, ſhall live in them*, which is contrary to the words of the apoſtle, ver. 5. 6. See the preface to the epiſtle to the Galatians.

Secondly, Obſerve, That the faith to which juſtification and ſalvation is aſcribed, is not here, as it is elſewhere, ſaid to be faith in his blood, but a belief that *God had raiſed up Jeſus from the dead.* So St Paul having diſcourſed of the faith of Abraham, which was imputed to him for righteouſneſs, ſaith, *This was not written for his ſake alone*, that it was imputed to him, *but for us alſo to whom it ſhall be imputed, if we believe in him that raiſed up Jeſus our Lord from the dead*, Rom. 4. 23. 24. Thus are we ſaid to be riſen with Chriſt *through the faith of the operation of God, who hath raiſed him from the dead*, Col. 2. 12.; and in St Peter, the Chriſtian is ſaid to believe *through Chriſt in God, who raiſed him from the dead, that our faith and hope might be in God*, 1 Pet. 1. 21. Now, this belief in God, as raiſing our Lord Jeſus from the dead, is therefore repreſented as faith unto ſalvation, becauſe it miniſtereth to us a full aſſurance of ſalvation by Chriſt, and of our reſurrection alſo; for *if we believe that Jeſus Chriſt died, and roſe again, even ſo them alſo that ſleep in Jeſus, will God bring with him*, 1 Theſſ. 4. 14.; *Knowing that he that raiſed up the Lord Jeſus, ſhall alſo raiſe up us by Jeſus*, 2 Cor. 4. 13. 14: And this belief of an happy reſurrection to eternal life, is a ſufficient motive *to be ſtedfaſt, unmoveable, always abounding in the work of the Lord*, 1 Cor. 15. 58. And where it hath not theſe effects upon us, we do not in the ſcripture-ſenſe duly believe, and attend to it. Note,

Thirdly, That, when the apoſtle ſaith, *If thou doſt thus confeſs and believe, thou ſhalt be ſaved*, we need not underſtand this of actual and complete ſalvation, to be imparted at the day of judgment; but that this faith and this confeſſion will put us into the way of ſalvation, and give us a right to it, whilſt we continue to act ſuitably to this faith, which I have ſhewn to be the frequent import of the word *ſalvation*, and *ſaved*, when ſalvation is aſcribed to faith and grace. See the notes on Eph. 2. 8. Titus 3. 5.

Ver. 10. ᵍ Στόματι δὲ ὁμολογεῖται, *with the mouth confeſſion is made to ſalvation.*] For in thoſe times of perſecution for the ſake of Chriſt, he that continued, under thoſe fiery trials, to hold faſt his profeſſion, could do it only through that lively faith in Chriſt, and that ſincere affection to him above all worldly intereſts, which he hath promiſed to reward with life eternal.

Ver. 13. ʰ Ἐπικαλέσηται τὸ ὄνομα Κυρίου, *ſhall call upon the name of the Lord.*] The word in the original is *Jehovah;* whence it is certain, that the prophet ſpeaks theſe words of the true and only God; and yet it is as certain, that the apoſtle here aſcribes them to our Lord Jeſus Chriſt, both from the following words, *How ſhall they call on him in whom they have not believed?* (for the apoſtle in this whole chapter diſcourſeth of faith in Chriſt), and from the words foregoing, of which theſe are a proof, and to which they are connected with the particle γὰρ; for thoſe words, *Whoſoever believeth in him, ſhall not be aſhamed*, are ſpoken by the prophet Iſaiah, of *Jeſus Chriſt the corner-ſtone*, Iſ. 28. 16. and ſo are they interpreted by St Peter, 1 Pet. 2. 6. 7.; and in the prophet Joel theſe words follow, πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται, *and the evangelized whom the Lord ſhall call, ſhall be ſaved.* Here then we have two arguments for the divinity of Chriſt: 1. That what is ſpoken of Jehovah is aſcribed to him. 2. That he is made the object of our religious invocation. See note on 1 Cor. 1. 2.

Ibid. Mr L. indeed attempts to invalidate the force of both theſe arguments, *1ſt*, by ſaying, that this *calling upon the name of the Lord*, doth not import the invocation of Chriſt, but only an open profeſſion of faith in him; becauſe St Paul argues cloſely, and yet in the three preceding verſes requires an open profeſſion of the goſpel. *Anſ.* There is not one word of profeſſing either in the 11th or 12th verſes; in the 9th or 10th he mentions *confeſſion with the mouth*, and believing with the heart as neceſſary, becauſe the ſcripture ſaith, *Whoſoever believeth, ſhall not be aſhamed, the ſame Lord over all being rich to all that call upon him;* for, Joel 2. 32. *whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.* If then St Paul be a cloſe reaſoner, he muſt ſpeak of invocation of the name of the Lord. More-

over,

over, this being the character of the diſciples of Chriſt, even before they were called Chriſtians, ſee note on Acts 9. 2. and the continual practice of all Chriſtians from the beginning, ſee note on 1 Cor. 1. 2. the apoſtle might well argue from believers, to thoſe that call upon Chriſt's name. The firſt argument he would invalidate by denying, that the words cited by St Paul from Joel are to be underſtood in the ſenſe in which they are uſed by the prophet, which, in effect, is to deny that the apoſtle argued either cloſely or truly; for the whole of the apoſtle's inference is loſt, if either the Lord, ver. 13. be not the ſame Lord with him in ver. 12. or if to call upon him, doth not bear the ſame ſenſe in both places.

Ver. 15. [i] Ὡς ὡραῖοι, *how beautiful*, &c.] The *Midraſh ſhir Haſſchirim* upon thoſe words of Cant. 2. 12. *The voice of the turtle is heard in our land*, ſaith thus, *This is the voice of the King Meſſiah, crying out, and ſaying, How beautiful*, &c. Moreover, from thoſe words, *How ſhall they believe in him of whom they have not heard?* ver. 14. and from thoſe, ver. 17. *Faith comes by hearing*, &c. it follows, that thoſe Gentiles who never had the goſpel preached to them, or any opportunity of hearing it, cannot be condemned for want of faith in Chriſt, or in his doctrine, that being to condemn them for the want of that which they never were in a capacity to have; if therefore they are capable of a reward, as they muſt be who are obliged to *believe that God is the rewarder of all them that diligently ſeek him*, Heb. 11. 6. Chriſt muſt be a Saviour to them who do thus ſeek him, though they know not of him.

Ver. 18. [k] Ὁ φθόγγος αὐτῶν, *their voice*.] Theſe words being ſpoken literally of the preaching of the heavens to the Gentiles, touching the power, wiſdom, and the goodneſs of God; and the Pſalmiſt ſpeaking immediately after, of God's teaching his people by the law, as a more glorious diſcovery of his will to the Jews, the apoſtle very appoſitely accommodates theſe words to the revelation of his power, wiſdom, goodneſs, and mercy in the goſpel to the Heathens.

Moreover, that *Kav-ram*, which we render their *line*, Pſal. 19. 4. does ſignify *their loud cry*, and ſo is well rendered by the apoſtle here ὁ φθόγγος αὐτῶν, *their ſound*, i. e. the ſound of the apoſtles, is fully proved by Dr Pocock, *Miſcel. c. 4. p. 48.*

Ver. 19. [l] Ἀλλὰ, *but*.] That ἀλλὰ ſignifies *yea*, ſee our tranſlation rendering it ſo five times, 2 Cor. 7. 11. John 16. 2. That it ſignifies, *quin etiam, quin imo*, ſee Naldius, and Luke 12. 7. 1 Cor. 3. 2. and 12. 22.

Ibid. [m] ἐπ' οὐκ ἔθνει, *by them that are no people*.] That this is the deſcription of the Heathens, ſee note on 1 Cor. 1. 28. who are alſo ſtyled, not only by the Jews, but by the ſcriptures, whilſt idolaters, *a fooliſh people*, Jer. 10. 8. Rom. 1. 21. 22. Titus 3. 3.

Ver. 21. [n] Ὅλην τὴν ἡμέραν, *all the day long*.] Theſe words are cited from Iſ. 65. 1. 2. and Aben Ezra informs us, that (*d*) R. Moſes Hacoben ſaid, "The "firſt verſe is to be underſtood of the nations of "the world, as if it had been ſaid, I am found of "the nations which are not called by my name, "but to my people have I ſtretched out my hand:" And ſo the apoſtle interprets and applies the words here.

CHAP. XI.

Verſe 1. I Say then, (*that the generality of the Jews are hardened and caſt off, but what then?*) Hath God caſt away his people (*utterly and without exception?*) God forbid (*we ſhould ſo think*); for I alſo am an Iſraelite, of the ſeed of Abraham, of the tribe of Benjamin, (*and yet choſen to be an apoſtle of Chriſt.*)

2. God (*therefore*) hath not (*thus*) caſt away his people [a] whom he foreknew. (*Pſal. 95. 3. And to repreſent this in a like caſe well known to you*), wot you not what the ſcripture ſaith of Elias, (ἐν Ἠλίᾳ, *in the hiſtory of Elias*), how he (*in it*) maketh interceſſion to God [b] againſt (*the king and people of*) Iſrael? ſaying,

3. Lord, they have killed thy prophets, and digged [c] down thine altars, and I am left alone (*of all thy prophets*), and they ſeek my life.

4. But what ſaith the anſwer of God to him (*in that hiſtory? It ſpeaks thus*), I have reſerved to myſelf ſeven thouſand men, who have not bowed the knee [d] to the image of Baal.

5. Even ſo then (*is it*) at this preſent time alſo, (*for even now*) there is a remnant according to the [e] election of grace,

6. And if (*they who are choſen in Chriſt, Eph. 1. 4. to be God's church and people, are put into this ſtate*) by grace, (*being juſtified freely by his grace, Rom. 3. 24.*), then it is no more of (*the*) works (*of the law that they are thus juſtified and accepted by him*), otherwiſe grace is no more grace; (*for what need is there of grace, where men have continued in all things written in the law to do them? Moſes having ſaid, The man that doth theſe things ſhall live by them, Rom. 10. 5.*); but (*on the other hand*) if it be of works (*that we are juſtified and accepted*), then it is no more (*of*) grace; otherwiſe work is

(*d*) Voiſin de lege div. p. 494.

no more work, *(for grace comes in only to ſupply the defect of works, that is, to procure pardon for the non-performance of them, according to the tenor of the law.)*

7. What then *(muſt be ſaid in this caſe, but this, viz. that the whole nation of)* Iſrael hath not obtained that *(righteouſneſs or juſtification, Rom.* 9.30. 31.) which he ſeeketh for, but the election *(the choſen generation of believers,* 1 *Pet.* 2. 9.) hath obtained it, and the reſt were blinded.

8. *(And this blindneſs hath happened to them)* according as it is written, [r] God hath given them the ſpirit of ſlumber: eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.

9. And *(as)* David ſaith, Let their table be *(or [s] their table ſhall be)* made a ſnare, and a trap, and a ſtumbling-block, and a recompenſe unto them *(of their evil deeds.)*

10. Let their eyes be *(or their eyes ſhall be)* darkened, that they may not ſee, and *(thou ſhalt)* [t] bow down their back alway.

11. I ſay then (or, *moreover, of thoſe of the Jewiſh nation which were thus blinded*), have they *(ſo)* ſtumbled, that they ſhould *(irrecoverably)* fall? God forbid *(we ſhould ſo think of them)*; but *(ſo hath it happened through the wiſe counſel of God, that)* through their fall, ſalvation is come unto the Gentiles, *(whom God hath now choſen to be his people)*, for to provoke them to jealouſy, *(or to an emulation of their faith, that they alſo may be ſaved.)*

12. Now *(δὲ, and)* if the fall of them *(from the prerogative of being God's peculiar people, happened thus to)* be the riches of the *(Gentile)* world, and the diminiſhing of them the riches *(and increaſe)* of the Gentiles, how much more *(ſhall)* [u] their fulneſs *(be the increaſe of them?)*

13. *Of you Gentiles, I ſay)*, for I ſpeak *(this)* to you Gentiles, in as much as I am the apoſtle of the Gentiles, *(and by thus ſpeaking)* I magnify my office, *(as declaring it to reach to the whole body of the Gentiles, and to have been thus efficacious among them, Rom.* 15.18. 19.)

14. *(And I ſpeak of your being choſen thus to be God's people)*; [x] if by any means I may provoke to *(an)* emulation *(of your faith)* them which are my fleſh, and *(ſo)* might *(be a means to)* ſave ſome of them.

15. *(And indeed their ſalvation is deſirable, not only for their own, but for your ſakes)*; for if the caſting away of them be *(an occaſion of)* the reconciling of the world, what ſhall the receiving of them *again into favour)* be *(to the Gentiles)* but *(even as)* life *(or a reſurrection)* from the dead?

16. *Nor are you to imagine this is an improbable, and even deſperate ſuppoſition)*: For if the *(patriarchs, who were the)* [y] firſt-fruits *(of them)* be *(were)* holy, *(called and ſeparated to the ſervice of God from all the people of the earth)*, the lump *(of the whole nation)* is alſo *(in God's deſignation)* holy; and if the root *(of them, viz. Abraham)* be *(was)* holy *(and beloved of God)*, ſo are the branches *(alſo beloved ſtill of God for the father's ſake, and ſo will be once more, in his good time, admitted to his favour.)*

17. And if *(it hath ſo happened that)* ſome of the branches *(through infidelity)* be broken off, and thou *(Gentile)* being a wild olive-tree *(or branch)*, were graffed in among them, and with them *(who believe)* partakeſt *(of the privileges)* of the root, and the fatneſs of the olive-tree *(into which thou art graffed.)*

18. Boaſt not againſt the branches *(now cut off, as if they were utterly rejected from God's care and favour)*; but if thou boaſt, *(conſider)* thou beareſt not the root, but the root thee, *(the promiſes being not made to thee, but to Abraham their root; and if thou becomeſt partaker of them only by being the ſpiritual ſeed of Abraham, by imitation of his faith, how much more ſhall they who are by lineal deſcent the ſeed of Abraham, and ſo the primary and direct heirs of the promiſe, Acts* 3. 25. *and* 12. 26. *in due time be graffed into their own root? ver.* 24.)

Ver. 19. Thou wilt ſay then, The *(natural)* branches were broken off *(for their infidelity)*, that I might be graffed in, *(i. e. received as God's people in their ſtead.)*

20. Well, becauſe of unbelief they were broken off, *(i. e. rejected from being his church and people, ver.* 15.), and thou ſtandeſt (Gr. *haſt ſtood*) by faith. Be not high minded, *(vaunt not thyſelf over them, ver.* 18. 25.), but fear, *(leſt this ſhould alſo be thy caſe.)*

21. For if God ſpared not the natural branches, *(thou haſt cauſe to fear)* [z] leſt he alſo ſpare not thee.

22. Behold therefore *(in this diſpenſation)* the goodneſs and ſeverity of God; on them which fell, ſeverity, *(in taking the kingdom of God away from them, Matth.* 21. 43.); but to thee goodneſs, *(in admitting thee to be his church and people, which goodneſs will be ſtill ſhewed to thee)*, if thou continue in *(or worthy of)* his goodneſs; otherwiſe thou alſo ſhalt be cut off *(for thy infidelity and diſobedience.)*

23. And *(as thou ſtandeſt by faith, ſo)* they alſo, if they abide not ſtill in unbelief, ſhall be graffed in; [a] for God is able to *(work in them that faith which will)* graff them in again.

24. *(And that he will thus graff them in, we have juſt cauſe to think)*; for if [b] thou wert cut out of (Gr. *off from*) the olive-tree which is wild by nature, and wert graffed, contrary to nature, into a good

good olive-tree, how much more ſhall theſe, which be the natural branches, *(though now cut off)*, be graffed *(again)* into their own olive-tree?

25. *(And this I now declare)*; for I would not, brethren, that you ſhould be ignorant of this [p] myſtery, *(of the intended calling of the now rejected Jews)*, leſt you ſhould be wiſe in your own conceits, *(boaſting over them, ver. 18. as being yourſelves men of greater wiſdom, and more highly favoured of God)*, that blindneſs in part is happened to Iſrael, *(i. e. as to the greateſt part of them, a remnant only being now brought into the faith, ver. 5. 7. chap. 9. 27.)*, till the *(time of the)* fulneſs *(or more complete converſion)* of the Gentiles be come in.

26. And ſo [q] all *(the nations of)* Iſrael ſhall be ſaved, *(i. e. called and put into a ſtate of ſalvation, 1 Tim. 1. 9.)*, as it is written *(Iſ. 59. 20.)*, There ſhall come out of Zion the deliverer, and ſhall turn away ungodlineſs from Jacob.

27. And *(again he by Iſaiah ſaith)*, This is my covenant to them *(Iſ. 59. 21.)*, when I ſhall take away their ſins, *(chap. 27. 9.)*

28. As concerning the goſpel *(preached to them firſt, and upon their rejection of it, to the Gentiles, Acts 13. 45. 47.)* they are *(now)* enemies *(to it, and by oppoſing it to God and Chriſt)* for your ſakes, *being prejudiced againſt it, becauſe you are received to the bleſſings of it, and that without circumciſion, or being joined to them, Acts 17. 13. and 22. 21. 22. 1 Theſſ. 2. 16.)*, but [r] as touching the election *(of that nation to be an holy people to himſelf)*, they are *(thus)* beloved for the fathers ſake.

29. For *(though they have rendered themſelves unworthy of his favour, yet)* the [s] gifts and calling of God are without repentance.

30. *(Nor will their preſent infidelity and diſobedience be any obſtacle to this converſion)*; For as the *(Gentiles)* in times paſt have not believed God, *(Gr. were diſobedient to God)*; yet have now obtained mercy through their unbelief, *(God having received you Gentiles to be his people, becauſe of their infidelity)*;

31. Even ſo have theſe alſo now not believed, *(Gr. not obeyed)*, that, [t] through your mercy, they alſo may obtain mercy.

32. For [u] God hath concluded all *(both Jew and Gentile)* in belief, that *(at laſt)* he might have mercy upon all.

33. O the depth of the riches both of the wiſdom and knowledge of God! *(by which he is thus able to convert all things to the honour and glory of his name, and make his ſevereſt judgments to conclude at laſt in mercy!)* How unſearchable are his judgments *(to any human underſtanding)*, and his ways paſt finding out *(by any wit of man?)*

34. For who hath *(through his own wiſdom without revelation)* known the mind of the Lord? Or who hath been his counſellor *(in thus ordering matters relating to Jew or Gentile?)*

35. Or who hath firſt given to him, and it ſhall be [x] recompenſed to him again? *(i. e. who hath laid any obligations on him to reward him? Surely no man.)*

36. For of him *(as the donor)*, and through him *(as the director and providential orderer)*, and to him *(as the end)* are all things: to whom be glory for ever. *Amen.*

ANNOTATIONS on Chap. XI.

Verſe 2. [a] Ὃν προέγνω, *whom he foreknew.*] Concerning the people of Iſrael, Moſes ſpeaks thus: *Thou art an holy people to the Lord thy God; the Lord thy God* προείλατο, *hath choſen thee to be a ſpecial people to himſelf above* (or *before*) *all people that are upon the face of the earth*, Deut. 7. 6. and 10. 15. Now, to be *choſen*, and to be *known of God*, are the ſame thing in ſcripture, and therefore the phraſe is elſewhere varied thus: *You only have I known before all the families of the earth*, Amos 3. 2. ὑμᾶς ἔγνων ἐκ πασῶν τῶν φυλῶν τῆς γῆς, Numb. 16. 5. *To-morrow*, יודיע, *and the Lord will know who are his, and who is holy, even him whom he hath choſen*; which by the Seventy is thus tranſlated, καὶ ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, καὶ τοὺς ἁγίους-----οὓς ἐξελέξατο ἀυτῷ, *the Lord knoweth who are his, and the holy ones whom he hath choſen to himſelf*; and ver. 7. *The man whom the Lord doth chuſe, he ſhall be holy.* And thoſe words of Hoſea, *Judah yet ruleth with the Lord, and is faithful with his ſaints*, chap. 11. 12. are by the Septuagint thus rendered, καὶ Ἰούδα τῶν ἔγνω αὐτοὺς ὁ Θεὸς, καὶ ὁ λαὸς ἅγιος κληθήσεται Θεοῦ, *and as for Judah, now God hath known them, and he ſhall be called the holy people of God.* So that the people whom he foreknew, may be here only a periphraſis of the Jewiſh nation, which God had choſen before all other nations of the world, and therefore would not utterly caſt off, becauſe his *gifts* and *calling are without repentance*, ver. 29. Or it may ſignify thoſe of them who believed in Chriſt, and ſo were ſuch as he had purpoſed to ſave, or, *the election according to grace*, ver. 5. 7. which ſenſe this phraſe bears, Rom. 8. 29. 1 Pet. 1. 1. 2.

Ibid. [b] Ἐντυγχάνει Θεῷ κατὰ τοῦ Ἰσραὴλ, *He maketh interceſſion to God againſt Iſrael.*] ἐντυγχάνω ὑπερ, *is to intercede, or be an advocate for a perſon*, and he that doth ſo is called συνήγορος; and this is the office of our bleſſed Lord, *who ever lives to make interceſſion for us*; but ἐντυγχάνω κατὰ τινος, *is to accuſe, or charge a perſon with a crime*, and ſo to intercede againſt

againſt him. So 1 Maccab. 8. 32. *If the Jews complain againſt thee,* ἐὰν ἐντυχῶσι κατὰ σου, *we will do them juſtice.* And when wicked men came to King Alexander to complain againſt Jonathan, the King commanded a proclamation to be made, τῷ μηδένα ἐντυγχάνειν κατ' αὐτοῦ περὶ μηδενὸς πράγματος, *that no man ſhould complain againſt him about any matter,* 1 Mac. 10. 61. 63. And again, chap. 11. 25. *ſome wicked men complained againſt him,* ἐντύγχανον κατ' αὐτοῦ. So here, ἐντυγχάνειν κατὰ τοῦ Ἰσραὴλ, is *to complain againſt Iſrael.*

Ver. 3. [c] Τὰ θυσιαστήρια σου, *thy altars.*] Not thoſe which God approved of after the building of the temple, they being then obliged to offer all their ſacrifices *at the place which God had choſen to put his name there,* Deut. 12. 5. 6. but thoſe which had before been uſed by the patriarchs and prophets, for the ſervice of God, as that of Samuel in Ramah, and in Miſpah, 1 Sam. 7. 9. and 9. 13. in Gilgal, chap. 11. 16. at Bethlehem, chap. 16. 2. 4. and the altar of the Lord at Carmel, 1 Kings 18. 30. on which the pious people of the ten tribes ſacrificed, when they were not permitted to go up to Jeruſalem, that law, ſaith Kimchi, then ceaſing as to them.

Ver. 4. [d] Τῇ Βάαλ, *to Baal.*] that is, *to the image of Baal*; ſo Hoſ. 2. 8. *I gave her the gold and the ſilver, which ſhe prepared for Baal,* Gr. αὐτὴ δὲ ἄργυρόν μου καὶ χρυσὸν ἐποίησε τῇ Βάαλ, *but ſhe prepared this gold and ſilver for the image of Baal;* ſhe made idols of them, ſaith the *Targum*; ſo Tobit 1. 5. ἔθυον τῇ Βάαλ τῇ δαμάλει, *they ſacrificed to the heifer Baal;* Jer. 2. 28. *According to the number of their ſtreets in Jeruſalem,* θυσιαστήρια τῇ Βάαλ, *have they ſacrificed to the image of Baal:* for ſure they had not as many Baalims as they had ſtreets; and therefore, where the Septuagint reads τῇ Βάαλ, there the Chaldee adds *idols,* or *images. I will blot out the names of Baal,* τὰ ὀνόματα τῆς Βάαλ, *reliquias idolorum Baal,* Targum; ſee Hoſ. 13. 1. This I prefer before that notion of the learned Selden, that Baal was ἀρρενόθηλυς, male and female.

Ver. 5. [e] *The election of grace.*] See note on ver. 28. That many who belonged to this election fell away, is evident from the epiſtle to the Hebrews; ſee the note on 2 Theſſ. 2. 3. And whereas Dr Mills contends, that the words following, *viz.* εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον, &c. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔστιν ἔργον. See *Examen Millii in locum.*

Ver. 8. [f] Ἔδωκεν αὐτοῖς ὁ Θεὸς, *God hath given them a ſpirit of ſlumber,* &c.] The Hebrew נתן, and the Greek δίδωμι, is often uſed to ſignify a permiſſion of that which we can hinder, as Gen. 31. 7. οὐκ ἔδωκεν αὐτῷ ὁ Θεὸς κακοποιῆσαί με, *God,* ſaith Jacob, *permitted not Laban to hurt me*; Deut. 18. 14. καὶ σοὶ οὐκ οὕτως ἔδωκε Κύριος ὁ Θεός σου, *the Lord thy God hath not ſuffered thee to do ſo;* ſee alſo Judges 15. 1. Acts 2. 27. and 13. 35. So again, 1 Kings 22. 22. 23. *The Lord hath put,* ἔδωκεν ὁ Θεὸς, *a lying ſpirit in the mouth of all thy prophets, i. e.* he hath permitted him freely to go forth, and to deceive them, ver. 22.; Eſther 9. 13. *If it pleaſe the king,* δοθήτω Ἰουδαίοις, *let it be granted to the Jews to do ſo to-morrow alſo.* Of him that ſat upon the red horſe it is ſaid, that ἐδόθη αὐτῷ, *it was given him to take peace from the earth,* Rev. 6. 4. and chap. 9. 3. 5. Of the beaſt it is ſaid, ἐδόθη αὐτῷ, *there was given to him a mouth to ſpeak great things, and blaſphemies*; *and it was given him to make war with the ſaints, and overcome them.* See Hoſ. 13. 11. Joel 2. 17. 19. Rev. 6. 8. and 9. 14. 15. See the note on chap. 1. 24. 26. And in this ſenſe God is here ſaid to have given the Jews *a ſpirit of ſlumber,* by permitting them to lie under thoſe prejudices againſt the true Meſſiah, which their traditions concerning him, and the doctrine and authority of the Scribes and Phariſees had wrought within them; as alſo by delivering the things belonging to Chriſt's kingdom obſcurely to them and in parables, becauſe they would not receive them when more plainly taught, Matth. 13. 13.; and by *taking the kingdom of God from them, and giving it to a nation that would bring forth the fruits of it,* becauſe they contradicted and blaſphemed the doctrine of that kingdom, and ſo cauſed the apoſtles to turn from them to the Gentiles, Matth. 23. 43. Acts 13. 45. 46.; and by refuſing to walk in the light whilſt they enjoyed it, they made it juſt that *darkneſs ſhould thus come upon them,* or that they ſhould *have eyes and ſee not, ears and hear not*; which is a mode of ſpeaking uſed frequently in the Old Teſtament, and in Philo the Jew, and others, to repreſent men who had contracted ſuch prejudices againſt God's word, and ſuch vitious habits, as made them not to diſcern, or give ear to the voice of God, or reaſon, calling them to reformation and amendment. So God ſpeaks by his prophet Iſaiah, *Hear ye deaf, and look ye blind; ſeeing many things, but thou obſerveſt not, opening the ears, but he heareth not,* Iſ. 42. 18. 19. 20.; and by the prophet Jeremiah, *Hear now this, O fooliſh people, and without underſtanding; which have eyes and ſee not, which have ears and hear not,* Jer. 5. 21.; by the prophet Ezekiel, ſaying, *They have eyes to ſee and ſee not, ears to hear and hear not, for they*

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are a rebellious houſe, Ezek. 12. 2. So Chriſt ſpeaks to his own diſciples, *Having eyes, do ye not ſee?* Mark 8. 18. So Philo (*e*) often ſaith of men addicted to their ſenſual pleaſures, and purſuing them againſt the dictates of their minds, That ὀφθαλμοὶς ὄντες οὐ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούουσι, *ſeeing they ſee not, and hearing they hear not*; this he ſaith περὶ τῶν ἡδονῶν κεκορεσμένων, *of perſons ſatiated with pleaſure, and drunk with the love of wine*; this, ſaith he (*f*), happens ἐν τοῖς κόροις, καὶ ταῖς μέθαις, *when we indulge to gluttony or drunkenneſs*; and (*g*) ἐν ταῖς καθ' ὕπνον φαντασίαις, *in the phantaſms of our dreams*. Thus of thoſe Heathens who worſhipped the works of their own hands, Juſtin Martyr ſaith (*h*), That ὀφθαλμοὺς ἔχοντες οὐκ ὄψονται, ὦτα καὶ καρδίαν ἔχοντες συνήσουσι, *having eyes they ſaw not, and having hearts they did not underſtand*.

Ver. 9. [a] Γενηθήτω, *their table ſhall be, and their eyes ſhall be*.] They who are ſkilled in the Hebrew tongue, know that theſe words are as capable of the future, as the imperative mood and tenſe: they are rendered in the future by Arias Montanus, and the Seventy interpreters ſometimes render them in the imperative, as Pſal. 109. 6.—15. and ſometimes in the future, as ver. 17. *As he loved curſing, ſo let it come upon him*, ᾧ οὐκ ἠυδόκησεν ἐν εὐλογίᾳ, *as he delighted not in bleſſing, ſo let it be far from him*, καὶ μακρυνθήτω ἀπ' αὐτοῦ· and ver. 8. *Let them curſe, but bleſs thou*, καταρασάσθωσαν αὐτοὶ, καὶ σὺ εὐλογήσεις, *they ſhall curſe, but thou ſhalt bleſs*.

Ver. 10. [b] Τὸν νῶτον αὐτῶν, *&c. ever bow down their backs*;] that is, let them be in ſlavery and bondage; the contrary, *going upright*, ſignifying their freedom from Egyptian thraldom, by taking that yoke of bondage from them, which made them ſtoop under it. So Lev. 26. 13. *I have broken the bands of your yoke, and made you to go upright*. So the *Midraſh Tillim* upon theſe words of the pſalmiſt, Pſal. 146. 8. *The Lord raiſeth them that are bowed down*, ſaith, "Theſe are the Iſraelites carried captive from their "own land; for ſince they were baniſhed from Je"ruſalem, they have not been able to ſtand up"right but have bowed down their backs before "their enemies, who go over them." And therefore, in their *ſecond benediction*, before their reading of the *morning ſchema*, they pray thus, "Bring us "in peace from the four wings of the earth, *et duc "nos ſtatura erecta in terram noſtram*, and lead us "ſtanding upright into our own land." Having thus anſwered the firſt queſtion, he proceeds to inquire, whether they of them who thus ſtumbled, have fallen ſo as that they ſhall never be recovered.

Ver. 12. [c] Πλήρωμα αὐτῶν, *their fulneſs*.] As πλήρωμα τοῦ χρόνου ſignifies the whole tract of time appointed for ſuch an event, Gal. 4. 4. Eph. 1. 10. πλήρωμα τῆς γῆς, *the whole contents of the earth*, 1 Cor. 10. 26. 28. and πλήρωμα τῆς θεότητος is the *full perfection of the Deity*, Col. 2. 9. and πλήρωμα τοῦ Χριστοῦ is the *perfection* or the fulneſs of grace and wiſdom with which he fills his members, Eph. 4. 13. and that ἐκ τοῦ πληρώματος αὐτοῦ, from that fulneſs of the Spirit which is in him, John 1. 16. and πλήρωμα Θεοῦ is the ſame fulneſs derived from God, Eph. 3. 19.; ſo here πλήρωμα τῶν αὐτῶν is the time when the Gentiles ſhould more fully come in, and God would ſhew mercy to them all, ver. 25. 32. and πλήρωμα τῶν Ἰουδαίων, the fulneſs of the Jews, is the coming in of all Iſrael, ver. 26.: and ſo St. Paul himſelf all along interprets it, ſtyling it, ver. 15. πρόσληψις, *the receiving of them into grace* and favour by God, the *ingraffing them* who were broken off, as the unbelieving Jews were, *into their own olive*, ver. 23. 24. *the turning away iniquity from Jacob*, ver. 26.

Ver. 14. [d] Εἴπως παραζηλώσω, *if by any means I may provoke them*, &c.] This ſeems to be ſaid in alluſion to thoſe words of God, Deut. 32. 21. *They have moved me to jealouſy with that which is not god*, κἀγὼ παραζηλώσω, *and I will move them to jealouſy with thoſe that are not a people*, ver. 12. that ſeeing them who before were not the people of God, now choſen to be his people, and inveſted with all the privileges which formerly belonged to them, *viz.* being of his church, among whom he dwells, and to whom he gives his Spirit, his new law, his prophets, apoſtles, and evangeliſts, they might be induced to believe, and ſo might ſtill ſhare in all thoſe bleſſings. Hence alſo it appears, that the apoſtle did not think they were ſo blinded, or given up to a ſpirit of ſlumber, but that they might ſtill be ſaved.

Ver. 16. [e] Εἰ δὲ ἡ ἀπαρχὴ, *the firſt-fruits of them were holy*.] It is generally known that the word *holy*, when applied to perſons, families, churches, and nations, ſignifies their being called, conſecrated, and ſeparated from the world unto God's ſervice; in which ſenſe in the Old Teſtament it is frequently applied to the prieſts, Numb. 16. 5. Pſal. 106. 16.; to the Levites, Numb. 3. 13. and 8. 14. 15. 16. 17.; to the whole Jewiſh nation, Exod. 22. 31. and 19. 6. Deut. 7. 6. and 14. 2. 21. and 28. 9. Iſ. 62. 12. Dan. 8. 24. and 12. 7. Hence then the argument runs thus: If God ſo loved Abraham, Iſaac, and Jacob, as to engage his word, *that he would be their God, and the God of their ſeed for ever*, Gen. 17. 7. and by thus entering into covenant with them, hallowed to himſelf all their poſterity; even as the firſt-fruits

(*e*) *Alleg. Leg.* l. 2. p. 72.
(*f*) *Alleg.* l. 3. p. 850.
(*g*) *I. de Joſepho*, p. 424. G.
(*h*) *Dial. cum Tryph.* p. 295. B.

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of their dough, made an offering, *hallowed the whole lump*, Numb. 15. 20. then will he, in his good time, be ſo mindful of them, as to bring them again into his covenant, ſo that *they ſhall be his people, and he will be their God; for as touching the election they are ſtill beloved for the fathers ſake.* If this argument runs only upon the ſuppoſition that they do believe, it ſaith that only which is as true of all Gentiles; it therefore ſeems to be an argument that they will be received into favour, and therefore will believe, ver. 21.

Ver. 21. [m] Μήπως οὐδὲ σοῦ φείσηται, *leſt he alſo ſpare not thee.*] Φόβε, *fear*, is to be repeated from the former verſe. So 1 Theſſ. 3. 5. *I ſent to know your faith,* μήπως ἐπείρασεν ὑμᾶς, *ſubaud.* φοβούμενος, *fearing leſt the tempter ſhould have tempted you.*

Ver. 23. [n] Δυνατὸς γὰρ ὁ Θεὸς, *for God is able*, &c.] from which power we may reaſonably conclude his will to do ſo, for ſo the apoſtle argues, chap. 14. 4. *He ſhall be holden up, for God is able to make him ſtand;* 2 Cor. 6. 8. *He that ſoweth liberally, ſhall reap liberally; for God is able to make all grace abound toward you.* See note on chap. 14. 4.

Ver. 24. [o] Note, That there ſhould be a fulneſs of the fallen Jews, and a receiving them again into favour, whom God had now caſt off, the apoſtle plainly doth ſuppoſe, ver. 12. 15. and now he ſets himſelf to the proof of it, by an argument *a minori ad majus, viz.* If they who had no ſuch relation to Abraham, and the bleſſings promiſed to him, as the Jews had, were yet partakers of the bleſſings promiſed to Abraham, the root of that nation, how much more ſhall this favour, in God's due time, be granted to them who are children of the ſtock of Abraham?

Ver. 25. [p] Τὸ μυστήριον τοῦτο, *this myſtery*, &c.] See the confirmation of this expoſition in the appendix to the epiſtle.

Ver. 26. [q] Hence the ſecond argument for a general converſion of the Jews runs thus: If that part of the Jews to which blindneſs hath happened ſhall be delivered from that heavy judgment, if *there ſhall come to them out of Zion a deliverer to turn away their iniquity*, if God will accompliſh his covenant hereafter with them, by taking away their ſins, then they who are thus blinded, ſhall be converted to the Chriſtian faith. Where note,

1. That this promiſe is made to that part of the Jews to which blindneſs had happened, ver. 15. and ſo the promiſe of ſalvation to this Iſrael, cannot be interpreted of all the true children of Abraham, Jews and Gentiles both.

2. It ſaith, that God will take away their ſins, and *turn away ungodlineſs from Jacob.* Now, if this ſignifies that God will ſend *a deliverer out of Zion*, to procure the pardon of this people's ſins, ſince pardon only can be given to them through faith in Chriſt, this deliverer muſt be that Jeſus who ſaves his people from their ſins; if it imports that God would take away the puniſhment of their iniquity, that being the blindneſs and ſpiritual ſlumber which was then, and is ſtill upon them, the removal of it muſt ſignify their converſion, this blindneſs being only then to be taken away, *when they ſhall turn to the Lord*, 2 Cor. 3. 14. 15. 16.

Ver. 28. [r] Κατὰ δὲ τὴν ἐκλογὴν, *as touching the election.*] Here is in this chapter mention of a double election, *viz.* ἐκλογὴ χάριτος, *the election of grace*, ver. 5. the goſpel-election of perſons and nations to be his church and people, which being purely on account of that faith which is the gift of God, without conſideration of any other worthineſs that we had, or any works that we had done, is ſtyled *the election of grace*; and thus a remnant only of the Jews were choſen, ver. 7.; *for many of them were called* by the preaching of the goſpel to the faith, it being preached to them firſt, Acts 13. 45. but *few* of them *were choſen* to be members of the church of Chriſt, becauſe few of them believed. And, *ſecondly*, there is an election διὰ τοὺς πατέρας, to be God's people for their fathers ſake; in which ſenſe the whole nation of the Jews are ſtyled *the elect*, as in theſe words, *Becauſe he loved thy fathers*, viz. *Abraham, Iſaac, and Jacob*, Deut. 4. 37. ᾗ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, *therefore he choſe you their ſeed after them, and brought you out of Egypt by his mighty power;* where it is evident, that all that were brought out of Egypt were the elect, or the choſen ſeed. So Deut. 7. 6. 7. 8. *The Lord did not ſet his love upon you, nor chuſe you,* ὅτι πρωτεύετε ὑμᾶς, *he did not fore-elect you, becauſe you were more in number than any people; but becauſe the Lord loved you, and becauſe that he would keep the oath which he had ſworn to your fathers, hath he brought you out with a mighty hand, and redeemed you out of the houſe of bondage.* Where again it is evident, 1. That their being choſen to be God's peculiar people before other nations, is their election. And, 2. That all who were brought out of Egypt were thus beloved, and thus choſen. And again, chap. 10. 14. 15. *The Lord had a delight in thy fathers to love them,* καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς, *therefore he elected you their ſeed after them above all people; circumciſe therefore the foreſkin of your hearts, and be no more ſtiff-necked.* Where again evident it is, that the whole ſeed of Abraham by Iſaac, even the ſtiff-necked of them, were the beloved and the elect of God, it being therefore not upon account of their righteouſneſs, Deut. 9. 5. but for the love he had, and the promiſes he made to their fathers, that he firſt loved and choſe them for his people; and his love to theſe forefathers being ſtill the ſame,

and

and his promiſe to them being this, *That he would be for ever a God to them, and their ſeed after them*, Gen. 17. 7. he muſt have that kind affection and regard to them, which will engage him to chuſe them again for his peculiar people, notwithſtanding their preſent blindneſs; and *all Iſrael* being thus elected *for the fathers ſake*, this calling muſt belong to them all.

Ver. 29. [Τὰ χαρίσματα, *for the gifts, &c.*] The particle *for* ſhews, that theſe words relate to what was ſaid in the former verſe, *viz. they are beloved for their fathers ſake*, to whom God gave this διαθήκην αἰώνιον, *everlaſting covenant to be the God of their ſeed after them*, Gen. 17. 7.. Now, this covenant made with the fathers being abſolute, and the calling of their ſeed to be his peculiar people being the effect of it, God will not repent for ever of his kindneſs to them; hence he engageth to ſave them *with an everlaſting ſalvation*, Iſ. 45. 17. *with everlaſting kindneſs to have mercy on them*, chap. 54. 8. and 56. 5. and 60. 19. 20. and 61. 7. and ſaith, *I have loved thee with an everlaſting love*, Jer. 31. 3. If then God will not repent for ever of his covenant made with their *forefathers, to be the God of their ſeed after them for ever*, or that, *he choſe Jacob for himſelf, and Iſrael for his heritage*, Pſal. 135. 4. then will he certainly reſtore them to that privilege and happy ſtate; but God will not thus repent, *for the gifts and calling of God are without repentance.*

Ver. 31. [Τῷ ὑμετέρῳ ἐλέει, *to your mercy,*] i. e. Which unbelief hath happened not to your rejection, as it did to them, but *to your mercy*, that they alſo may obtain mercy together with you, and you with them, the fulneſs of the Gentiles coming in with their converſion.

This argument for calling the Jews runs thus: If God hath called the Gentiles to his grace after a long idolatry and infidelity, though they were not before ever admitted to thoſe privileges the Jews enjoyed, nor had God promiſed to be their God for ever, much more will he recall his choſen people from their infidelity.

Ver. 32. ᵃ Eſthius's note upon theſe three verſes, is this, That the apoſtle doth without controverſy in theſe words ſpeak of Iſrael according to the fleſh, and therefore in the preceding words muſt be ſuppoſed to ſpeak of the ſame Iſrael; ſo that hence the tradition of the church concerning the calling of the Jews, towards the end of the world, is eſtabliſhed.

See the appendix to this chapter, at the end of this epiſtle.

CHAP. XII.

Verſe 1. I Beſeech you therefore, brethren, by the mercies of (*that*) God, (*of whom, and through whom are all things, and to whoſe glory they are all deſigned, chap.* 11. 36. *or by the mercies of God mentioned, chap.* 11. 30. 31. 32.), that ye ᵇ preſent your bodies a living ſacrifice, holy, acceptable to God, which is your reaſonable ſervice.

2. And ᵇ be not conformed to (*the evil cuſtoms of*) this (*Heathen*) world, but be ye transformed (*into other men*) ᶜ by the renewing of your mind, (*and judgment of things*), that ye may prove (Gr. *diſcern and approve, ſee note on* 1 *Cor.* 11. 28. *Gal.* 6. 4.) what is ᵈ that good, and acceptable, and perfect will of God; (i. e. *that will which under the goſpel requires only what is ſubſtantially good, and therefore always acceptable to him, and perfectly inſtructs us in our whole Chriſtian duty.*)

3. *(Which will of God you will the better diſcern by your humility, and diligence in the exerciſe of your ſpiritual gifts);* for I ſay, through the grace (*of apoſtleſhip, ſee note on chap.* 1. 5.) given to me, to every man that is among you (*thus gifted*), not to think of himſelf more highly than he ought to think, (*on the account of thoſe miniſterial gifts conferred upon him, not for his own ſake, but for the benefit of others*, 1 *Cor.* 4. 6. 7. *and* 12. 7. *as did the ſcribes and Phariſees, and doctors of the law, on the account of their wiſdom and knowledge of it, Rom.* 8. 18.—23.), but to think ſoberly (*of himſelf*), according as God hath dealt to every man the ᵉ meaſure of faith.

4. For as we have many members in one body (*natural*), and (Gr. *but*) all (*the*) members (*of it*) have not the ſame office, (*but ſome are more feeble, ſome more vigorous, ſome employed in more, ſome in leſs honourable ſervices*, 1 *Cor.* 12. *from ver.* 12. *to* 27.)

5. So we (*Chriſtians*) being many, are one body in Chriſt (*our head*), and every one (*of us are different*) members one of another.

6. Having then gifts, differing according to the grace (*or favour of God*) that is given to us, whether (*it be*) prophecy, let us propheſy according to ᶠ the proportion of faith;

7. Or (*if it be*) ᵍ miniſtry, (*that of an evangeliſt*), let us wait on our miniſtry; or he that teacheth, on teaching;

8. Or he that exhorteth, (*by a ſpiritual afflatus*, 1 *Cor.* 14. 3. 31.), on exhortation; he that ʰ giveth (*or diſtributes to the church's flock*), let him do it with ſimplicity, (*or liberality, ſee note on* 2 *Cor.* 8. 2.); he that ruleth, (*or preſides over that flock*), with diligence; he that ſheweth mercy (*to the ſick, impotent, ſtrangers, orphans,*) with chearfulneſs.

9. Let

9. Let love be without diſſimulation, (*not in word only, but in deed, and in truth*, 1 *John* 3. 18.): abhor that which is evil, cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love, (*not bearing only ſuch a kindneſs to one another as common humanity calls for, but ſuch as the relation of Chriſtian brethren, and the bonds of conſanguinity require*), in honour preferring one another, (*through humility acting as if you conceived others more worthy of honour than yourſelves; ſee note on Philip.* 2. 3. *and being well contented that they ſhould be placed in a more honourable poſt.*)

11. Not ſlothful in buſineſs, (*in the concerns of God, and of one another*), fervent in ſpirit, (*ardently and zealouſly engaging in the ſervice of God, and of one another, as knowing you are then*) [i] ſerving the Lord.

12. Rejoicing in hope (*of the glory of God, Rom.* 5. 2. *or of eternal life, Tit.* 1. 3.), patient in tribulation (*for the cauſe of Chriſt*), continuing inſtant in prayer, (*that you may ſtand firm in the faith, and have a ſeaſonable deliverance from your troubles.*

13. [k] Diſtributing to the neceſſities of the (*perſecuted*) ſaints, given to (*or purſuing*) hoſpitality (*towards them when they come to you.*)

14. Bleſs (i. e. *wiſh well to, and pray for*) them which perſecute you; bleſs, and curſe not, (*whatever provocations you may have to do ſo.*)

15. Rejoice with them that do rejoice, and weep with them that weep, (*as the relation of members of the ſame body doth require*, 1 *Cor.* 12. 26.)

16. Be of the ſame mind one towards another, (*being concerned for the ſame good to them which you deſire for yourſelves*): mind not high things, but condeſcend to men of low eſtate, (*to the meaneſt concerns of the meaneſt Chriſtians*). Be not wiſe in your own conceits, (*ſo as to think you need not the aſſiſtance of divine wiſdom, or the advice and counſel of your Chriſtian brethren, Prov.* 3. 5. 7. *Luke* 12. 53. *or ſo as to neglect the concerns of your Chriſtian brethren, Prov.* 3. 5. 7. *Luke* 12. 53.)

17. Recompenſe to no man evil for evil; provide things [l] honeſt (Gr. *honourable*) in the ſight of all men.

18. If it be poſſible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, [m] avenge not yourſelves (*upon your enemies, ver.* 20.), but rather [n] give place unto (*the*) wrath (*of God againſt them*); for it is written, (*Deut.* 32. 35.), Vengeance is mine, I will repay it, ſaith the Lord.

20. Therefore if thine enemy hunger, (*rather*) feed him; if he thirſt, give him drink; for in ſo doing thou ſhalt [o] heap coals of fire (*the divine vengeance*) on his head.

21. Be not [p] overcome of evil, (*let it not prevail upon thee to be impatient under, or avenge it*), but overcome evil with good.

ANNOTATIONS on Chap. XII.

Verſe 1. [a] Παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, *to preſent your bodies a living ſacrifice.*] By ſin reigning in our mortal bodies, and by obeying the motions of it in our inward actions, we being ſaid to preſent τὰ μέλη ὑμῶν, *the members of our bodies inſtruments of unrighteouſneſs to ſin*, chap. 6. 12. 13. the apoſtle here doth properly exhort us παραστῆσαι, *to preſent* the ſame bodies now *a living ſacrifice*, in oppoſition to the legal ſacrifices, which were firſt ſlain, and then offered up to God upon the altar, *viz.* by being now *dead unto ſin, but alive unto God through Jeſus Chriſt our Lord*; an holy ſacrifice, as being conſecrated to the ſervice of God, and having *our fruit unto holineſs*, as the ſervants of God ſtill have, Rom. 6. 22. And as the ſacrifices offered to God were to be free from any ſpot and blemiſh, and ſo holy; ſo are our bodies made *an holy ſacrifice*, when they are kept *in ſanctification and honour*, and free from *all filthineſs of the fleſh*, and ſo a ſacrifice *acceptable*, and *well-pleaſing* to that God, who deſired not the legal ſacrifices, nor delighted in burnt-offerings, Pſal. 51. 16. Heb. 10. 8.; and this, ſaith he, is not as the ſacrifices of the law, ἐκ τῶν ἀλόγων, *of dead and unreaſonable beaſts*, which was bodily ſervice, or that in which the body chiefly was employed, but it is λογικὴ λατρεία, *a ſacrifice of our reaſon*, devoting ourſelves, who are rational creatures, to his ſervice, and alſo is highly ſuitable to our reaſon.

Ver. 2. [b] Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, *and be not conformed to this world.*] It is the obſervation of Grotius on the former verſe, that the apoſtle having ſhewed before that juſtification could not be obtained by the law, comes now to ſhew how the goſpel perfected and ſpiritualized the law, as to the ritual and the judicial parts of it, and engaged us more exactly to fulfil the moral parts of it; beginning firſt with the ſacrifices, which by the Jews were eſteemed one great and chief part of the ritual worſhip; and then he may here proceed to their ſeparations from men of other nations, or, as the Phariſees had improved it, even from the vulgar ſort, thinking it unlawful to eat, or converſe with, or even touch *the people of the earth*, as they ſtyled them, and making their holineſs to conſiſt chiefly in ſuch niceties and ſeparations; ſhewing that we do moſt effectually comply with all that God deſigned by any precepts of this nature, when we *keep ourſelves*

ſelves unſpotted from the world, or free from any conformity unto the ſinful cuſtoms of it, as Chriſtianity eſpecially requires, Chriſt giving up himſelf for our ſins, *that he might deliver us from this preſent evil world*, Gal. 1. 4.; or he inſtructs them how to change their former Heathen, into a Chriſtian converſation, declaring, that whereas formerly they walked κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *according to the courſe of this world*, Eph. 2. 2. and *according to the will of the Gentiles*, 1 Pet. 4. 3. they ſhould *no longer live the reſt of their time to the luſts of men, but to the will of God*, ver. 2.

Ibid. ᶜ Τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, *by the renewal of your mind.*] The whole new creature doth conſiſt in the renewal of the mind, the will, the affections, and actions of men, 1 Theſſ. 5. 23.; but becauſe this renewal doth begin with the *change of mind*, diſcerning and approving *what is acceptable to the Lord*, and upon that follows the choice of what is good by the will, and the inclination of the affections to what the mind doth thus approve of, and the regulation of our outward actions is according to what we thus approve, chuſe, and affect. This renewal of the mind is put for the renovation of the whole man, and we are ſaid to be *renewed in the ſpirit of our mind*, and *to put on the new man*, Eph. 4. 23. 24. *which is renewed εἰς ἐπίγνωσιν, in knowledge, according to the image of him that created him*, Col. 3. 10.

Ibid. ᵈ Τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν, καὶ εὐάρεστον, καὶ τέλειον, *the good, and acceptable, and perfect will of God.*] The ritual precepts of the law had no internal goodneſs in them antecedent to the command; and ſo God himſelf ſays of them, *I gave them ſtatutes which were not good*, Ezek. 20. 25. and in oppoſition to their coſtly ſacrifices and burnt-offerings, ſaith, *He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee, even to do juſtice, and love mercy, and to walk humbly with thy God*, Micah 6. 8. They were not pleaſing to him in themſelves, Pſal. 51. 14. Heb. 10. 8. but he declareth his *delight* in *juſtice and mercy*, Jer. 22. 16. And the deſign of the apoſtle in the whole epiſtle to the Hebrews is to prove the imperfection of theſe ſacrifices, and of the old covenant, and therefore the neceſſity of a better ſacrifice, and a new and better covenant; and ſo in oppoſition to theſe ritual injunctions, he may here ſtyle the goſpel-inſtitution *the good, and acceptable, and the perfect will of God.*

Ver. 3. ᵉ Μέτρον πίστεως, *the meaſure of faith.*] Here the Greek ſcholiaſts agree in the expoſition of theſe words, that by the meaſure of faith we are to underſtand the meaſure of gifts proceeding from that miraculous faith which was required to the exerciſe of them; τῇ γὰρ χαρίσματι αἴτιον ἡ πίστις, *for faith is the cauſe of theſe gifts*, ſaith Chryſoſtom; and when they found this faith raiſed in them, they exerciſed them; they being given, ſaith Theodoret, *according to the meaſure of their faith.* This faith enabled them to *remove mountains*, 1 Cor. 13. 2.; *to heal the ſick*, James 5. 15.; *to caſt out devils*, Matth. 17. 20. And hence St Peter exhorts them who had received theſe gifts, *to miniſter them* ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεὸς, *as from the ability and ſtrength of faith which God giveth*, 1 Pet. 4. 11.; and this is elſewhere ſtyled *the meaſure of the gift of Chriſt*, Eph. 4. 7. This they did, ſaith Origen *(i)*, διὰ τὴν πίστιν ταύτην, *by this faith*, καθὸς ἕκαστος αὐτῶν τὴν δωρεὰν ἔλαβε παρ' αὐτοῦ, *as every one received the gift from Chriſt*, ſaith Ireneus *(k)*. The phraſe occurs twice in Maimonides *(l)*, where he ſaith, "God declared that he would try the "Jews with falſe prophets, to know *menſuram fidei* "*veſtræ in veritate legis*, the meaſure of their faith "in the law, *et ad menſuram fidei veſtræ in ſuccum* "*producendam, num firmiter et conſtanter perſi-* "*ſtatis in ea?*" whence we learn that the ſtrength and firmneſs of faith is the meaſure of it.

Ver. 6. ᶠ Κατὰ τὴν ἀναλογίαν τῆς πίστεως, *according to the proportion of faith;*] that is, ſay ſome, according to thoſe principles of faith and good life, which are known among you: but ſurely they who propheſied by a ſpiritual gift could not do otherwiſe; for no man can by the Holy Spirit be excited to contradict the doctrine or precepts of Chriſtianity. Others, let him do it *according to the meaſure of the miraculous faith imparted to him*, enabling him now to reveal myſteries, now to foretel things, now to diſcloſe the ſecrets of men, according as God, upon his faith, ſhall grant ability to him to do it. And therefore Chryſoſtom, Oecumenius, and Theophylact ſay *(m)*, "That though this was a gift, yet it flowed "in upon a man according as by his faith he made "himſelf a veſſel fit to receive the gift of pro-"phecy." And this ſeemeth to be the better expoſition, not only becauſe it hath the ſuffrage of the ancient expoſitors, but becauſe it anſwers to the meaſure of faith, mentioned ver. 3.; for ἀναλογία, ſaith Origen here, is not *ratio*, as the Latins render it, but *menſura competens*, a competent meaſure, and κατ' ἀναλογίαν in Heſychius, is κατὰ τὸ μέτρον, *according to the meaſure*; and it agrees beſt with the phraſe of St Peter, to exerciſe theſe gifts according to the ability that God hath given them, and to be content with that, though others may enjoy it in higher meaſures.

Ver. 7. ᵍ Διακονίαν, *miniſtry.*] This *chariſma* being

(*i*) *Cont. Celſum*, l. 3. p. 124. (*k*) L. 2. c. 57. (*l*) *More Nevoch*, part. 3. c. 24. p. 406. 408.
(*m*) Εἰ γὰρ καὶ χάρις ἦν τοσοῦτον μόνον ἐπιῤῥεῖ ὅσον ἂν ἔχῃ σαυτῷ πίστιν αὐτὴ προσενεγκών.

reckoned here before that of teaching, or exhortation, I think it beſt to interpret it of the office of the evangeliſt, ranked before that of the paſtor and teacher, Eph. 4. 11. and immediately after that of the prophets, as here, rather than to interpret it of the office of a deacon; all theſe four offices of apoſtle, prophet, evangeliſt, and teacher, being deſigned, ſaith the apoſtle there, ver. 12. εἰς ἔργον διακονίας, *for the work of the miniſtry.* Hence St Paul writes thus to Timothy, *Do the work of an evangeliſt, fulfil* τὴν διακονίαν σου, *thy miniſtry,* 2 Tim. 4. 5.; and of Mark the evangeliſt, he ſaith, *Bring Mark with thee, for he is profitable to me* εἰς διακονίαν, *to the miniſtry, i. e.* to be ſent to preach the goſpel, or viſit the churches where I cannot come, ver. 11. And in this ſenſe, ſaith St Peter, εἴ τις διακονεῖ, *if any man miniſters, let him do it as of the ability that God giveth,* not as of the charity of others, which was the proper office of the deacon. Of the teachers, ſee note on 1 Cor. 12. 28. Eph. 4. 4. Acts 6. 4. and 13. 1. and 20. 24. 2 Cor. 6. 3. Col. 4. 17.

Ver. 8. [b] ὁ μεταδιδοὺς, *he that giveth, and he that ſheweth mercy.*] Theſe two expreſſions ſeem to denote the ſame perſons who are called *helps,* 1 Cor. 12. 28. See the note there. *He that ruleth* may be the ſame with thoſe who are there ſtyled *governments,* and elſewhere προϊστῶτες or προϊστάμενοι, 1 Theſſ. 5. 12. 1 Tim. 3. 4. and 5. 17.; or, ὁ μεταδιδοὺς here may ſignify him that is moved by an afflatus to give to the church's ſtock; for ſo the word is uſed in Job, ſaying, ἐφαγον μετὰ ἐμοῦ, *I have given of my meat to the orphan,* chap. 31. 17. and Prov. 11. 26. *A bleſſing ſhall be on the head* τοῦ μεταδιδόντος, *of him that giveth;* ſo Luke 3. 11. *He that hath two coats,* μεταδότω, *let him give to him that hath none,* Eph. 4. 28.; *Let him work with his hands, that he may have* μεταδιδόναι, *to give to him that needs;* and then the προϊστὰς will be the perſon ſet over this ſtock to manage it aright; for as the Jews had in every city *viros notos et fideles,* men of note for their fidelity, who were conſtituted to be collectors and diſtributors of their alms to the poor; ſo ſay the apoſtles, *Look you out* ἄνδρας μαρτυρουμένους, *ſeven men of honeſt report,* οὓς καταστήσωμεν, *whom we will appoint over this buſineſs,* Acts 6. 3. and theſe are ſtyled προϊστάμενοι and προϊστῶτες, and by Euſtathius are ſaid προϊστασθαι τῶν ξένων, *to preſide over ſtrangers.* See Beza in Rom. 16. 2. So Origen on the place, *qui tribuit, et præeſt indigentibus;* and Theophylact, προϊστασθαι δὲ λέγει τὸ βοηθεῖν, ἢ διὰ ῥημάτων, ἢ διὰ τῶν σώματος, *to preſide is to help both with words and deeds.* See the note on 1 Cor. 12. 28. This in after-ages was made the work of the biſhop, but in the firſt ages of the church was the work of the deacon.

Ver. 11. [i] Τῷ Κυρίῳ δουλεύοντες, *ſerving the Lord.*] So the Syriac, Arabic, Æthiopic verſions, and all the Greek ſcholiaſts read. The other reading, τῷ καιρῷ δουλεύοντες, *ſerving the time,* mentioned by Ambroſe, St Jerom, and Ruffinus, ſeems to have had its riſe from the abbreviation of the word in MSS. they reading κῷ; though it hath a good ſenſe thus, *Tempori ſervite, rebus præſentibus vos accommodantes, et ſi quid inciderit incommodorum, vel declinantes ſi liceat commode, vel tolerantes.* See Eph. 5. 26. Col. 4. 5. See *Examen Millii* here.

Ver. 13. [k] Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες.] So read all the Greek ſcholia, St Baſil, *tom.* 2. *p.* 474. the vulgar, and all the other ancient verſions. And whereas Dr Mills contends the true reading is ταῖς μνείαις τῶν ἁγίων, ſee this abundantly confuted in the examination of him upon this place.

Ver. 17. [l] Τὰ καλὰ, *honourable.*] That there be actions, which, according to the voice of nature, and antecedently to any poſitive commands, are good and evil, honourable and praiſe-worthy, or matter of diſhonour, or diſpraiſe, in the general opinion of the world; and that theſe actions are τὰ καλὰ, *honourable before men,* as well as *in the ſight of God,* 2 Cor. 8. 21. this epiſtle doth abundantly demonſtrate; for the apoſtle in the firſt chapter having mentioned all the unrighteouſneſs and impure actions of the Heathen world, he adds, That the Heathens knew, from the conſideration of the righteouſneſs of God, that *they who did ſuch things, were worthy of death,* ver. 32. In the ſecond chapter he informs us, that the Gentiles having not a written law, and notwithſtanding *doing by nature the things contained in the moral law, ſhew the work of the law written in their hearts, their conſcience bearing witneſs to it, and their thoughts accuſing, or elſe excuſing one another,* ver. 14. 15. That the exerciſe of righteouſneſs and peace renders us not only *acceptable to God,* but alſo *approved of men,* chap. 14. 17. Accordingly the wiſe man ſaith, That by obſerving *mercy and truth, we ſhall* προϊδῇ καλὰ, *provide things honourable in the ſight of God and men,* Prov. 3. 3. 4.

Ver. 19. [m] *Avenge not yourſelves.*] When Phocion was condemned to die by the Athenians, ſome of his friends deſired him to leave ſome precept to his ſon, how he ſhould demean himſelf. His command therefore to him was μηδὲ Ἀθηναίοις μνησικακεῖν, *not to remember the injuries the Athenians had done him;* and for this, ſaith Ælian, every wiſe man muſt ὑπερθαυμάζειν τὸν ἄνδρα, *very much admire the man,* Var. Hiſt. l. 12. cap. 49.

Ibid. [n] Δότε τόπον τῇ ὀργῇ, *give place unto wrath.*] *i. e.* Refer it to the puniſhment of God; συγχώρησον αὐτῷ ἐπιξηλῶσαι, τοῦτο γὰρ ἐστι δότε τόπον τῇ ὀργῇ, *ſuffer him to come in with his wrath upon thoſe who are your enemies, and perſecute you for his ſake;* for this is the import of theſe words, *give place unto wrath:* ſo Chryſoſtom, Oecumenius, Theophylact. And this expoſition is confirmed by the enſuing reaſon, *for vengeance*

vengeance is mine, I will repay it; and from the occaſion of thoſe words, Deut. 32. 35. they being ſpoken for the comfort of God's people, whoſe cauſe he will plead, and for whoſe ſakes he will repent of the evil he brought upon them, ver. 36.

Ver. 20. ᵒ Ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, *thou ſhalt heap coals of fire upon his head.*] I know that many good interpreters conceive here is an alluſion to artificers that melt lead, or other metals, *by heaping coals of fire upon them*; and ſo imagine, that the import of theſe words is this, *Thou ſhalt melt him down, or work him, by this obliging kindneſs into good affection to thee*: but I believe the ſenſe is rather this, That if he perſevere in his enmity, to his perſecution of thee, and perverſeneſs towards thee after theſe kind offices, the event, though not ſought by thee, will be this, Thou by thy patience ſhalt engage the wrath of God to fall upon him, and to maintain thy cauſe againſt him; and ſo ſhalt be more certainly and happily delivered from his malice, than by avenging thyſelf thou wouldſt be. So Prov. 20. 22. *Say not thou, I will recompenſe evil; but wait on the Lord, and he ſhall ſave thee.* For,

1. This ſuits beſt with the connection of this with the foregoing verſe by the particle, *Therefore, avenge not yourſelves, but rather give place to the wrath of God* to fall upon your enemies, or perſecutors, ſeeing *he will repay vengeance to them.* Therefore let not their enmity hinder you from being kind to them; for that kindneſs, if it do not mollify them, will cauſe the wrath of God to wax hot againſt them.

2. Becauſe the words are plainly taken from Prov. 25. 21. where they are exactly to be found; where, ſaith Grotius, *apparet de pœna divina agi*, "it is evi-"dent the wiſe man ſpeaks of the divine ven-"geance." And this is the continual import of the phraſe in the Old Teſtament, where only it occurs, and where it ſtill ſignifies the wrath and indignation of the Lord. So Pſal. 140. 9. 10. *As for the head of them that compaſs me about, let the miſchief of their own lips cover them, let ἄνθρακες πυρὸς, coals of fire fall upon them.* So Iſ. 47. 14. *They ſhall not deliver themſelves from the power of the flame,* ὅτι οὐκ ἔσται ἄνθρακας πυρὸς καθίσαι ἐπ' αὐτῆς, *for thou haſt coals of fire to cauſe to ſit upon them.* So Ezek. 10. 2. *God commands the angel to fill his hand ἀνθράκων πυρὸς, with coals of fire,* and to ſcatter them over the city, to burn the city with them. And 4 Eſdr. 16. 52. 53. *Let not the ſinner ſay he hath not ſinned; for God ſhall heap coals of fire upon his head, who ſaith before the Lord God, and his glory, he hath not ſinned.* See the like ſaying in *Stob. ſerm.* 82. *p.* 477.

Ver. 21. ᵖ Μὴ νικῶ ὑπὸ τοῦ κακοῦ, *be not overcome of evil.*] Vincitur a malo qui vult peccare in alium, quia ille peccavit in ipſum. *Aquinas.*

CHAP. XIII.

Verſe 1. LEt every ſoul be ſubject to the higher powers, (*or ſupreme authority placed over them*); for there is no ᵃ power but of God, (*the fountain of it*); the powers that be, are ordained of God.

2. Whoſoever therefore ᵇ reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt (*the ordinance of God*), ᶜ ſhall receive to themſelves damnation (Gr. *judgment.*)

3. For rulers (*if they act by the authority of God, and according to law*) are not a terror to good works, (i. e. *ſuch as the light of nature pronounceth good*), but to the evil. Wilt thou then not be afraid of the power, (*that it will do thee any harm?*) do (*then*) that which is good, and thou ſhalt (*rather*) have praiſe of the ſame.

4. For he is (*by his inſtitution*) the miniſter of God to thee for good, (*if thou art a doer of what is good*); but if thou doſt that which is evil, (*thou haſt cauſe to*) be afraid; for he beareth not the ſword (*of juſtice*) in vain; for he is the miniſter of God (*a revenger,* to execute wrath (Gr. *for wrath*) on him that doth evil.

5. Wherefore ye muſt needs (Gr. *ye ought to*) be ſubject (*to this miniſter of God*), not only for wrath, but alſo for conſcience-ſake.

6. For, ᵈ for this cauſe pay ye tribute alſo (*to them*), for (*that*) they are God's miniſters, attending continually on this very thing; (*the executing judgment between man and man, to preſerve every man in his right, and to puniſh the wrong doer.*)

7. ᵉ Render therefore to all their dues, tribute to whom tribute is due, cuſtom to whom cuſtom, (i. e. *all legal impoſitions*), fear to whom fear, honour to whom honour (*is due.*)

8. Owe no man any thing (*which juſtice obligeth you to render him*), but (*be eſpecially concerned*) to love one ᶠ another, (*which love, if ye obſerve its precepts, will preſerve you from doing any evil, or injuſtice to your brother*); for he that (*truly*) loveth another, hath fulfilled the law (*relating to him.*)

9. For this (*that which the law forbiddeth in theſe words*), thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteal, thou ſhalt not bear falſe witneſs, thou ſhalt not covet; and if there be any other commandment (*of the law relating to thy neighbour*), it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf, (i. e. *with the like love thou beareſt to thyſelf, though not with love equal to it.* See note on Matth. 22. 39. 40.)

10. (*He*

10. (*He that is acted by*) love, [z] worketh no ill to his neighbour, (*which is the thing required in theſe negative precepts*); therefore [a] love is the fulfilling of the law.

11. And that (Gr. *this exhortation to obey authority, and walk in fervent charity towards all men, I recommend to you now, is very ſeaſonable*); knowing the time, that now it is high time *(for all)* to [b] awake out of ſleep; for now is our [c] ſalvation (or, *the ſalvation of the Gentiles*) nearer than when we *(firſt)* believed.

12. [d] The night (*of Heathen ignorance, Acts* 17. 31.) is far ſpent, [e] the day (*of grace, and ſalvation to them*) is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light.

13. Let us walk [f] honeſtly as in the day, not in rioting and drunkenneſs, not in [g] chambering and wantonneſs, (1 *Pet.* 4. 3.), not in ſtrife and envying; (*things inconſiſtent with that Chriſtian charity which is the glory of our profeſſion.*)

14. But [h] put you on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

ANNOTATIONS on Chap. XIII.

Ver. 1. [a] Οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ, *there is no power but of God.*] That this may be rightly underſtood, let it be noted, 1*ſt*, That God doth not now, as in the caſe of Saul and David, by himſelf appoint and nominate the perſon who ſhall ſway the ſceptre in any nation of the world. The Roman emperors, the powers then in being when St Paul writ this epiſtle, had no ſuch appointment, but were elected by the Roman armies, or choſen and confirmed by the ſenate; whence it appears that an immediate appointment or deſignation of the perſon by God, cannot be neceſſary to render any *prince God's ordinance.*

2*dly*, By virtue of God's general appointment or ordinance, whether in the fifth commandment, or by a law of nature, requiring that all nations ſhould have ſome government placed over them, no individual perſon can claim a right to be *the higher power* in any nation, more than others; nor are the people by it tied to yield obedience to this man rather than to that. This therefore cannot be ſufficient to make a man the individual perſon who is God's ordinance, in reference to ſuch a nation. It remains therefore,

3*dly*, That this authority be conveyed to this, or that individual perſon, or family, by compact, conſent, or choice of the perſons governed, that ſuch a perſon or family ſhall have the ſupreme authority in ſuch a nation. It therefore muſt be ſuch a choice, conſent, or contract that renders any perſon the ordinance of God to ſuch a nation: and this is what men call a *legal right*, or title to the crown; that is, a title by the laws and conſtitutions of the land.

But then as mutual conſent and contract make two perſons man and wife, and yet matrimony is God's ordinance, and the power of man over the wife, and of the wife over the body of the huſband, is from God; and as among us, one becomes a maſter, another a ſervant, by conſent and covenant, and yet the maſter hath from God authority over his ſervant; ſo here, the individual perſon becomes the higher power, by the conſent, the choice, or contract original, or actual of the community; but yet the power he exerciſes in that ſtation is of God, the fountain of all power; and he acts in that ſtation, not as the miniſter of man, but of God.

Ver. 2. [b] Ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, *whoſoever reſiſteth the power.*] (*n*) Origen having cited this and the preceding vereſe in his diſſertation againſt Celſus, confeſſes it is a place "capable of much diſ-"quiſition, by reaſon of ſuch princes as govern cru-"elly and tyrannically, or who, by reaſon of their "power, fall into effeminacy and carnal plea-"ſures;" referring us to his comment on that place for the farther explication of the words. Now there he ſaith, (*o*) "This is not to be underſtood "of perſecuting powers, for in ſuch caſes that of "the apoſtle takes place, We muſt obey God ra-"ther than man; but of thoſe powers which are "not a terror to good works, but to the evil." And it is a contradiction to the holineſs, juſtice, and goodneſs of God, to ſay that he hath given princes any power to oppreſs, rob, ſpoil, murther, or to do any injury to their ſubjects. They cannot purely upon this account, that they are the *ordinance of God*, have any power or authority to do evil to them; and ſo reſiſting, *i.e.* not being ſubject, or obedient to them in any ſuch thing, cannot be that reſiſting of God's ordinance to which the penalty is here annexed. Now, this is the non-reſiſtance of which the Greek commentators ſpeak, even the non-performance of ſubjection, and obedience to

(*n*) Πολλῆς ζητήσεως ὕπης κατὰ τὸν τόπον Διὰ τοὺς ἀμείνονας, καὶ τυραννικώτερον ἄρξαντας, ἢ τοὺς ἐκ τοῦ ἄρχειν εἰς θρύψιν, καὶ τρυφὴν ἐκκλίναντας, Lib. 8. p. 421.

(*o*) *Non hic de illis poteſtatibus dicit quæ perſecutiones inferunt fidei, ibi enim dicendum eſt, oportet Deo obtemperare magis quam hominibus; ſed de iſtis poteſtatibus dicit, quæ non ſunt timori boni operis, ſed mali.*

their

their commands; and ſo the coherence ſeems to require, which ſaith, " Let every ſoul be ſubject to " the higher powers; for whoſoever doth reſiſt them " (by not being ſubject) *reſiſteth the ordinance of* " *God.*" Moreover, they only are the ordinances of God, as they are the *miniſters of God*, ver. 3. 4. Now, they are only *the miniſters of God for good, for the puniſhment of evil-doers, and for the praiſe of them that do well*, ver. 4. And, 3*dly*, the ſubjection here required, to which the reſiſtance is oppoſed, is a ſubjection due to them, *not only for wrath, but for conſcience-ſake*; but we cannot be obliged from conſcience towards God, to be ſubject to them in thoſe things which they have no authority from God to require, and for refuſal of obedience to which, we have God's authority.

They who interpret this of violent reſiſtance by force of arms, ſpeak the truth, but not the whole truth, that being not the only reſiſtance here forbidden. For as Dr Falkner obſerves, ἀντιτάσσεσθαι, which we tranſlate, *to reſiſt*, includes all practiſing out of a ſpirit of averſeneſs, oppoſition, and contradiction, and whatſoever is contrary to ὑποτάσσεσθαι, *the being ſubject*, ver. 1. and 5. See Acts 13. 8. and 18. 6. *Ibid.* ' Ἑαυτοῖς κρίμα λήψονται, *ſhall receive judgment to themſelves.*] *i. e.* They ſhall be ſentenced, puniſhed, and condemned for it by the magiſtrate, who is a terror to all evil works. So the word κρίμα ſignifies in theſe words, *Feareſt not thou God, ſeeing thou art* ἐν αὐτῷ κρίματι, *under the ſame ſentence of condemnation* by the magiſtrates? Luke 23. 40. See note on chap. 5. 16. And to this ſenſe the connection inclines, *He ſhall receive ſentence or puniſhment* (from the rulers), *for rulers are a terror to evil works; if therefore thou doſt evil, be afraid, for he beareth not the ſword in vain, but is an avenger of wrath.* Or, if he eſcape the hand of the magiſtrate, he ſhall be puniſhed by that God whoſe miniſter and ordinance the power he reſiſteth is. This follows from the obligation to be ſubject, not only out of wrath, but alſo from conſcience towards God; but hence it does not follow that he muſt be damned, as that imports his being ſentenced by God to eternal torments: it follows not from the word κρίμα, ſeeing that in its literal import ſignifies judgment, and no more, and ſometimes is applied to human judgments; not from the obligation to be ſubject out of conſcience, for then all men muſt be damned who neglect what they in conſcience toward God, ſtand bound to do what they in conſcience are obliged not to do, and then woe to be to them who, through weakneſs or prejudice, miſtake their duty, or are ignorant of it, and therefore do neglect it, or tranſgreſs againſt it. Seeing then the reſiſter of God's ordinance here, is not only the wilful rebel, but he who alſo is not ſubject and obedient to the commands of lawful authority, if the puniſhment of this ſin, without exception, be eternal torments, all muſt be ſentenced to them, who, out of ignorance and weakneſs, miſunderſtanding or prejudice, refuſe in any lawful matter to yield obedience to the commands of their ſuperiors; and ſo not only ſins of wilfulneſs, but ſins of ignorance and weakneſs, muſt be damnable.

Now, according to this double notion of reſiſtance, let it be noted,

Firſt, That the reſiſtance which conſiſts in non-ſubjection, or a refuſal to yield actual obedience to the law of the ſuperior, can only be allowed when the matter of the law is ſinful, and ſo forbidden by the higher power, not when it is judged inexpedient, or unprofitable only; for of this ſubjects are not to judge, but the lawgiver only, in that they lawfully may, and therefore, to avoid ſcandal and puniſhment, and from reſpect to him who is God's vicegerent, ought to obey, even as ſervants ought to obey their *froward maſters*, 1 Pet. 2. 18. and children their *parents in all* lawful *things*, Col. 3. 20. not diſputing their authority in ſuch matters, and this *from conſcience towards God.*

Secondly, That no reſiſtance of the higher powers by force of arms, or violence, can be allowed purely on the account of religion; for if ſo, we could not be obliged to *ſuffer wrong* in ſuch caſes *from conſcience towards God*, as the apoſtle ſaith, we are, 1 Pet. 2. 19. or from the example of our Lord, ver. 21.—24. becauſe the ſufferings which God hath not obliged us to undergo, we cannot undergo, *from conſcience towards God.*

Thirdly, That no violent reſiſtance, or no reſiſtance of the higher powers by force, can be allowed to any who have not the power of the ſword, and who are *no avengers of wrath*; for he that thus uſeth it, plainly *takes the ſword* without authority from him to whom belongeth vengeance, and the power of life and death originally, and ſo without authority from him to whom this power of the ſword originally belongs; and therefore, by our Saviour's aphoriſm, deſerves *to periſh by it*, Matth. 26. 52. Hence therefore it muſt follow,

1. That in abſolute governments, there is no power of lifting up the ſword againſt the *higher powers*, becauſe there is none can claim a ſhare in the government, and ſo none can have any power of the ſword, or right to be *an avenger of evil*, but the abſolute power.

2. That in mixed governments, if any perſons or ſtates can claim the power, it muſt be either, (1.) Upon compact, that ſuch perſons ſhall have power to defend their laws: Or, (2.) by virtue of that rule of

Grotius,

Grotius, (*p*) That *where a people hath conferred, not an abſolute power, but a government according to the law, they muſt be ſuppoſed to have reſerved to themſelves a power neceſſary to preſerve their laws.* Or elſe by ſome act done by the ſuperior which is a virtual abdication, or a renunciation of his government; in all which caſes we can have no direction from the words of the apoſtle, who in general commands ſubjection to the higher powers, but declares not how far any man is ſo, or when he ceaſeth to be ſo.

Ver. 6. [d] Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, *for this cauſe pay ye tribute alſo.*] Hence it appears that paying tribute to, is an acknowledgment of the right of government in him to whom we pay it, it being payable only on this account, *becauſe he is the miniſter of God*, &c. and rendered to Cæſar becauſe it is Cæſar's; *i. e.* becauſe it doth belong to him as being Cæſar, or the power God hath ſet over us.

Ver. 7 [e] Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς, *Render to all their dues.*] It is obſervable, that all that is ſaid here, and Tit. 3. 1. and 1 Pet. 2. 11. 12. ſeems plainly to relate to thoſe falſe doctrines and opinions which had obtained among the Jews, and were deſtructive to all government, and which all Chriſtians therefore were concerned to ſhew their freedom from, and oppoſition to, that ſo they might ſtop the mouths of thoſe Heathens, who looking upon Chriſtians as the offspring of the Jews, were apt to charge them with the ſame principles of oppoſition to all Heathen governments. Now, their principles are theſe:

Firſt, That being the people of God, God alone was to be owned as their Lord and governor, in oppoſition to all earthly governors, at leaſt in oppoſition to all governors which were not of their own nation, and by him immediately choſen, and ruling by his laws. See this fully proved, note on 1 Pet. 2. 16.

Secondly, As a conſequent of this, they refuſed *to pay tribute to Cæſar*, crying out to Agrippa, (*q*) τὰ τέλη ἀναιρεῖν, *to take away their tributes, looking upon them as a ſign of ſubjection, which they ought not to ſubmit to.*

Ver. 8. [f] Τὸν ἕτερον, *another.*] This being ver. 10. τὸν πλησίον, *his neighbour*, ſhews that every man is the Chriſtian's neighbour.

Ver. 10. [g] Κακὸν οὐκ ἐργάζεται, *worketh no evil.*] Not that the law is exactly fulfilled by doing no evil to our neighbour, but becauſe, in Chriſt's interpretation, the neglect of doing any good we are able, and have opportunity to do for him, is doing evil, Mark 3. 4. Here therefore is a Meioſis; for *charity is* alſo *kind*, 1 Cor. 13. 4. and engageth us *by love to ſerve one another*, Gal. 5. 13. 14.

Ibid. [h] Πλήρωμα οὖν νόμου ἡ ἀγάπη, *Love therefore is the fulfilling of the law.*] The apoſtle plainly here diſcourſeth of the fulfilling of the law, as it relateth to our neighbour; but, as Eſthius here notes, love is alſo the fulfilling of it, as it reſpects our duty to God; for he that loves his neighbour aright, loves him for God, and in obedience to him, and ſo muſt principally love God: He alſo *loves his neighbour as himſelf.* Now, no man truly loves himſelf, who loves not him above all things who is his chief good, and in loving whom thus, his happineſs conſiſts. See Matth. 22. 37.

Ver. 11. [i] Ἐξ ὕπνου ἐγερθῆναι, *to awake out of ſleep,*] is a phraſe importing two things: (1) The converſion of the Heathens to Chriſtianity, as in that call to them, mentioned Eph. 4. 14. Wherefore he ſaith, *Awake thou that ſleepeſt, ariſe from the dead, and Chriſt ſhall give thee light*, or ſhine upon thee. (2.) Our care to walk as becometh converts with true Chriſtian vigilance; as when the apoſtle ſaith to the Corinthians, *Awake unto righteouſneſs, and ſin not*, 1 Cor. 15. 34.; and to the Theſſalonians thus, *Let us not ſleep as do others*, 1 Theſſ. 5. 6. 7.

Ibid. [k] Νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, *for now is our ſalvation nearer.*] *i. e.* Say ſome, the deliverance of you Chriſtians from the perſecution of the Jews, ſtirring up the Heathens againſt you. And I believe this paſſage hath a relation to the deſtruction of the Jewiſh nation, and the diſſolution of that church, and of the worſhip confined to the temple; but chiefly upon this account, that then was the time when the ſalvation of the Gentiles was to be more fully and gloriouſly accompliſhed, that being the time when *God would ſhew forth all his wrath upon* the unbelieving Jews, the crucifiers of our Lord, and their Meſſiah, and upon that account *the veſſels of his wrath*, Rom. 9. 22. Hence the apoſtle exhorteth the believing Jews to conſtancy in the faith, *forasmuch as they ſaw this day approaching*, Heb. 10. 25. and they being then, ſaving a little remnant, entirely rejected, and cut off from being any more the church of God; the Gentiles were to be more fully called and owned as his church. The apoſtle had before diſcourſed of this matter, telling the Romans, that *by their rejection and fall, came* σωτηρία, *ſalvation to the Gentiles*, chap. 11. 11. that their fall would be *the riches of the world, and the*

(*p*) Si populus regem fecerit, non pleno jure, ſed additis legibus, poterunt per eas leges contrarii actus irriti fieri aut omnino, aut ex parte, quia eatenus populus jus ſibi ſervavit. *De jure belli ac pacis, l.* 1. *ſect.* 2.

(*q*) Τὴν τὰ ἐπιτίμια τῶν ἄλλο ἢ ἀττικοὺς δουλείαν ἐπιφέρειν λέγοντες. *Joſeph. antiq. l.* 18. *c.* 1. *de bell. Jud. l.* 2. *c.* 1. *p.* 775. *D. c.* 12. *p.* 714. See note on *James* 4. 2. 3.

diminiſhing

diminiſhing of them, the riches of the Gentiles, ver. 12. and ver. 13. 15. *I ſpeak*, ſaith he, to you Gentiles, that their rejection will be *the reconciling of the world*. And of this ſalvation of the Gentiles, he ſaith, it is now nearer than when they firſt believed, the time of the utter rejection of the Jews drawing nigh; and therefore he adviſed them, eſpecially now at this ſeaſon, to give no obſtruction to their converſion, and lay no obſtacle in their way by any diſobedience againſt their ſuperiors; but by their ſubmiſſion *to every ordinance of man for the Lord's ſake*, to put to ſilence all the objections of ignorant men againſt them, as diſturbers of government; and that they would diligently avoid all works of darkneſs, that they who *ſpoke of them as evil-doers, might, by their good works which they beheld*, be induced *to glorify God in the day of their viſitation*, 1 Pet. 2. 12. 14. and to avoid all ſtrife and envy, and to walk in love, as being that which rendered them ſo amiable in the eyes of the very Heathen.

Ver. 12. [l] Ἡ νὺξ προέκοψεν, *the night is far ſpent.*] Νύκτα καλεῖ τὴν ἀγνοίαν τῶν ἐθνῶν, *he calls the night the time of the ignorance of the Gentiles*, ſaith Theodoret; and ſo the day muſt be the appearance of the gospel-light to them. And this is very ſuitable to the language of the holy ſcripture, which ſpeaketh of the Gentiles thus, *Ye were ſometimes darkneſs, but now ye are light in the Lord*, Eph. 5. 8. and as men darkened, and *blinded in their minds*, Eph. 4. 18. and whoſe *fooliſh hearts were darkened*, Rom. 1. 20. In the Old Teſtament they are ſtill repreſented as men who *ſat in darkneſs, and in the ſhadow of death*, Iſ. 9. 1.; and when Chriſt was ſent to be *a light to the Gentiles*, he is ſaid to be ſent *to give light to them that ſat in darkneſs*, Luke 1. 78. 79. And when St Paul was ſent to convert them, he is ſaid to be ſent *to turn them from darkneſs to light*, Acts 26. 18. And when St Peter mentions their converſion, he tells them, *God had called them from darkneſs, into his marvellous light*, 1 Pet. 2. 9.

Ibid. [m] Ἡ δὲ ἡμέρα ἤγγικεν, *and the day is at hand.*] *i. e.* the day of ſalvation, 2 Cor. 6. 8.; whence they to whom this ſalvation was come, by receiving this goſpel-light, are ſaid to be τῆς ἡμέρας, *men of the day*, and υἱοὶ τῆς ἡμέρας, *children of the day*, 1 Theſſ. 5. 5. 8. and bid here *to walk honeſtly as in the day*.

Ver. 13. [n] Εὐσχημόνως, *honeſtly*,] decently, honourably, as becometh Chriſtians, both towards our governors, having our converſation καλὴν, *honourable*, and decorous among the Gentiles, that they *beholding our good works may glorify God*, that is, may own him whom the Chriſtians worſhip as a good and holy God, and ſo be gained to the faith.

Ibid. [o] Κοίταις καὶ ἀσελγείαις, *in chambering and wantonneſs.*] Κοῖται γὰρ γυναικῶν ἐπιθυμίαι, ἀσελγὴς δὲ ἀρσένων καὶ ἐπὶ θηλυκῶν ἐκίνει. Heſych. Phavor.

Ver. 14. [p] Ἐνδύσασθε τὸν Κύριον, *put ye on the Lord Jeſus Chriſt.*] *i. e.* Be conformable to his doctrine and holy life. So Chryſoſtom ſaith it was a common phraſe, ὁ δεῖνα τὸν δεῖνα ἐνεδύσατο, *ſuch a one hath put on ſuch a one*; that is, he is an imitator of him: So *to put on the new man*, is to walk as new men in newneſs of life and converſation, Eph. 4. 24. *In holineſs and righteouſneſs after the image of him that hath created us* anew, Col. 3. 10.

CHAP. XIV.

Verſe 1. (*NOW to prevent theſe ſtrifes* and *envyings*), him that is weak in the faith, *and* (*but not rightly grounded in it*), receive ye (*into Chriſtian communion*) but not to [a] doubtful diſputations, (*not reſpecting the difference in their thoughts and reaſonings from yours.*)

2. For (*ſuch difference of conceptions there is among the Jewiſh and the Gentile Chriſtians, that*) one (i. e. *the Gentile Chriſtian*) believeth that he may eat all things; another who is [b] weak (Gr. *but the weak*, i. e. *the Jewiſh convert, who is miſtaken in, and doth not rightly underſtand his Chriſtian liberty, abſtaineth from all meats, as fearing they may pollute him, and ſo*) eateth (*only*) [c] herbs.

3. Let not him that (*ſuitably to this belief*) eateth all kinds of meat), deſpiſe him that (*through weakneſs*) eateth not (*of any*); and let not him that eateth not, judge (*and condemn*) him that eateth (*as unclean, for not obſerving theſe diſtinctions between meats clean and unclean by the law, or according to their traditions, by being offered to idols, or polluted by the unclean*); for [d] God hath received him.

4. (*Since therefore God hath received and owned him as his ſervant*), who art thou that [e] judgeſt another man's ſervant? to (*God*) his own maſter he ſtandeth or falleth, (*and by him only he is to be judged; he is at preſent weak indeed*), yet he [f] ſhall be holden up, (καταρθωθήσεται δὲ, *but he ſhall be eſtabliſhed*), for God [g] is able to make him ſtand, (στῆσαι αὐτὸν, *to eſtabliſh him.*)

5. One man eſteemeth one (*Jewiſh*) day above another, (*i. e. more fit to do God ſervice in, as being ſet apart by him for that end*), another eſteemeth every (*ſuch*) day (*alike fit for that purpoſe*). Let every man be [h] fully perſuaded in his own mind, (*or act with fulneſs of perſuaſion that he doth what is lawful.*)

6. (*And to engage you to maintain friendſhip and communion, without cenſuring and condemning one another for theſe matters, conſider that*) he that regardeth

a day, regardeth it [t] to the Lord, (*or out of conſcience towards him*); and he that regardeth not the day, to the Lord he doth not regard it, (i. e. *becauſe his Lord hath freed him from any obligation ſo to do.*) He that eateth (*freely of all kinds of meats*), eateth to the Lord (*or to his glory*), for he giveth God thanks (*for his liberty thus to eat*); and he that eateth not (*ſo*) to the Lord, he eateth not, and giveth God thanks (*even for thoſe herbs he eateth, or that he hath provided for him other food.*)

7. For none of us (*who are Chriſtians*) [u] liveth to himſelf, (*but to him that died for him and roſe again, 2 Cor. 5. 16.*); and no man (*dying*) dieth to himſelf, (*ſo as to be exempted from the power and juriſdiction of the Lord, whoſe ſervants we are.*)

8. For whether we live, we (*Chriſtians, if we act ſuitably to our duty and our obligations*) live unto the Lord, (*under his dominion, and under the government of his laws*); and whether we die, we die (*and dying, we are ſtill ſubject*) unto the Lord; whether we live therefore or die, we are the Lord's.

9. For to this end Chriſt both died, and roſe, and revived, that he [x] might be Lord both of the dead and living, (*Philip. 2. 10.*)

10. But why (*why then*) doſt thou judge thy brother? or why doſt thou ſet at naught thy brother? (*as if he were thy ſervant, and thou his maſter, and his judge, ſeeing*) we ſhall all ſtand before the judgment-ſeat of Chriſt, (*and from him who is our Lord and maſter, ſhall receive the ſentence according to our works.*)

11. For it is written, (Iſ. 54. 23.), As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God.

12. So then every one of us ſhall [y] give account of himſelf (*and of his behaviour in theſe matters*) to God, (*and it becomes not us to antedate his judgment.*)

13. Let us not therefore (*take upon us to*) judge one another any more; but (*let us*) judge this rather, that no man (*ought to*) [z] put a ſtumbling-block or an occaſion to fall (*from the faith*), in his brother's way.

14. I know and am perſuaded by (*the faith of*) the Lord Jeſus, that there is nothing unclean of itſelf; but (*notwithſtanding this*) to him that [a] eſteemeth any thing to be unclean, to him (*as to the uſe of it*) it is unclean.

15. But (*though nothing be unclean of itſelf, yet*) if thy brother be [b] grieved (i. e. *ſcandalized*) with thy meat, now walkeſt thou not charitably (*in eating it to his offence and ruin, wherefore*) deſtroy not him with thy meat, for whom Chriſt died.

16. Let not then (*any thing be done by you, whereby*) [c] your good (i. e. *your Chriſtian calling may*) be evil-ſpoken of, (Gr. *blaſphemed by them who are thus offended at this uſe of your Chriſtian liberty.*)

17. For the kingdom of God is not (*a thing which conſiſts in*) meat and drink, but (*in*) righteouſneſs and peace, and [d] joy in the Holy Ghoſt.

18. For he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.

19. Let us therefore follow after the things which make for (*the*) peace (*of the church*), and wherewith one may edify (*and build up*) another (*in Chriſtian love and union into one ſpiritual temple in the Lord.*)

20. For meat deſtroy not the work of God, (i. e. *the Chriſtian convert, 1 Cor. 3. 9. for though*) all things indeed are pure; but (*yet*) it is evil for that man who eateth with offence, (*to do ſo.*)

21. It is good neither to eat fleſh, nor to drink wine, nor (*to do*) any (*other*) thing (*from which thou mayſt abſtain*), whereby thy [e] brother ſtumbleth, or is offended, or is made weak.

22. Haſt thou (*then*) faith? (*or a perſuaſion that all meats are clean, and lawfully may be eaten*), have it to thyſelf before God, (*and ſatisfy thyſelf with that.*) [f] Happy is he that condemneth not himſelf (*by acting uncharitably*) in that thing which he alloweth.

23. And he that [g] doubteth, (Gr. *that puts a difference between meats*), is damned if he eat (*againſt his conſcience, making that difference*); becauſe he eateth not of faith, (*but againſt his own perſuaſion*); for [h] whatſoever is not of faith, is ſin.

ANNOTATIONS on Chap. XIV.

Verſe 1. [a] Μὴ εἰς διακρίσεις διαλογισμῶν, *not to doubtful diſputations;*] not diſcriminating them by their inward thoughts, or reaſonings, or rejecting any from communion upon that account, becauſe they are weak in judgment. This ſenſe the antitheſis ſeems to require, and this ſenſe will be confirmed from our note on ver. 23. and from a like paſſage of St James, *If you ſay to the man in gay cloathing, Sit thou here honourably, and to the poor, Stand thou there, or ſit down at my footſtool, οὐ διακρίθητε ἐν ἑαυτοῖς; do you not put a difference or a diſcrimination among yourſelves, and are become judges διαλογισμῶν πονηρῶν, of evil reaſonings?*

Ver. 2. [b] Ὁ δὲ ἀσθενῶν, *but the weak.*] I have obſerved, note on chap. 5. 6. and on 1 Cor. 8. 13. that the *weak* perſon is not the man of a doubting conſcience about a thing indifferent, but of an erroneous conſcience about a thing unlawful. This is plain from theſe words, 1 Cor. 8. 7. *Some, with conſcience of the idol, to this hour eat it as a thing offered*

fered to an idol, and their conſcience being weak, is defiled. Now, to eat with the conſcience of the idol, muſt be to eat with an erroneous conſcience; and the thing is as plain here from ver. 14. which ſhews, that the weak perſon *eſteemeth that unclean which in itſelf was not ſo*, and therefore acted from an erroneous conſcience. I have obſerved there alſo that ὁ ἀσθενὴς, *the weak*, and ἀσθενῶν, *to be weak*, is to fall and ſtumble; and here it alſo ſignifieth one that ſtumbleth at ſome doctrine of Chriſtianity, *viz.* at that of Chriſtian liberty from Jewiſh obſervances, and who is ſcandalized at it, or made to fall by the uſe of that liberty by others, as is evident alſo from theſe words, ver. 21. *It is good not to eat fleſh, nor to drink wine, nor to do any other thing whereby thy brother ſtumbleth, or is offended, or is made weak.* And, ver. 13. *Let us not therefore judge one another any more; but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall* (Gr. a ſcandal) *in his brother's way.*

Ibid. ὁ λάχανα ἐσθίει, *eateth herbs.*] Why herbs only? St Chryſoſtom thinks it was διὰ τὸ μὴ γίνεσθαι δῆλον, *that it might not appear whether they did it out of obſervance of the Jewiſh law, or only out of temperance;* but this the apoſtle contradicts, by ſaying, not that he did this *being cautious*, but he did it *being weak*; and ver. 14. that he did it eſteeming that which he abſtained from *as unclean:* and this is ſuppoſed as a thing evident throughout this chapter, that he abſtained out of conſcience from eating that which he eſteemed unlawful. Others ſay, the word λάχανα, *herbs*, is taken ſynecdochically, for all ſorts of meat allowed by the law; but then they ought in reaſon to ſhew us ſome example or inſtance where the word λάχανα is uſed in this ſenſe. Let it be therefore noted, 1. That the Eſſens (*r*) among the Jews abſtained from all fleſh, uſing as victuals, with great delight, green herbs, and the fruits of trees; and this they did, as judging fleſh μὴ κατὰ φύσιν, *not to be natural food*, as there it follows. Philo ſaith (*ſ*), they had τράπεζαν καθαρὰν τῶν ἐναίμων, *a table pure from any thing that had blood in it, as being an incentive to concupiſcence, and did eat only bread, and ſalt, and hyſſop.* See note on Col. 2. 1. Here then is one inſtance of them, who *being weak, did eat herbs.* Moreover, Joſephus ſaith of ſome prieſts of his acquaintance, ſent bound to Rome from Judea for ſome little crime, "That (*t*) they "were good men, who in their afflictions forgat "not their piety to God, nouriſhing themſelves "there with figs and nuts;" yea, their ſuperſtition would not permit them to uſe the oil of Heathens (*u*), as being *not clean*, and ſo ſuch as they could not uſe the meats of Gentiles, much leſs things offered to idols, (as ſometimes all the meat ſold in the ſhambles was), without tranſgreſſing their own inſtitutions and traditions. They therefore might eat herbs, either that they might avoid eating things ſold in the ſhambles which had been offered to idols, and which were therefore deemed κοινὰ, *common*, or *unclean*, by the whole Jewiſh nation (*x*), or to avoid the eating things which they eſteemed polluted by the Gentiles, as the Jewiſh prieſts mentioned by Joſephus did. Moreover, the perſon who *believeth all things*, here, is ſo like the perſon who ſaith, *All things are lawful for me*, 1 Cor. 10. 23. where the apoſtle is ſpeaking of things offered to idols, and the arguments, many of them, are ſo apparently in ſenſe the ſame here, and 1 Cor. 8. and chap. 10. that I can ſee no reaſon wholly to exclude this ſenſe.

Ver. 8. ὁ Θεὸς γὰρ αὐτὸν προσελάβετο, *for God hath received him.* This is St Peter's argument, Acts 15. 9. *God put no difference betwixt us Jews and them, purifying their hearts by faith*, and ſo making them clean in his ſight, though they were not circumciſed, nor abſtained from thoſe meats we count unclean; he therefore received them without requiring this of them, and therefore ſo ſhould we. Note here, that though God teſtified his reception of them by a viſible and miraculous diſpenſation of the gift of tongues and prophecy, yet doth not the apoſtle ſay, God hath thus teſtified his reception of them, but only *he hath received them*, i. e. into communion with him, *viz.* by giving them that Spirit which is the medium of our union to, and communion with him. Note alſo, that theſe words prove againſt Eſthius, that the apoſtle here ſpeaks not of the Jews, but of the Gentiles, whom the Jews always deemed unclean, till they became proſelytes to their law, and ſo obliged to obſerve theſe differences between meats; ſee note on 1 Cor. 7. 14.; and therefore thought God would not receive them, whilſt they did not obſerve this law. Moreover, when the apoſtle ſaith, ver. 2. *Another believeth he may eat all things*; is this other the Jew? then the ſtrong Jew believed, not only that he might eat ſwine's fleſh, but even things offered to idols, which

(*r*) Ἀπὸ παντὸς (ζώου) ἀπέχονται, λαχανοβρῶσι χλόῃ, τῷ κάρπῳ δύνδρων προσφύμασιν ἥδιστα ὑπολαύουσι χρώμενοι. *Apud Euſeb. præp. evang. l.* 8. *c.* 14.

(*ſ*) De vit. contemp. *p.* 696. *D. E.*

(*t*) Καίτοι ἐν καιροῖς ὄντες ἂν ἐξιλάθοντο τὰς ἐς τὸ θεῖον ἐν θλίψεσι, διατρέφοντο δὲ σύκοις, καὶ κάρυοις. *De vita ſua, p.* 999. *C.*

(*u*) Ἐπεὶ δὲ ἂν ἔχοντι ἔλαιον ἢ χρίσασθαι καθαρὸν------μὴ δὲ ἀνάγκην ἰλληνικὰ χρώμενοι, τὰ νόμιμα παραβαίνωσιν. *Ibid. p.* 1040. *B.*

(*x*) Aboda Zara, per. 2. 7. Maim. de idol. c. 7. ſect. 11. 12.

yet Eſthius denies, ver. 1.; the reaſon is, becauſe both theſe muſt be included in *quibuſlibet cibis*, all kinds of meat. But if it be the Gentile, as is far more probable, then the apoſtle ſpeaks here of the Gentiles. Again, when the ſame apoſtle ſaith, *Another eſteemeth every day alike*, does he mean the Jew? Did the Jew think the obligation to obſerve the Sabbath was aboliſhed? and if he meant the Gentile, the apoſtle muſt here ſpeak of them. But, ſaith Eſthius, this doctrine could not extend to the Gentile, to whom it was not lawful to comply with the legal obſervances, no not for the ſake of the infirm Jews. To this I anſwer, 1. That the apoſtle ſays nothing in this whole chapter which doth oblige him ſo to do, but only not to judge, not to exclude from communion thoſe Jews that did ſo, and not to eat of thoſe meats, when that would miniſter ſcandal to the Jew; and doth he not preſcribe the ſame rule to the Gentile, in the caſe of this ſcandal, in theſe words? *But if any man ſay unto thee, This is offered to idols, eat not for his ſake that ſheweth it, and for conſcience' ſake*, 1 Cor. 10. 28. 2. St Paul, who had the ſame perſuaſion that the law was not binding to him, as any Gentile could have, yet *to the Jew became as a Jew, that he might gain the Jew*; why therefore might he not permit the ſtrong Gentile ſo to do, eſpecially, when this was not done out of reſpect to the law of Moſes, but purely to the higher law of charity?

Ver. 4. ᵉ Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην, *who art thou that judgeſt another man's ſervant?*] Some interpret theſe words thus: We are not to judge another man's ſervant *for doing what his own maſter alloweth or permitteth*. But this is adding to the text: for the apoſtle doth not ſay, Who art thou that judgeſt another man's ſervant wrongfully, or condemneſt in him what God allows? nay, he plainly ſuppoſeth him weak and erroneous, and yet allows not any condemning and rejecting him, and excluding him, ſaith Dr Hammond, out of the church, becauſe God hath received him to be his ſervant.

Ibid. ᶠ Σταθήσεται δέ, *he ſhall be eſtabliſhed.*] The apoſtle ſeems plainly here to ſpeak of the weak Jew, who, through the error of his judgment, might be apt to ſtumble at the liberty which the ſtrong Chriſtian uſed, and which the Chriſtian doctrine taught, that Chriſt had purchaſed for him alſo, as thinking both himſelf and others obliged to obſerve the law of Moſes; and of him he ſaith, he is now indeed weak, but he ſhall be eſtabliſhed, *i. e.* the time will come, when, by the deſtruction of the Jewiſh temple, to which their ſervice was annexed, and in which alone a great part of their ceremonial worſhip was to be performed, they ſhould be better ſatisfied of the ceſſation of their obligation to obey thoſe precepts. Thus alſo he ſaith, Philip. 3. 15. *As many as are τέλειοι, fully inſtructed in the Chriſtian liberty, let them mind this thing*, viz. *that it is only the circumciſion of the Spirit that God now regardeth*, ver. 3. and *if any be otherwiſe minded, God ſhall reveal even this unto you, i. e.* he will in his due time convince them of this truth. See the note there. Note alſo, That the effuſion of the Spirit on the Jews, though circumciſed and zealous for the obſervation of the law, was an argument that God alſo had received the unbelieving Jew to his favour, notwithſtanding his weakneſs of judgment in theſe matters.

Ibid. ᵍ Δυνατὸς γάρ ἐστι ὁ Θεὸς στῆσαι αὐτόν, *for God is able to make him ſtand.*] The apoſtle elſewhere argues from God's power to his will; ſo chap. 11. 23. *If they abide not in unbelief, they ſhall be graffed in, for God is able to graff them in again*; chap. 16. 25. *To him that is able to confirm you*; 2 Cor. 9. 6. 8. *He that ſoweth liberally, ſhall reap liberally; for God is able to make all grace abound toward you*; Heb. 2. 18. *He is able to ſuccour them that are tempted.* And this argument is always good, where we put no obſtruction to his will, by rendering ourſelves unworthy of his illuminations, and his favours; he being otherwiſe always as ready as he is able to do what he ſees needful, and truly conducing to our ſpiritual good.

Ver. 5. ʰ Ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω, *let every one be fully perſuaded in his own mind.*] The Greek and Latin fathers give this ſenſe of theſe words: In matters of this nature touching the obſervation of a day, required by Moſes, to the Lord, or not, the abſtaining from meats, or not, *let every man abound in his own ſenſe*; *i. e.* let there be no condemning, no excluding any man on the account of ſuch different ſentiments. And this ſenſe is very agreeable to the context, if the word πληροφορία will bear it, of which ſure the Greek interpreters muſt be ſufficient judges; eſpecially when Phavorinus ſaith, that πληροφορεῖν is the ſame with πλήρωσιν, *fulfil*, as in that of the apoſtle, τὴν διακονίαν σου πληροφόρησον, *fulfil thy miniſtry*, 2 Tim. 4. 5.; and when this ſenſe accords ſo well with the Hebrew proverb, מלא את לבי איש, i. e. *Let a man fulfil his* heart, *or do his pleaſure.*

They who render the words thus, as we do, *Let every man be fully perſuaded in his own mind*, as the word πληροφορία doth import, Col. 2. 2. Heb. 6. 9. and 10. 22. 1 Theſſ. 1. 5. either refer it to the preceding words thus, *Let every man content himſelf with this, that he is fully perſuaded he doth as he ought*, and not ſearch into the actions or judgments of other men about theſe matters, to condemn them for them; and this alſo is a ſenſe againſt which I know no exception, and is made more probable from ver. 14. 21. 22. or elſe give the ſenſe thus, *Let a man*

man have that perſuaſion of the lawfulneſs of what he doth, or abſtains from, as will preſerve him from ſinning againſt conſcience in it.

Ver. 6. [1] Κυρίῳ, *to the Lord.*] If the Lord here ſignifies the Lord Chriſt, as we may gather from ver. 7. 8. 9. it is evident from the reaſon following, *for he giveth God thanks*, that Chriſt is God; if it ſignify God the Father, yet the following verſes, which apply it to Chriſt, make it plain, that the argument is good from God the Father to our Lord Chriſt, and again from Chriſt, ver. 10. to God the Father, ver. 11. and conſequently that they muſt equally be God. See *Examen Millii.*

Here we are told, "That no man can be ſaid to do any thing to the Lord, or out of conſcience towards God, in ſuch caſes wherein God has not interpoſed his authority; nor is any man in ſcripture ſaid to do any thing to the Lord, who cannot produce a plain law for what he does; but when both contending parties can produce a divine authority for doing, or not doing the ſame thing, (*i. e.* a law forbidding, and yet commanding the ſame thing), there is great reaſon for them to receive one another, becauſe they both act out of reverence to the divine authority."

But this aſſertion may be evidently diſproved,

Firſt, From the example of St Paul, who *ſerved God from his forefathers with a pure conſcience*, 2 Tim. 1. 3. and converſed before God *in all good conſcience*, Acts 13. 1. and was *zealous for God*, even when he perſecuted Chriſtians to the death, Acts 22. 4. and thought himſelf bound in conſcience *to do many things againſt the name of Jeſus*, Acts 26. 9. Were theſe, if he may be believed, did theſe things *out of conſcience towards God*, wherein God had not interpoſed his authority.

Secondly, This alſo is evident from the inſtances related in this verſe; for a law cancelled, and diſannulled by God himſelf, hath no divine authority; and he who only produceth ſuch a law, is ſo far from producing *a plain law* for what he doth, that he produceth none at all; nor doth he act out of reverence to the *divine authority*, but only with reſpect to his own erroneous conceptions of a divine authority, when there is no ſuch thing; nor can he produce any divine authority for what he doth. *Obj. If God had once interpoſed his authority in this caſe, and the Jews could not be ſatisfied that this authority was repealed.* I anſwer, and ſo it is with all the unbelieving Jews unto this very day, who ſtill obſerve the law of Moſes, as far as under their preſent circumſtances they can; as believing it was given to them for an everlaſting covenant, and ſo being unſatisfied that the authority of it is repealed; ſo far is it from being true, that this caſe hath no parallel. It is therefore evident, that in this ſenſe it cannot be ſaid, *He that regardeth a day, injoined by the law of Moſes, regardeth it to the Lord; and he that eateth not, to the Lord he eateth not*; for the apoſtle, in this very chapter, declareth himſelf perſuaded by the faith of the Lord Jeſus, that *there was nothing now unclean of itſelf*, but only through the miſtaken eſtimation of the Jew, ver. 14. and elſewhere, that the *Jewiſh feaſts, new moons*, and *ſabbaths*, were only *ſhadows of good things to come*, and that Chriſt was the body, or the ſubſtance of them, Col. 2. 17. and that there was made ἀθέτησις, *a diſannulling of the former command, by reaſon of the weakneſs and unprofitableneſs of it*, Heb. 7. 18. It could be therefore nothing but prejudice and error, which made the Jew conceive he obſerved thoſe days, and abſtained from thoſe meats by a *divine authority*, or that he could produce ſuch an authority for ſo doing; he therefore muſt be ſaid to do this *to the Lord*, and *out of conſcience towards God*, becauſe he, through the weakneſs and error of his judgment, thought the law of Moſes obliged him ſtill in conſcience to the obſervance of theſe things. Now, this is ſo far from being an *unparalleled caſe*, that it is the very caſe of the Romaniſts, uſing ſtill the anointing of the ſick; of the Anabaptiſts, dipping them who are baptized; of the Greek church, refuſing *to eat things ſtrangled, and blood*, out of reverence to the apoſtolical injunction; of the Diſſenters, uſing prayer *by the Spirit*, or conceived prayer, out of reverence to the command, *to pray in the Holy Ghoſt*, and abſtaining from communion with that church which obſerves no church-diſcipline, out of reſpect to the command, *to purge the evil from among us*; for all this is done by them out of a miſtaken reverence to a *divine authority*, which they conceive obliging to them. But then the Greek expoſitors here note, That this indulgence to men of an erroneous conſcience, is not to be extended (*y*) *to doctrines of faith, and matters of great moment, but only to caſes of meat and faſting, and the like*; and that it is eſpecially to be granted to thoſe who are infirm, and want indulgence.

Ver. 7. [2] Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ. *for none of us liveth to himſelf.*] This I conceive to be a reaſon, not of that which is contained in the 6th verſe, but of what was delivered, ver. 4. *viz. that Chriſt was our maſter, and we his ſervants*; and therefore by judging one another for theſe things, they took upon them to judge another man's ſervant. For, 1. in the next verſe the apoſtle reaſſumes this matter, inquiring, *Who art thou that judgeſt thy brother?* And,

(*y*) Ταῦτα δὲ περὶ τῶν πεπιστευκότων, καὶ ἐνθέσμων ἰδίας ἐλλειπτέον ἀλλὰ μὴ ἐπὶ ἄλλων τινῶν, ὃ γὰρ ἐπὶ πάντα ὁ κανὼν ἔτος καὶ, ἀλλ' ἰδικὸς ἐπὶ τούτο μόνον, καὶ τῶν ἐμοίων περιλαμβανόμενος. Chryſoſt. Theod. Phot. Oecum. Theophylact.

2. thoſe

2. those words are a plain proof of this; for we are his servants to whom we live, and to whom we must give an account of our actions, and who is *Lord both of the dead and the living:* but they seem not so applicable to what is delivered, ver. 6. or to give a clear reason why he that abstains from swine's flesh, or that religiously observes a Jewish festival, doth this unto the Lord Christ, who came to take away, not to inforce, the obligation of those things.

Ver. 9. ι Ἵνα κυριεύσῃ, *that he might be Lord.*] He, by his resurrection, being constituted *Lord of all things*, and having *all power both in heaven and earth conferred upon him*, must have power over all; we being all his servants, and so obliged not *to live unto ourselves, but unto him that died for us, and rose again*, 2 Cor. 5. 16. He being also the rewarder of all those that serve him faithfully, he must be the Lord over the dead, so as to be able to bring them to life again, that they may receive the promised reward.

Ver. 12. κ Περὶ ἑαυτῆ λόγον δώσει τῷ Θεῷ, *shall give an account of himself to God.*] Here Oecumenius notes, That it is said of God the Father, That *he judgeth no man, but hath committed all judgment to his Son*, John 5. 22. and therefore what the apostle here saith, *viz. Every man shall confess to God, and bow the knee to him*, ver. 11. *and give an account of himself to God*, ver. 12. is manifestly spoken of Christ as judge, ἄρα Θεὸς ὁ Χριστος, *and therefore Christ is God.* And this argument was used before the Nicene council by (z) Novatian and others. It is a wonder that Socinus should deny that the apostle says, *that every knee shall bow to Christ*, when, citing the same place, Philip. 2. 10. 11. the apostle so expressly declares, that *at the name of Jesus every knee shall bow, and every tongue confess, that Jesus is the Lord;* and here from this place proves, that *Christ is Lord both of the dead, and of the living*, before whose tribunal they must all stand; and so must own his power and authority over them, which is the thing expressed metaphorically by *bending of the knee*, and the *confession of the tongue.* And if these words, which the prophet certainly spake of Jehovah, the God of the Jews, be well applied by the apostle to Christ, Christ must be also the person intended by them; for how could the apostle prove, that *every knee must bow to Christ*, from the words of God, saying, *To me every knee shall bow*, if Christ were, in his whole nature and essence, as different from that God who spake those words of himself, as is a creature from his great Creator? Crellius (a) here, saith St Paul, accommodates this passage to Christ, *not that he is God, but because what is contained in it, shall by Christ, as subordinate to God, be exhibited and performed to God himself.* But this subterfuge is confuted by the words of the apostle, who saith expressly, Philip. 2. 10. 11. That *to the name of Jesus every knee should bow, and every tongue confess, that Jesus is the Lord;* and so declares, these words are fulfilled by the honour exhibited, not to God the Father, but to our Lord Jesus Christ. And seeing he is Lord over the dead, by the power by which he *is able to subdue all things to himself*, Philip. 3. 21. which doubtless is the power of God: and seeing, having raised all men, he *will bring to light the hidden things* which they have done, and *manifest the counsels of their hearts*, 1 Cor. 4. 5. and so must be omniscient, and have the knowledge of the secrets of the heart; and it is the property of God alone to *raise the dead by his power*, and be the *searcher of all hearts:* these properties ascribed to Christ here, and elsewhere, must shew that he is truly God. See the note on Philip. 2. 10.

Ver. 13. λ Μὴ τιθέναι πρόσκομμα, *not to put a stumbling-block;*] *i. e.* not to cause our brother to stumble at the Christian faith, and fall off from it, or to perish; for what is here, do not *put a stumbling-block* (by thy meat) *in thy brother's way*, is, ver. 15. *destroy not him with thy meat for whom Christ died;* and *to eat* διὰ προσκόμματος, *so as to put this stumbling-block before him*, is *for meat to destroy the work of God.* And that in this sense the phrase is still used in the epistles, see note on 1 Cor. 8. 9. Only let it be noted, that where there is the same danger of destroying my brother, or dissolving the work of God, be it not by infidelity, but schism, or idolatry, or loose living, there is the same reason and obligation, *not to put a stumbling-block, or an occasion to fall in our brother's way:* for the reason why the apostle would not have us put this stumbling-block, which makes our brother fall from the faith, in his way, is this, because he would not have us be instrumental to his perishing, or *to destroy him for whom Christ died.* He therefore must equally forbid the doing any other thing which may be left undone without sin; and being done, hath a like tendency to cause my weak brother to perish.

Ver. 14. ο Τῷ λογιζομένῳ τι κοινὸν, *to him that esteemeth any thing unclean, &c.*] Here is a plain demonstration, that the person here mentioned as *weak in faith*, was also weak in understanding, *i. e.* one who understood not that meat to be free from uncleanness, which indeed was so; and that he was therefore *weak in the faith*, because he was so in his understanding; and so also is it plainly, 1 Cor. 8. 7. 10.

(z) *Neque enim si non et Deus esset, omne se nomine ejus genu flecteret.* Novat. cap. 17. Vide Epist. Polycarp. sect. 6.

(a) *Non quod Christus sit ipse Deus, sed quia id quod in hoc testimonio continetur, per Christum tanquam Deo subordinatum, ipsi Deo præstari et exhiberi debeat.*

t is therefore without ground affirmed, *That theſe wo ſorts of weak perſons muſt be uſed very different-; you muſt have a care of offending thoſe who are eak in faith; but you muſt inſtruct and govern thoſe ho are weak in underſtanding.*

Secondly, Here alſo is a plain evidence, that the eak Jew had no juſt matter of offence given him the Gentiles eating, or that they did not take of-nce at the open violation of an expreſs law of God the Gentiles eating; nor were they thus weak t of reverence to any expreſs poſitive law, which l men agreed was given by God to them, at whoſe ting they were ſcandalized. To make this very ear, conſider that the weakneſs of the Jews conſiſt-in two things:

1. That they were not convinced that the law of oſes was out of date, and therefore durſt not do y thing which was forbidden by that law, nor omit ing what the law commanded: and as to this, it is ue, they were weak, out of reverence to an expreſs ſitive law, which, through the weakneſs of their derſtanding, they thought to be ſtill binding; but e apoſtle here declares to be by Chriſt taken away.

2 That they could not endure to ſee others do at they themſelves durſt not do; *i. e.* they could t endure to ſee the Gentile converts eat thoſe eats which the law of Moſes forbade the Jews to t: Now, here, I ſay, they were not weak out of verence to any expreſs poſitive law; nor could y take offence at the open violation of any ex-eſs law of God: For there was no ſuch law given the Gentiles, to abſtain from ſuch meats as un-an, nor to the Gentile converts to Chriſtianity obſerve any ſuch law; they therefore by eat-of theſe meats did violate no law given by God them, and ſo the Jews could take no offence at ir violation of any ſuch law. And ſo much ſtrong-is the caſe of eating things offered to idols, in ich yet the apoſtle doth require this abſtinence, h regard to the conſcience of the weak Jew, 1 r. 8. 7. 10. and chap. 10. 28. 29. For the eating things offered to idols (unleſs it were done in the ol-temple, the place appointed for his worſhip) s againſt no law of God, but only againſt the nons of the Jews; and ſo here the Jews could t be thus offended with that action, out of reve-nce to any law which God had made againſt it, only from the Jewiſh canons, and inter-tations of the law, touching abſtaining from ido-ry: the imagination of the Jew, that ſuch meats ught in the ſhambles, or ſet before Chriſtians at riendly entertainment, were unlawful, was a vain agination, and ſo they had only an imaginary which occaſioned their offence. Nor doth the oſtolical canon concern any other meats offered to idols, than thoſe which were eaten in the idol-temple; for ſure the apoſtle, who was a part of that council, would not here freely allow what the whole college of apoſtles thought neceſſary even for the Gentile converts to abſtain from. This ſcandal therefore of the weak Jews, was plainly *ſcandalum acceptum, non datum*, received, but not given; for they had no reaſon at all to believe that the law of Moſes was ever given to, or was in force among the Gentiles, and much leſs that their Jewiſh canons could be ſo.

Ver. 15. ρ Ἐὰν λυπῆται, *if thy brother be grieved.*] The Greek imports ſuch ſorrow as puts a man in danger of his life, and therefore in the metaphorical ſenſe ſuch ſorrow as endangered his Chriſtian life. So Job 31. 39. *If I have cauſed the owners thereof to loſe their life:* ὡ ψυχὴν ἐλύπησα, *if I have grieved his ſoul*, ſay the Seventy, הִפַּחְתִּי *if I have cauſed his life to expire, or break out.* See Dr Hammond on the place.

Note alſo here, that the apoſtle plainly doth ſuppoſe that he for whom Chriſt died might periſh. See the note on 1 Cor. 8. 11.

Ver. 16. τ Ἀγαθὸν, *your good.*] Τὴν πίστιν καλῶ, *he calleth our faith, our good*, ſay all the Greek commentators, and that very appoſitely; for the Jews blaſphemed, and fell off from Chriſtianity upon this account.

Ver. 17. υ Καὶ χαρὰ ἐν πνεύματι ἁγίῳ, *and joy in the Holy Ghoſt.*] This cannot here ſignify delight to do good, or rejoicing in unanimity; for the phraſe hath no ſuch ſenſe in ſcripture, but always ſignifies an inward joy ariſing from the conſolations of the Holy Ghoſt; as when the apoſtle ſaith, the *Theſſalonians received the word with much affection, and with joy in the Holy Ghoſt*, 1 Theſſ. 1. 6. And when St Luke informs us, the churches had peace, *and walking in the comfort of the Holy Ghoſt, were multiplied*, Acts 9. 31.

Ver. 21. ϕ Προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ, *ſtumbleth, or is offended, or is made weak.*] I have ſhewed what it is to be made weak, note on ver. 1. what it is to ſtumble, note on ver. 13. To offend, or ſcandalize a weak brother, is alſo to be an occaſion of his ruin, by cauſing him to fall off from the faith, or to be prejudiced againſt it, as will appear from a brief view of the places where the phraſe is uſed. So Matth. 5. 29. 30. *If thy right eye or hand* σκανδαλίζει σε, *offend thee, i. e.* if it leads thee to hell, and to perdition, cut it off. So chap. 11. 6. *Bleſſed is he who is not offended with me*; i. e. who is not by the meanneſs of my preſent circumſtances, or by the doctrine I am ſent to preach, diverted from believing in me. So chap. 13. 21. *When perſecution comes, the ſtony ground* εὐθὺς σκανδαλίζεται.

σκανδαλίζεται, *is preſently offended.* So ver. 57. and chap. 15. 11. Mark 6. 3. Luke 7. 23. the Jews were ſcandalized at Chriſt, *i. e.* they were diverted from owning him as their Meſſiah, either by reaſon of his words, or the meanneſs of his original, and his appearance in the world. So were the multitude, and ſome of his diſciples, ſcandalized at his diſcourſe about eating his fleſh, John 6. 60. 61. So doth our Lord admoniſh his diſciples not to be ſcandalized at the perſecutions they ſhould ſuffer, John 16. 1. So he foretells that many who had once believed in him, would be ſcandalized, when *tribulations ſhould abound*, Matth. 24. 10. So he tells his own diſciples, that they would be *ſcandalzed* at his ſufferings, Matth. 26. 31. And ſo both Peter and the reſt of them were offended, or ſcandalized, their faith in him failing for a ſeaſon, Luke 24. 21. So are we to underſtand thoſe words, *Woe to him that offends*, or *ſcandalizeth one of theſe little ones*, as appears from the reaſon following, ver. 14. *It is not the will of your heavenly Father, that one of theſe little ones ſhould periſh.* So I have ſhewed the word is uſed, 1 Cor. 8. 13. And ſo it may be well interpreted, when the apoſtle ſaith, 2 Cor. 11. 29. *Who is offended, i. e.* in danger to fall off from the Chriſtian faith, *and I burn not* with a fervent zeal for his recovery? See *Examen Millii.*

Ver. 22. [x] Μακάριος ὁ μὴ κρίνων ἑαυτὸν, *Happy is he that condemneth not himſelf*, &c.] *i. e.* He is comparatively a happy man, that hath this firm perſuaſion of the lawfulneſs of eating any thing that is ſet before him, without aſking any queſtion about it for conſcience ſake; for he createth no trouble or condemnation to himſelf about theſe matters, nor is he troubleſome to others by his niceneſs or ſcrupuloſity; whereas he that puts a difference betwixt meats, is not only troubleſome to others with whom he doth converſe, but condemns himſelf, as oft as he is tempted to eat of that which his conſcience doth not allow of. See *Examen Millii.*

Ver. 23. [y] Ὁ διακρινόμενος, *he that doubteth.*] He that diſcerneth, and puts a difference between meats lawful and unlawful; this is the import of this word elſewhere. So Matth. 16. 3. *You know how* διακρίνειν, *to diſcern the face of the heavens*, Acts 10. 28. and 11. 12. *Go with them,* μηδὲν διακρινόμενος, *making no difference betwixt the Gentiles and the Jews*, the circumciſed and the uncircumciſed, not counting them unclean any longer, as St Peter doth himſelf interpret it, ver. 28. And again, Acts 15. 9. οὐδὲν διέκρινεν, *he put no difference betwixt them and us, purifying their hearts by faith*, 1 Cor. 4. 7. Τίς σε διακρίνει; *who put the difference betwixt thee and others?* chap. 11. 29. μὴ διακρίνων, *not diſcerning the Lord's body*, or not diſcriminating it from other meats. So Jude 22. *Of ſome have compaſſion,* διακρινομένους, *making a difference.*

Ibid. [z] Πᾶν δὲ ὃ οὐκ ἐκ πίστεως, *whatever is not of faith.*] *i. e.* with a due perſuaſion of the lawfulneſs of the action; for that is the faith ſpoken of in the foregoing verſe, when the apoſtle ſaith, *Haſt thou faith? have it to thyſelf;* and that is the faith which ſtands oppoſed to doubting in this verſe; and to this faith alone agree the preceding words, *He that makes a diſcrimination between meats* lawful and unlawful, and yet eats of them without diſcrimination, is condemned by his own conſcience, if he eats; becauſe he eateth not of faith, or with perſuaſion of the lawfulneſs of eating what he doth partake of.

CHAP. XV.

Verſe 1. WE then that are ſtrong (*and rightly underſtand our Chriſtian liberty and duty*) ought to bear the infirmities of the weak, (*being careful to forbear the doing that which doth ſcandalize and hurt the ſouls of them who have not this knowledge*), and not to (*do things becauſe they*) pleaſe ourſelves, (*when our weak brother is thus injured by them.*)

2. Let (*therefore*) every one (*of us rather chuſe to*) pleaſe his neighbour for his good, to (*the*) [a] edification (*of him in his Chriſtian faith.*)

3. For even Chriſt (*whoſe example we are called to imitate*) pleaſed not himſelf, (i. e. *and indulged not ſo to his own pleaſure, eaſe, and quiet, as to neglect the glory of God, or the good of others*), but (*willingly bore with the infirmities, and ſuſtained the reproaches of men*), [b] as it is written (*of him, Pſalm* 69. 9.), The reproaches of them that reproached thee, fell on me; (i. e. *he was afflicted for them, his zeal for the glory of God, and the good of ſouls, cauſed him patiently to endure the contradiction of ſinners*, Heb. 12. 2. 3. *to bear the croſs they laid, and deſpiſe the ſhame they caſt upon him; which, ſure, is much more than to abſtain from a little meat, on the account of others.*)

4. (*Nor ought we to think ourſelves unconcerned in what was ſaid ſo long ago by David of others*); for (*this, and*) whatſoever things were written aforetime, were written for our learning; that we through patience (*in bearing the like cenſures, reproaches, and infirmities of others*), and (*through the*) comfort of the ſcriptures (*promiſing a reward to that patience*), might have hope (*of being rewarded for it.*)

5. Now the God of patience and conſolation (*who works this patience in us, and gives this conſolation to us*) grant you to be like-minded one towards another, (i. e. *to have a like concern for others, as for yourſelves*), according to (*the example of*) Chriſt Jeſus.

6. That

6. That ye (*thus bearing with the infirmities of the weak, and thus receiving one another into communion*) may [c] with one mind and one mouth (*in your aſſemblies*) glorify (*and worſhip*) God, even the [d] Father of our Lord Jeſus Chriſt, (*or the God and Father of our Lord Jeſus Chriſt.*)

7. Wherefore receive ye one another (*Jew and Gentile, into mutual love and fellowſhip, without contention, about the things in which your judgments differ*), as Chriſt alſo received us (*both, reconciling both to God in one body on the croſs, and to one another, Col.* 1. 20. *Eph.* 2. 14.), to the glory of God, (*which will be much promoted by this union.*)

8. (*As he hath received us,* λέγω δὲ), now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion (*or the Jews*) for (*the eſtabliſhment of*) the truth of God, to confirm the promiſes made to the fathers (*of that nation, and ſo he ſhewed his love and mercy towards them.*)

9. And (*he was alſo the Saviour of the Gentiles*), that the Gentiles (*alſo*) might glorify God for his mercy (*to them*), as it is written, (*Pſal.* 18. 49.), For this cauſe I [e] will confeſs to thee (i. e. *praiſe and celebrate thee*) among the Gentiles, (*or* ἐν ἔθνεσι, *with the Gentiles*), and (*will*) ſing to thy name.

10. And again, he (*the ſame David*) ſaith, (*Pſal.* 67. 4.), Rejoice, ye Gentiles, with his people.

11. And again, (*Pſal.* 117. 1.), Praiſe the Lord, all ye Gentiles, and laud him, all ye people.

12. And again [f] Eſaias ſaith, (*chap.* 11. 1. 10.), There ſhall be a root of Jeſſe; and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.

13. Now (*may*) the God of hope fill you with all joy and peace (*the fruits of hope*) in believing (*thoſe things*), that ye may abound in hope, through the power of the Holy Ghoſt, (*witneſſing to your ſpirits that ye are the ſons of God, chap.* 8. 16. 17. *and ſhedding abroad the ſenſe of his love in your hearts, chap.* 5. 5. *and ſo ſealing you up to the day of redemption, Eph.* 4. 30.)

14. And (*this I pray, not doubting the aſſiſtance of this good Spirit with you, for*) I myſelf alſo am perſuaded of you, my brethren, that ye are alſo full of goodneſs, filled (*by the Spirit*) with all knowledge, able alſo to admoniſh one another.

15. Nevertheleſs, I have written the more boldly to you in ſome ſort, (Gr. ἀπὸ μέρους, *as to the Gentile part of you: ſee note on* 2 *Cor.* 2. 5.), as putting you in mind (*of the favour of God to you Gentiles, and your duty to him*), becauſe of the grace that is given to me of God, (i. e. *becauſe of the apoſtolical office by him committed to me. See note on Rom.* 1. 5.)

16. That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, [g] miniſtering the goſpel of God, (i. e. *exerciſing myſelf in the offices of the goſpel, as the prieſt in the legal ſervices*), that the offering up of the Gentiles (*by me*) might be acceptable, being ſanctified (*not with ſalt, or any other libamen, but*) by (*the effuſion of*) the Holy Ghoſt (*upon them.*)

17. (*And this I have ſo effectually performed by his grace, that*) I have therefore whereof I may glory through (*the aſſiſtance of*) Jeſus Chriſt, in thoſe things which pertain to (*my ſervice of*) God (*in this goſpel.*)

18. (*And here I ſhall only mention what I myſelf, by the aſſiſtance of this grace, have done*): [h] For I will not dare to ſpeak of any of thoſe things which Chriſt hath not, (*but only of thoſe which he hath*) wrought by me, to make the Gentiles obedient by word and deed.

19. (*Viz. that he hath aſſiſted me in preaching the goſpel*) [i] through mighty (Gr ἐν δυνάμει, *with the power of*) ſigns and wonders, by the power of the Spirit of God; ſo that from Jeruſalem, and round about unto Illyricum, I have fully preached the goſpel of Chriſt.

20. Yea, ſo have I ſtrived to preach the goſpel, (*as to do it*) not where Chriſt was named, (i. e. *preached by others before me*), leſt I ſhould build upon another man's foundation.

21. But (*my preaching hath been*) as it is written, (*Iſ.* 52. 15.), To whom he was not ſpoken of, they ſhall ſee; and they that have not heard, ſhall underſtand.

22. For which cauſe alſo, (*wherefore by going from one region to another to preach the goſpel*), I have been much hindered from coming to you.

23. But now having no more place (*s*) in theſe parts (*unacquainted with the goſpel*), and having a great deſire theſe many years to come to you;

24. Whenſoever I take my (*intended*) journey into Spain, [k] I will (*by God's aſſiſtance*) come to you; for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled (i. e. *ſatisfied*) with your company.

25. But now I go to Jeruſalem to miniſter to (*the neceſſities of*) the ſaints (*there.*)

26. For it hath pleaſed them of Macedonia and Achaia to make a certain contribution for the poor ſaints which are at Jeruſalem.

27. It hath pleaſed them (*I ſay*), and (*with good reaſon, ſeeing*) their debtors they are. For if the Gentiles have been made partakers of their ſpiritual things, (*receiving the goſpel from Judea*), their duty is alſo (*in gratitude*) to miniſter to them in carnal things.

28. When therefore I have performed this (*charitable office*), and have ſealed (*and ſecured*) to them this fruit (*of the Gentiles liberality*), I will come by you into Spain.

29. And I am ſure, that when I come to you, I ſhall come in the fulneſs of the bleſſing of the goſpel

σκανδαλίζεται, *is preſently offended.* So ver. 57. and chap. 15. 11. Mark 6. 3. Luke 7. 23. the Jews were ſcandalized at Chriſt, *i. e.* they were diverted from owning him as their Meſſiah, either by reaſon of his words, or the meanneſs of his original, and his appearance in the world. So were the multitude, and ſome of his diſciples, ſcandalized at his diſcourſe about eating his fleſh, John 6. 60. 61. So doth our Lord admoniſh his diſciples not to be ſcandalized at the perſecutions they ſhould ſuffer, John 16. 1. So he foretells that many who had once believed in him, would be ſcandalized, when *tribulations ſhould abound*, Matth. 24. 10. So he tells his own diſciples, that they would be *ſcandalzed* at his ſufferings, Matth. 26. 31. And ſo both Peter and the reſt of them were offended, or ſcandalized, their faith in him failing for a ſeaſon, Luke 24. 21. So are we to underſtand thoſe words, *Woe to him that offends*, or *ſcandalizeth one of theſe little ones*, as appears from the reaſon following, ver. 14. *It is not the will of your heavenly Father, that one of theſe little ones ſhould periſh.* So I have ſhewed the word is uſed, 1 Cor. 8. 13. And ſo it may be well interpreted, when the apoſtle ſaith, 2 Cor. 11. 29. *Who is offended, i. e.* in danger to fall off from the Chriſtian faith, *and I burn not* with a fervent zeal for his recovery? See *Examen Millii.*

Ver. 22. [x] Μακάριος ὁ μὴ κρίνων ἑαυτὸν, *Happy is he that condemneth not himſelf*, &c.] *i. e.* He is comparatively a happy man, that hath this firm perſuaſion of the lawfulneſs of eating any thing that is ſet before him, without aſking any queſtion about it for conſcience ſake; for he createth no trouble or condemnation to himſelf about theſe matters, nor is he troubleſome to others by his niceneſs or ſcrupuloſity; whereas he that puts a difference betwixt meats, is not only troubleſome to others with whom he doth converſe, but condemns himſelf, as oft as he is tempted to eat of that which his conſcience doth not allow of. See *Examen Millii.*

Ver. 23. [a] Ὁ διακρινόμενος, *he that doubteth.*] He that diſcerneth, and puts a difference between meats lawful and unlawful; this is the import of this word elſewhere. So Matth. 16. 3. *You know how* διακρίνειν, *to diſcern the face of the heavens*, Acts 10. 28. and 11. 12. *Go with them,* μηδὲν διακρινόμενος, *making no difference betwixt the Gentiles and the Jews*, the circumciſed and the uncircumciſed, not counting them unclean any longer, as St Peter doth himſelf interpret it, ver. 28. And again, Acts 15. 9. οὐδὲν διέκρινεν, *he put no difference betwixt them and us, purifying their hearts by faith*, 1 Cor. 4. 7. Τίς σε διακρίνει; *who put the difference betwixt thee and others?* chap. 11. 29. μὴ διακρίνων, *not diſcerning the Lord's body*, or not diſcriminating it from other meats. So Jude 22. *Of ſome have compaſſion,* διακρινόμενοι, *making a difference.*

Ibid. [x] Πᾶν δὲ ὃ οὐκ ἐκ πίστεως, *whatever is not of faith.*] *i. e.* with a due perſuaſion of the lawfulneſs of the action; for that is the faith ſpoken of in the foregoing verſe, when the apoſtle ſaith, *Haſt thou faith? have it to thyſelf;* and that is the faith which ſtands oppoſed to doubting in this verſe; and to this faith alone agree the preceding words, *He that makes a diſcrimination between meats* lawful and unlawful, and yet eats of them without diſcrimination, is condemned by his own conſcience, if he eats; becauſe he eateth not of faith, or with perſuaſion of the lawfulneſs of eating what he doth partake of.

CHAP. XV.

Verſe 1. WE then that are ſtrong (*and rightly underſtand our Chriſtian liberty and duty*) ought to bear the infirmities of the weak, (*being careful to forbear the doing that which doth ſcandalize and hurt the ſouls of them who have not this knowledge*), and not to (*do things becauſe they*) pleaſe ourſelves, (*when our weak brother is thus injured by them.*)

2. Let (*therefore*) every one (*of us rather chuſe to*) pleaſe his neighbour for his good, to (*the*) [a] edification (*of him in his Chriſtian faith.*)

3. For even Chriſt (*whoſe example we are called to imitate*) pleaſed not himſelf, (i. e. *and indulged not ſo to his own pleaſure, eaſe, and quiet, as to neglect the glory of God, or the good of others*), but (*willingly bore with the infirmities, and ſuſtained the reproaches of men*), [b] as it is written (*of him, Pſalm* 69. 9.), The reproaches of them that reproached thee, fell on me; (i. e. *he was afflicted for them, his zeal for the glory of God, and the good of ſouls, cauſed him patiently to endure the contradiction of ſinners*, Heb. 12. 2. 3. *to bear the croſs they laid, and deſpiſe the ſhame they caſt upon him; which, ſure, is much more than to abſtain from a little meat, on the account of others.*)

4. (*Nor ought we to think ourſelves unconcerned in what was ſaid ſo long ago by David of others*); for (*this, and*) whatſoever things were written aforetime, were written for our learning; that we through patience (*in bearing the like cenſures, reproaches, and infirmities of others*), and (*through the*) comfort of the ſcriptures (*promiſing a reward to that patience*), might have hope (*of being rewarded for it.*)

5. Now the God of patience and conſolation (*who works this patience in us, and gives this conſolation to us*) grant you to be like-minded one towards another, (i. e. *to have a like concern for others, as for yourſelves*), according to (*the example of*) Chriſt Jeſus.

6. That

6. That ye (*thus bearing with the infirmities of the weak, and thus receiving one another into communion*) may [c] with one mind and one mouth (*in your aſſemblies*) glorify (*and worſhip*) God, even the [d] Father of our Lord Jeſus Chriſt, (*or the God and Father of our Lord Jeſus Chriſt.*)

7. Wherefore receive ye one another (*Jew and Gentile, into mutual love and fellowſhip, without contention, about the things in which your judgments differ*), as Chriſt alſo received us (*both, reconciling both to God in one body on the croſs, and to one another, Col.* 1. 20. *Eph.* 2. 14.), to the glory of God, (*which will be much promoted by this union.*)

8. (*As he hath received us,* λέγω δέ), now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion (*or the Jews*) for (*the eſtabliſhment of*) the truth of God, to confirm the promiſes made to the fathers (*of that nation, and ſo he ſhewed his love and mercy towards them.*)

9. And (*he was alſo the Saviour of the Gentiles*), that the Gentiles (*alſo*) might glorify God for his mercy (*to them*), as it is written, (*Pſal.* 18. 49.), For this cauſe I [e] will confeſs to thee (i. e. *praiſe and celebrate thee*) among the Gentiles, (*or* ἐν ἔθνεσι, *with the Gentiles*), and (*will*) ſing to thy name.

10. And again, he (*the ſame David*) ſaith, (*Pſal.* 67. 4.), Rejoice, ye Gentiles, with his people.

11. And again, (*Pſal.* 117. 1.), Praiſe the Lord, all ye Gentiles, and laud him, all ye people.

12. And again [f] Eſaias ſaith, (*chap.* 11. 1. 10.), There ſhall be a root of Jeſſe; and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.

13. Now (*may*) the God of hope fill you with all joy and peace (*the fruits of hope*) in believing (*thoſe things*), that ye may abound in hope, through the power of the Holy Ghoſt, (*witneſſing to your ſpirits that ye are the ſons of God, chap.* 8. 16. 17. *and ſhedding abroad the ſenſe of his love in your hearts, chap.* 5. 5. *and ſo ſealing you up to the day of redemption, Eph.* 4. 30.)

14. And (*this I pray, not doubting the aſſiſtance of this good Spirit with you, for*) I myſelf alſo am perſuaded of you, my brethren, that ye are alſo full of goodneſs, filled (*by the Spirit*) with all knowledge, able alſo to admoniſh one another.

15. Nevertheleſs, I have written the more boldly to you in ſome ſort, (Gr. ἀπὸ μέρους, *as to the Gentile part of you: ſee note on* 2 *Cor.* 2. 5.), as putting you in mind (*of the favour of God to you Gentiles, and your duty to him*), becauſe of the grace that is given to me of God, (i. e. *becauſe of the apoſtolical office by him committed to me. See note on Rom.* 1. 5.)

16. That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, [g] miniſtering the goſpel of God, (i. e. *exerciſing myſelf in the offices of the goſpel, as the prieſt in the legal ſervices*), that the offering up of the Gentiles (*by me*) might be acceptable, being ſanctified (*not with ſalt, or any other libamen, but*) by (*the effuſion of*) the Holy Ghoſt (*upon them.*)

17. (*And this I have ſo effectually performed by his grace, that*) I have therefore whereof I may glory through (*the aſſiſtance of*) Jeſus Chriſt, in thoſe things which pertain to (*my ſervice of*) God (*in this goſpel.*)

18. (*And here I ſhall only mention what I myſelf, by the aſſiſtance of this grace, have done*): [h] For I will not dare to ſpeak of any of thoſe things which Chriſt hath not, (*but only of thoſe which he hath*) wrought by me, to make the Gentiles obedient by word and deed.

19. (*Viz. that he hath aſſiſted me in preaching the goſpel*) [i] through mighty (Gr ἐν δυνάμει, *with the power of*) ſigns and wonders, by the power of the Spirit of God; ſo that from Jeruſalem, and round about unto Illyricum, I have fully preached the goſpel of Chriſt.

20. Yea, ſo have I ſtrived to preach the goſpel, (*as to do it*) not where Chriſt was named, (i. e. *preached by others before me*), leſt I ſhould build upon another man's foundation.

21. But (*my preaching hath been*) as it is written, (*Iſ.* 52. 15.), To whom he was not ſpoken of, they ſhall ſee; and they that have not heard, ſhall underſtand.

22. For which cauſe alſo, (*wherefore by going from one region to another to preach the goſpel*), I have been much hindered from coming to you.

23. But now having no more place (*s*) in theſe parts (*unacquainted with the goſpel*), and having a great deſire theſe many years to come to you;

24. Whenſoever I take my (*intended*) journey into Spain, [k] I will (*by God's aſſiſtance*) come to you; for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled (i. e. *ſatisfied*) with your company.

25. But now I go to Jeruſalem to miniſter to (*the neceſſities of*) the ſaints (*there.*)

26. For it hath pleaſed them of Macedonia and Achaia to make a certain contribution for the poor ſaints which are at Jeruſalem.

27. It hath pleaſed them (*I ſay*), and (*with good reaſon, ſeeing*) their debtors they are. For if the Gentiles have been made partakers of their ſpiritual things, (*receiving the goſpel from Judea*), their duty is alſo (*in gratitude*) to miniſter to them in carnal things.

28. When therefore I have performed this (*charitable office*), and have ſealed (*and ſecured*) to them this fruit (*of the Gentiles liberality*), I will come by you into Spain.

29. And I am ſure, that when I come to you, I ſhall come in the fulneſs of the bleſſing of the goſpel

of Chriſt, (*or with a full impartment of ſpiritual gifts to you: ſee note on chap.* 1. 11.)

30. Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love (*which is the fruit*) of the Spirit, that you [1] ſtrive together with me, in your prayers to God for me;

31. That I may be delivered from them that do not believe in Judea, and that my ſervice which I have for (*my brethren in*) Jeruſalem may be accepted of the ſaints (*there, though it come from the churches of the Gentiles.*)

32. That I may come to you with (*the greater*) joy, by the will of God, and may with you be refreſhed.

33. Now the God of peace be with you all. Amen.

ANNOTATIONS on Chap. XV.

Ver. 1. [a] Πρὸς οἰκοδομὴν, *to edification.*] Edification in the ſcripture ſometimes ſignifies our increaſe in the knowledge of our Chriſtian duty; in which ſenſe it is ſeven times uſed, 1 Cor. 14. 3. 4. 5. 12. 16. 26. 29. Eph. 4. 29. eſpecially in that knowledge which tends to our advancement in piety, and therefore is called οἰκοδομὴ Θεοῦ, *the edification of God*, 1 Tim. 1. 4.; ſometimes our growth or confirmation in the faith, Jude 20.; ſometimes it refers to the whole body, which is called Θεοῦ οἰκοδομὴ, *the building of God*, 1 Cor. 3. 9. Eph. 2. 21. and 4. 12. And then the body is edified, 1. By the mutual love of its members; in which ſenſe, ſaith the apoſtle, *charity edifieth*, 1 Cor. 8. 1. and this is οἰκοδομὴ ἐν ἀγάπῃ, *edification in love*, Eph. 4. 16. 2. By the ſtrict union of the members to, and their peaceable converſation with one another; and this is ſtyled οἰκοδομὴ εἰς τὸν ἕνα, *the edifying the church into one*, 1 Theſſ. 5. 11. And thus we are bid *to follow after the things which make for peace*, and τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους, *the edification of one of us unto another*, chap. 14. 19. Now, the edification which conſiſts in knowledge of our Chriſtian duty, cannot be here underſtood; becauſe our forbearance of that which ſcandalizes our brother, tends not to the information of his underſtanding, but, as it is an act of charity, it tends to the edification of the body in love; as it is the avoiding that which may ſcandalize the weak, and ſo induce him to ſtumble at, and fall off from Chriſtianity, it tends to his edification in the faith; and as it is receiving the weak into fellowſhip and communion, notwithſtanding his different conceptions from us, it tends to the edifying the body in union and peace.

Ver. 3. [b] Καθὼς γέγραπται, *as it is written.*] That this pſalm was undoubtedly ſpoken of the Meſſiah, we learn from ver. 22. applied to Chriſt, John 19. 28. 29. and from the former part of the verſe cited here, *viz. The zeal of thine houſe hath conſumed me*, applied to Chriſt, John 2. 17.; and the Jews themſelves ſay, That the things contained in this pſalm, ſhall be accompliſhed (*b*) *in the days of David*, or *in the days of the Meſſiah;* and that which is ſaid in the cloſe of the pſalm, That *God will ſave Zion, &c. that men may dwell therein, and have it in poſſeſſion, ſhall be accompliſhed,* כימי המשיח (*c*) *in the days of the Meſſiah*, the Rabbins own.

Ver. 6. [c] Ὁμοθυμαδὸν ἐν ἑνὶ στόματι, *with one mind and mouth.*] *i. e.* Not only praiſing God with the ſame words in your doxologies; but alſo joining in thoſe praiſes with a mind full of Chriſtian love, and ſenſe of the divine goodneſs.

Ibid. [d] Τὸν Θεὸν καὶ Πατέρα, *the God and Father of our Lord Jeſus Chriſt.*] So 2 Cor. 1. 3. and 11. 31. Eph. 1. 3. Col. 1. 3. 1 Pet. 1. 3. Apoc. 1. 6. 12. On which words the deſcant of the (*d*) fathers is to this effect, "That the firſt perſon of the ſacred Trinity is the "God of Jeſus Chriſt, in reſpect of his manhood; "his Father in reſpect of his divinity, or as he is the "Word:" Or the words may be rendered thus, "God who is, or the God that is, or God, to wit, "the Father of our Lord Jeſus Chriſt;" for the Hebrew ו, and ſo the Greek καὶ ſignifies ſometimes *id eſt; Naldius, partic. Heb. p.* 180. 181.; ſometimes *nempe*, to wit, *p.* 207.; and ſometimes *qui eſt*, who is, *p.* 315.

Ver. 9. [e] Ἐξομολογήσομαι, *I will confeſs unto thee.*] The very next words, *Great deliverances giveth he unto his king, and ſheweth mercy to David* למשיחו, *his Meſſiah*, or *Anointed;* are by the (*e*) Jews interpreted of the Meſſiah, that is, Chriſt; and ſo the preceding words are, doubtleſs, fitly applied to him.

Ver. 12. [f] Ἡσαΐας λέγει, *Eſaias ſaith.*] The Chaldee paraphraſt interprets the firſt verſe of the Meſſiah; and R. Chanina proves from the tenth verſe, that "(*f*) King Meſſiah is not to come, but to give pre- "cepts to the nations of the world."

Ver. 16. [g] Ἱερουργοῦντα τὸ εὐαγγέλιον, *miniſtering the goſpel.*] Here is a plain alluſion to the Jewiſh ſacrifices, offered by the prieſt, and ſanctified, or made acceptable and ſavoury by the libamen offered with it; for he compares himſelf in the preaching of the goſpel to the prieſt *ſacris operanti*, converſant about

(*b*) *Voiſin, de leg. div. p.* 584.
(*c*) *Pug. fid. par.* 3. *diſt.* 2. *cap.* 16. *ſect.* 25.
(*d*) Θεὸς μὲν γὰρ τῷ Χριστῷ κατὰ τὸ ἀνθρώπινον, πατὴρ δὲ κατὰ τὸν θεότητα. Theoph. Deus hominis, Pater verbi.
(*e*) *Pug. fid. par.* 2. *cap.* 5. *ſect.* 8.
(*f*) *Voiſin, de leg. div. p.* 595.

his

his ſacrifice, to prepare, and fit it to be offered. The Gentiles dedicated by him to the ſervice of God, are his ſacrifice, or oblation; the Holy Spirit is the libamen poured on this ſacrifice, by which they are ſanctified and rendered ευπρόσδεκτα, *acceptable to God.* See Numb. 15. 3. 10.

Ver. 18. [h] Οὐ γὰρ τολμήσω λαλεῖν τι, *for I will not dare to ſpeak any thing of what Chriſt hath not wrought by me.*] The critics here tell us, that they take off the force of the apoſtle's words, who render them, *I dare not*, becauſe that intimates the apoſtle had a mind to do ſo, but fear with-held him; they therefore would have the words rendered here, and Jude 9. οὐκ ἐτόλμησε, *Michael, contending with the devil, durſt not bring againſt him a railing accuſation;* non ſuſtineo, *I ſuffer not* myſelf, and *he ſuffered not himſelf.* But our tranſlation may be juſtified, by a like expreſſion of the ſame apoſtle in the ſame caſe, οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισι, *we dare not make ourſelves of the number, or compare ourſelves with ſome, who commend themſelves,* 2 Cor. 10. 12. And this, doubtleſs, he ſaith, not to intimate that he and Timothy had a mind to do that themſelves, which there he repreſents as folly in others; but only to intimate, that he did not think it fit and prudent ſo to do, and therefore durſt not do it; and this ſenſe the word well bears, 1 Cor. 6. 15. and Jude 9.

Ver. 19. [i] Ἐν δυνάμει σημείων, ἐν δυνάμει πνεύματος,] *i. e.* Confirming the goſpel by outward miracles, and by the inward diſtributions of the Holy Ghoſt. See the difference between them, note on Heb. 2. 4.

Ver. 24. [k] Ἐλεύσομαι πρὸς ὑμᾶς, *I will come to you, &c.*] Here is an evidence that St Paul, in purpoſes of this nature, was not aſſiſted by the Holy Ghoſt, they being purpoſes, which, by the providence of God, he was hindered from fulfilling. It is alſo evident from chap. 1. 10. 11. and from this, and from the 28th verſe, that St Paul writ this epiſtle while he was at liberty, and before Chriſt had told him he muſt *teſtify of him at Rome*, Acts 23. 11. and before he was conſtrained to appeal to Cæſar, Acts 25. 11.; for in this epiſtle he ſpeaks ſtill of his journey to Rome, and from thence to Spain, as of a voluntary undertaking; hoping then that the unbelieving Jews would not have given him that diſturbance, when he went up to Jeruſalem with his alms gathered for his nation, which afterwards he found they did, ver. 27. See *Examen Millii* here.

Ver. 30. [l] Ἐν ταῖς προσευχαῖς, *in your prayers for me.*] "If Paul," ſaith Eſthius, "might deſire the pray-"ers of the Romans, why might not the Romans "deſire the prayers of Paul?" I anſwer, they might deſire his prayers, as he did theirs, by an epiſtle directed to him to pray for them. He adds, "If they "might deſire his prayers whilſt living, why not "when dead, and reigning with Chriſt?" I anſwer, Becauſe then they could direct no epiſtle to him, or any other way acquaint him with their mind. Hence Elijah being to be *taken up into heaven*, ſpeaks to Eliſha thus, *Aſk what I ſhall do for thee, before I am taken away from thee*, 2 Kings 2. 9. Note alſo, That we ſay not that ſuch *deſires of the prayers of ſaints departed*, are injurious to the interceſſion of Chriſt, but that they are idolatrous; implying, that creatures are omniſcient, omnipreſent, and have the knowledge of the heart.

CHAP. XVI.

Verſe 1. I Commend to you-(*r care*) [a] Phebe our ſiſter (*in the faith*), which is a ſervant of (*or one that miniſters to*) the church which is at Cenchrea, (*or the aſſembly of Chriſtians at the haven of Corinth.*)

2. That you receive her in the Lord, (i. e. *for the Lord's ſake, or as being one that belongs to him, Matth.* 10. 42.), as becometh ſaints, (i. e. *Chriſtians*), and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you; for ſhe hath been a ſuccourer of many, and [b] of myſelf alſo.

3. Greet [c] Priſcilla and Aquila, my helpers in (*the work of*) Chriſt Jeſus;

4. Who have for my life laid down their necks, (i. e. *expoſed themſelves to the hazard of their own lives*), to whom not only I give thanks (*for my own preſervation*), but alſo all the churches of the Gentiles, (*for preſervation of their apoſtle.*)

5. Likewiſe greet the [d] church which is in their houſe, (i. e. *their Chriſtian family*). Salute my well-beloved Epenetus, who is the [e] firſt-fruits of Achaia unto Chriſt.

6. Salute Mary, who beſtowed much labour on us.

7. Salute Andronicus and Junia [f] my kinſmen, and my fellow-priſoners, who are of [g] note among the apoſtles, who alſo were in Chriſt (i. e. *converted to the Chriſtian faith*) before me.

8. Greet Amplias my beloved in the Lord.

9. Salute Urban our helper in (*the goſpel of*) Chriſt, and Stachys my beloved.

10. Salute Apelles [h] approved in Chriſt, (*by the ſincerity of his faith, and the integrity of his life*); ſalute them that are (*in Chriſt*) of Ariſtobulus houſehold.

11. Salute Herodian my kinſman; greet them that be of the houſehold of Narciſſus [i] which are in the Lord.

12. Salute Tryphena and Tryphoſa, who labour in the Lord-('s *ſervice*): ſalute the beloved Perſis, which laboured much in the Lord.

13. Salute Ruſus [k] choſen in the Lord, and his mother and mine, *(ſhe being one who ſhewed the affection of a mother to me alſo.)*

14. Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15. Salute Philologus and Julia, Nereus and his ſiſter, and Olympas, and [l] all the ſaints that are with them.

16. Salute one another with an [m] holy kiſs: the churches of Chriſt ſalute you.

17. Now, I beſeech you, brethren, [n] mark them which cauſe diviſions and offences, contrary to the doctrine which you have learned *(of the apoſtles)*, and avoid them, *(or turn from them)*.

18. For [o] they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words, and fair ſpeeches, deceive the hearts [p] of the ſimple, (i. e. *of innocent well-meaning perſons.*)

19. *(This exhortation I direct to you to preſerve you in the way, in which hitherto you have walked to the credit of the goſpel);* for *(the fame of)* your obedience *(to it)* is come abroad unto all men. I am glad therefore on your behalf, *(that ye are not yet infected with theſe Judaizers)*; but yet I would have you wiſe to *(diſcern and hold faſt)* that which is good, and ſimple concerning evil, (1 *Cor.* 14. 20. i. e. *as men who have no knowledge of it, and no ſkill to practiſe it.*)

20. And *(to encourage you to continue ſuch, know that)* the God of peace, *(who is an enemy to theſe diviſions, mentioned ver.* 17.) ſhall bruiſe [q] Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt be with you. Amen.

21. Timotheus my work-fellow in the goſpel, and Lucius, and Jaſon, and Soſipater, my kinſmen, ſalute you.

22. I Tertius, who wrote this epiſtle, ſalute you in *(the name of)* the Lord.

23. Gaius mine hoſt, and *(the hoſt)* of the church, ſaluteth you. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother.

24. The grace of our Lord Jeſus Chriſt be with you all. Amen.

25. Now unto him that is [r] of power to eſtabliſh you [s] according to my goſpel, and the preaching of Jeſus Chriſt, according to the revelation of the myſtery which was kept ſecret [t] ſince the world began, *(or from former ages)*,

26. But now is made manifeſt, and by the [u] ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith:

27. *(That is)* To God [x] only *(eſſentially, and from himſelf)* wiſe, be glory through Jeſus Chriſt, *(the Mediator of the new covenant, the author and finiſher of our faith)*, for ever. Amen.

ANNOTATIONS on Chap. XVI.

Verſe 1. [a] Φοίβην τὴν ἀδελφὴν ἡμῶν, *Phebe our ſiſter.*] This Phebe was a deaconneſs, choſen to that office according to the apoſtolical preſcription, 1 Tim. 5. 10 So Origen and Chryſoſtom.

Ver. 2. [b] Καὶ αὐτῆ ἐμοῦ, *and of myſelf alſo.*] Hence ſome infer that ſhe was not a deaconneſs, but one that miniſtered to the apoſtles in the preaching of her ſubſtance; but St Paul had none ſuch to miniſter to him, 1 Cor. 9. 5. 15.; and this is made one condition of a deaconneſs, 1 Tim. 5. 10.; προστασίαν τὴν φιλοξενίαν καὶ πολυδημονίαν καλεῖ, he ſaith, *ſhe has been a ſuccourer of many, by reaſon of her care of, and hoſpitality towards them.* Theodoret.

Ver. 3. [c] Ἀσπάσασθε Πρίσκιλλαν, *greet Priſcilla.*] Priſcilla ſeems to be named firſt here, and 2 Tim. 4. 19. as being firſt converted, ſay interpreters; but ſhe is named laſt, Acts 18. 2. 26. 1 Cor. 16. 19. and therefore the Gloſs ſaith, *She is here placed firſt, there being in Chriſt Jeſus neither male nor female.*

Ver. 5. [d] Καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, *and the church in their houſe.*] They were ſo zealous in the faith, ſay Chryſoſtom, Theodoret, and Theophylact, ὅτι τὸν οἶκον αὐτῶν, πάντας πιστοὺς ποιῆσαι, τούτους καὶ ἐκκλησίαν ὀνόμασεν, *that they converted their whole families to the profeſſion of it, for ſuch families he calls the church.* See this proved note on 1 Cor. 16. 19.

Ibid. [e] Ἀπαρχὴ τῆς Ἀχαΐας, *the firſt-fruits of Achaia.*] So Chryſoſtom, Theodoret, Oecumenius, Theophylact, the Syriac and Arabic verſions; but the Alexandrian copy, the Æthiopic, the Vulgar, and almoſt all the Latin commentators, read τῆς Ἀσίας, *the firſt-fruits of Aſia Minor.* So doth Origen on this place, and hom. 11. on Numbers F. 109. D. and G. and St Jerom on Ezek 43. F. 241. 1. And this reading is to be preferred before the other, becauſe the ſame apoſtle ſaith expreſsly, that *Stephanas was the firſt-fruits of Achaia*, 1 Cor. 16. 15. that is, he was firſt converted to the faith there, and Epenetus in Aſia Minor, for ſo the phraſe, *the firſt-fruits*, is uſed by St Clemens (*g*).

Ver. 7. [f] Τοὺς συγγενεῖς μου, *my kinſmen.*] So St Paul ſtyles all the Jews, Rom. 9. 3. καὶ συναιχμαλώτους, *and fellow-priſoners.* Before St Paul went to Rome, he

(*g*) Καθίσανον τὰς ἀπαρχὰς αὐτῶν τῆς ἐπιστάσης καὶ διακόνους μελλόντων πιστεύειν. *Epiſt.* 1. *ad Corinth. ſect.* 42.

was ἐν φυλακαῖς περισσοτέρως, *in priſons often*, 2 Cor. 11. 23. Ἑπτάκις δίσμα φορέσας, *bearing his chain ſeven times*, ſaith Clemens (*h*), and ſo might well have many fellow-priſoners.

Ibid. ε Ἐπίσημοι ἐν τοῖς ἀποστόλοις, *of note among the apoſtles*;] that is, ſay ſome, men highly eſteemed by them; men eminent, ſay Chryſoſtom and Theodoret, not only among the teachers, but the apoſtles of the churches. For they who are co-workers with the apoſtles in planting of the churches, are ſtyled ἀπόστολοι ἐκκλησιῶν, *apoſtles of the churches*, 2 Cor. 8. 23. Philip. 2. 25.; in which ſenſe Barnabas in ſcripture is called an apoſtle, Acts 14. 14. and Philip the deacon, by the ancients. See *Coteler. not. in Conſtit. apoſt. p.* 262.

Ver. 10. ϛ Δόκιμον, *approved*.] By ſuffering patiently great tribulations, ſaith Origen: for *tribulation worketh patience, and patience* δοκιμήν, *experience of our ſincere affection to him*, for whoſe ſake we ſuffer them, Rom. 5. 4. But becauſe all the Greek ſcholiaſts ſay it ſignifies τοὺς ἁπλοτέρους, τοὺς ἰνδοὺς, τοὺς ξηροὺς τὴν νόησιν, *men ſimple, fooliſh, and ſlow of underſtanding*, and becauſe the word often bears this ſenſe in the book of Proverbs, as when the wiſe man ſays, ἄκακος, *the ſimple believeth every word*, chap. 14. 15. when he calls upon the *ſimple to hear wiſdom*, chap. 8. 5. and promiſes *to give ſubtilty to the ſimple*, chap. 1. 4. and when he adds, chap. 21. 11. *when a ſcorner is puniſhed, the ſimple is made wiſe*, this expoſition being more pertinent to the words, may be preferred before the other.

Ver. 11. ζ Τοὺς ὄντας ἐν Κυρίῳ, *which are in the Lord*.] From theſe two verſes is confirmed our obſervation, That when the whole family was converted, the apoſtle writes to the church in ſuch a houſe; when not, the ſalutation is directed to as many as were in the Lord in that family, according to the deſcant of Origen (*i*) on the place.

Ver. 13. η Τὸν ἐκλεκτὸν ἐν Κυρίῳ, *choſen in the Lord*.] One of great excellency in Chriſtianity, as we ſay, *a choice man*; ſo the word ἐκλεκτὸς often ſignifies, Pſal. 78. 31. *They ſmote down* τοὺς ἐκλεκτοὺς, *the choſen men that were of Iſrael*; ſo ἐκλεκτὰ μνημεῖα are *choice ſepulchres*, Gen. 23. 6.; ἐκλεκτὰ τῶν δώρων, *choice gifts*, Deut. 12. 11. and ἄνδρες ἐκλεκτοὶ, *choice men*, Judges 20. 16. See Acts 15. 25. 26.

Ver. 15. ι Πάντας τοὺς ἁγίους, *all the ſaints*.] Note here, That ſaints and Chriſtian brethren are all one.

Ver. 16. ᵐ Ἐν φιλήματι ἁγίῳ, *with an holy kiſs*.] Of the kiſs of charity, let it be obſerved,

1. That it was uſed at the end of the prayer before the celebration of the ſacrament: ſo Juſtin Martyr (*k*) ſaith expreſsly, ἀλλήλους φιλήματος ἀσπαζόμεθα παυσαμένου τῶν εὐχῶν, "Prayers being ended, we ſalute "one another with an holy kiſs, and then the bread "and cup is brought to the preſident." 2. That this ſeems to have been done by the men apart, and the women apart, as their (*l*) ſeparate places in the church or ſynagogue ſeemed to require. So the Apoſtolical Conſtitutions ſay (*m*), "Theſe things being "done, let the men apart, and the women apart, "ſalute one another with a kiſs in the Lord." Though Origen (*n*) ſeems to make this practice proper to the men only.

Ver. 17. ν Σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα ποιοῦντας, *mark them that cauſe diviſions and ſcandals*.] By ſcandals the Greek ſcholiaſts underſtand hereſies; whereas, through the whole New Teſtament, this word ſeems rather to import ſuch actions as give occaſion to others to ſtumble at, and fall off from the Chriſtian faith. See note on Matth. 18. 6. Rom. 14. 13. Eſthius here notes, 1. That unwritten traditions may be hence proved, becauſe the apoſtle ſaith, *Mark them that cauſe offences contrary, not to the ſcriptures, but to the doctrine they had received*. But to make this argument of any force, he muſt prove, that the doctrine they had received was not contained in the ſcriptures, either *then* or *after written*. 2. The apoſtle plainly ſpeaks here of doctrines received from the mouths of the apoſtles by thoſe very men to whom he writ: and when he hath once proved the unwritten traditions of the church of Rome to be ſuch, we ſhall be ready to receive them. 3. He adds, That this place makes for a diligent inquiſition after Heretics; as if St Paul was ſetting up an inquiſition here: whereas the word σκοπεῖν doth only ſignify to *mark*, or *to look to them*, as Luke 11. 35. 2 Cor. 4. 18. Gal. 6. 1. Philip. 2. 4. Nor doth he exhort the Romans to obſerve them, in order to the apprehending or puniſhing, but, as he himſelf notes, in order to the declining of them. 4. He obſerves truly, that the apoſtle here inſinuates that even the vulgar people may, from ſome general

(*h*) Epiſt. ad Corinth. ſect. 5.

(*i*) Videntur quidem plures fuiſſe ex domo ſeu familia Narciſſi, ſed non omnes in Domino fuiſſe, et ideo addit eos ſalutandos qui ſunt in Domino.

(*k*) Apol. 2. p. 97.

(*l*) Αἱ γυναῖκες κεχωρισμέναις. Conſt. Apol. l. 2. c. 57. p. 203. Joſeph. de bell. Jud. l. 6. c. 14. p. 916. F. Philo de vita contempl. p. 691. F.

(*m*) Ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν κυρίῳ φίλημα. L. 2. c. 57. & l. 8. c. 11. Ἀσπαζέσθωσαν οἱ λαϊκοὶ ἄνδρες τοὺς λαϊκοὺς, αἱ γυναῖκες τὰς γυναῖκας. Vide *Coteler. not. in l.* 2. *c.* 57.

(*n*) Ex hoc ſermone mos eccleſiis traditus eſt, ut poſt orationes oſculo ſe invicem ſuſcipiant fratres. *In locum.*

principles,

principles, diſcern the true doctrine, and that which was delivered by the apoſtles, from that which was falſe, and was not ſo delivered: but this was only then to be done, by comparing that which was thus delivered from the mouth of the apoſtles, who preached it by the aſſiſtance of the Holy Ghoſt, and confirmed their doctrine by miracles, with that which was delivered beſides, or in oppoſition to it, and was not ſo confirmed; and this can only now be done by them, by comparing all pretenders to the apoſtles doctrine with thoſe ſcriptures which they endited by the aſſiſtance of the Holy Spirit, and confirmed by miracles.

Ver. 18. ° Οἱ γὰρ τοιῦτοι, *they that are ſuch;*] that is, the Gnoſtics, ſaith Dr Hammond, to whom indeed theſe characters do well agree. But Theodoret ſaith thus, τῆς κακῆς τῶ νόμω συνηγόρους διὰ τύτων αἰνίτ]εται, *by theſe words he ſtrikes at the evil defenders of the law*, or thoſe who preached up circumciſion, and the obſervance of the law, as neceſſary to the ſalvation of the Gentiles; τῆς ἐξ Ἰυδαίων αἰνίτ]εται, *he means the Jews*, ſays Chryſoſtom, Oecumenius, and Theophlact, for he ſtill taxes them with *the love of their bellies*. And certain it is, that theſe men cauſed diviſions and ſeparations from others, as unclean, and not fit to be converſed with, Acts 11. 3. Gal. 2. 12. 13. and *ſcandal ſubverting the ſouls of the Gentiles*, Acts 15. 24. *evacuating the goſpel of Chriſt*, Gal. 2. 21. and cauſing men to fall from grace, Gal. 5. 2. 4. that they did this ἐν λόγῳ κολακείας, *by flattering words*, 1 Theſſ. 2. 5. and that in this *they ſerved not Chriſt, but their own bellies*, Philip. 3. 19. doing theſe things *for filthy lucre's ſake*, Tit. 1. 10. 11. Whence it appears, there is no neceſſity of referring theſe words to the Gnoſtics, or deſerting the opinion of the ancients, touching the perſons here intended. See alſo *Examen Millii*.

Ibid. ᵖ Ἀκάκων, *of the ſimple.*] Ἀκακος in the Septuagint anſwers to the Hebrew תם, *the upright*, Job 8. 20. Pſal. 25. 21. Prov. 13. 6. and ἀκακία to תמים, *integrity*, Job 27. 5. and 31. 6. Pſal. 7. 9. and 26. 1. 11. and 36. 39. and 40. 13. and 83. 13. 100. 3.; and ſo here it ſeems to ſignify men of upright and honeſt hearts.

Ver. 20. ᵠ Τὸν Σατανᾶν, *Satan.*] By Satan we may underſtand thoſe perſecuting Jews and Judaizers, who are ſtyled the *meſſengers* and *miniſters of Satan*, 2 Cor. 11. 15. and 12. 7. their perſecutions being aſcribed to Satan, who animates and provokes them to them, 1 Theſſ. 3. 5. Rev. 2. 9. 10.; and then God's bruiſing him under their feet, muſt ſignify his taking away their power thus to deceive and perſecute, by the deſtruction of Jeruſalem, and theſe impoſtors with it.

Ver. 25. ʳ Τῷ δὲ δυναμένῳ, *to him that hath power*] and will to execute that power. See note on chap. 14. 4.

Ibid. ˢ Κατὰ τὸ ἐυαγγέλιόν μυ, *according to my goſpel, and the peaching of Jeſus Chriſt.*] Both theſe expreſſions, ſay the fathers, are of the ſame import: The goſpel which the apoſtle preached being the ſame with that which Chriſt preached whilſt he was on earth; and they, after his aſcenſion, preaching in his name, by his authority, and by the aſſiſtance of his Spirit, and ſo delivering his laws and doctrine, not their own.

Ibid. ᵗ Χρόνοις αἰωνίοις σεσιγημένυ, *kept ſecret ſince the world began.*] The Greek may ſignify *from the beginning of ages*, the promiſe of the Meſſiah being obſcurely made, or hinted to Adam from the beginning; though the fathers only render theſe words ἄνωθεν, *before*, as Theodoret, or πάλαι, *of old*, as Chryſoſtom, Oecumenius, Theophylact. See the notes on 2 Tim. 1. 9. Tit. 2. 2.

Ver. 26. ᵘ Διὰ γραφῶν προφητικῶν, *by the ſcriptures of the prophets.*] They of old foretold of the Meſſiah, and of *the calling of the Gentiles*; but yet, as to many circumſtances, this was ſtill a myſtery, till theſe prophetic ſayings were more clearly revealed by the Spirit given to the apoſtles and prophets, and by the actual accompliſhment of what they foretold. See note on Eph. 3. 6.

Ver. 27. ˣ Μόνῳ σοφῷ Θεῷ, *to the only wiſe God.*] This, as the fathers note, cannot exclude the divine nature of Jeſus Chriſt, who is the wiſdom of the Father, from this title, any more than thoſe words, *who only hath immortality*, 1 Tim. 6. 16. exclude Chriſt from being immortal.

An

An APPENDIX to CHAP. XI.

CONTAINING

A Diſcourſe of the calling of the JEWS to the CHRISTIAN FAITH.

TO ſtrengthen the argument which I have offered from this chapter for the converſion of the Jewiſh nation to the Chriſtian faith; let it be noted,

1. That this hath been the conſtant doctrine of the church of Chriſt, owned by the Greek and Latin fathers, and by all commentators I have met with on this place. Among the Greek fathers, by (*a*) St Chryſoſtom, whoſe words are theſe: "When "the fulneſs of the Gentiles is come in, then all "Iſrael ſhall be ſaved, at the time of Chriſt's ſecond "coming, and the conſummation of all things." "After the Gentiles have received the ſalutary faith, "they alſo ſhall receive the faith," ſaith Theodoret (*b*), "when the great Elias ſhall come, and "preach it to them." Gennadius (*c*) deſcants upon the words of the apoſtle thus: "They being "blinded and excluded from ſalvation, God tranſlated this ſalvation to you." And again, "All you "being called, and come in, grace ſhall again receive "them all; for this the prophet Iſaiah teſtifies." "Before," ſaith Phocius (*d*), "the Heathen being diſobedient, the Jews were ſaved." Again, "the Jews becoming diſobedient, the Gentiles are "ſaved; and the Gentiles being ſaved, the Jews "emulating them, ſhall be alſo ſaved". "Becauſe," ſaith Theophylact (*e*), "the Jews being "then blinded, have not obtained this ſalvation, "that which the apoſtle ſpeaks of, ſhall happen to "them afterwards They of the people of Iſrael "who believed not, and for their unbelief were "deſerted, that God's mercy might be ſhewed to "you, ſhall not be always left in unbelief," ſaith Origen (*f*), "but when the diſpenſation of the "fulneſs of the Gentiles is completed, they alſo "ſhall find mercy." And therefore when Celſus had, as it were, propheſied, that the Jews ſhould preſently periſh, "this," ſaith Origen, "he ſaid, "not knowing how preſent God was formerly with "them, and how that, by their ſin, ſalvation came "to the Gentiles, and their fall brought riches "to the world, (*g*) till the fulneſs of the Gentiles "be come in, that after this, all Iſrael, which Cel-"ſus underſtands not, may be ſaved." In his fifth homily upon Jeremiah, he exhorts the Chriſtian to live ſo as that he may not receive a bill of divorce, (*h*) "but may enter into the holy inheritance. "And Iſrael may then alſo enter; for if the fulneſs "of the Gentiles be come in, then all Iſrael ſhall "be ſaved, and there ſhall be one fold and one "ſhepherd." In his commentary on St Matthew, he ſaith, *ibid. p.* 410. C. "Thoſe that whipped Chriſt "were whipped,, and ſhall be whipped till the ful-"neſs of the Gentiles is come in." And, *p.* 397. D. "that they were worthy to be deſerted, "either till the fulneſs of the Gentiles was come "in, or till they had fulfilled the puniſhment of "their ſins." Nor is this denied by him in the paſſage cited from his book againſt Celſus; for he ſaith not there, "They ſhould never be convert-"ed to the Chriſtian faith," but that they ſhould never be reſtored to their own worſhip, or country;

(*a*) Κατὰ τὸν καιρὸν τῆς παρουσίας τῆς δευτέρας καὶ τῆς συντελείας, in v. 11.

(*b*) Τῶν γὰρ ἐθνῶν δεξαμένων τὸ κήρυγμα, πιστεύσουσι κἀκεῖνοι, Ἠλίᾳ τῷ πάνυ παραγενομένῳ καὶ τῆς πίστεως αὐτοῖς τὴν διδασκαλίαν προσφέροντος, in v. 25.

(*c*) Πεφωτίσται, καὶ τὴν σωτηρίαν ἀποβεβλήκασιν ἐκείνων, ἐφ' ὑμᾶς μετήνεγκε ταύτην ὁ Θεὸς, ὑστοιχησάντων μὲν τοι πάντων ὑμῶν κἀκείνης ἐνδεὴς ἡ χάρις ἅπαντας περιλήψεται, μαρτυρεῖ γὰρ αὐτὸ τοῦτο καὶ τὸ τοῦ Ἡσαΐου λόγιον γεγραφικόν. Apud Oecum. in v. 25.

(*d*) Σωθέντων τῶν ἐθνικῶν παραζηλοῦντες Ἰουδαῖοι σώζονται καὶ αὐτοί. Apud Oecum. v. 31.

(*e*) Ἐπὶ ὅσον τούτοις ἴσχυον, πεπώρωνται γὰρ, ὕστερον μέλλει γίνεσθαι τοῦτο, in v. 26.

(*f*) Non uſquequaque relinquentur in incredulitate ſua, ſed cum plenitudinis gentium fuerit impleta diſpenſatio, etiam ipſi miſericordiam conſequentur.

(*g*) Ἄχρις ἂ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, ἵνα μετὰ τοῦτο πᾶς, ὃν ὁ νοῦς Κέλσου, Ἰσραὴλ σωθῇ. In Celſum, l. 6. p. 331.

(*h*) Ἀλλὰ δυνηθῶμεν ἡμεῖς ἐπὶ τὴν κληρονομίαν ἁγίαν εἰσελθεῖν, μετὰ τὸ πλήρωμα τῶν ἐθνῶν σωθέντος, δυνηθῇ καὶ τότε ὁ Ἰσραὴλ εἰσελθεῖν, ἐὰν γὰρ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, τότε πᾶς Ἰσραὴλ σωθήσεται, καὶ γενήσεται μία ποίμνη, καὶ εἷς ποιμήν. Apud Huet. Orom. 1. p. 74. C.

that

that " they had been long ſince caſt τῆς σεμνῆς ἀγι-
" στείας καὶ λατρείας, out from their venerable ſervice
" and ceremonies, or purgations; (*i*) and we con-
" fidently confirm, ὅτι δὲ ἀποκαταστᾶσονται, that they
" ſhall never be reſtored again to Jeruſalem or the
" land of promiſe, which before," ſaith he, " they
" were; for then being captivated, they return-
" ed to their own land, and enjoyed their laws as
" before, which now they ſhall never be reſtored
" to." All the Latin fathers, who have left us any commentaries, or notes on this epiſtle, are plainly of the ſame mind, as you may ſee by conſulting Hilary the deacon, Primaſius, Sedulius, and Haymo, upon the 25th verſe of this chapter. This alſo many of the fathers do conclude,

1. From thoſe words of the prophet Hoſea, *The children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an altar, and without an ephod, and without teraphim. Afterward ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king, and ſhall fear the Lord, and his goodneſs in the latter days*, Hoſea 3. 4. 5. Which words (*k*) St Auguſtine having produced to prove that the carnal Iſraelites, " who now will not believe, ſhall
" hereafter do ſo," he ſaith, " Nothing is more ma-
" nifeſt, than that by David their king, the pro-
" phet here meaneth Jeſus Chriſt, in whom they
" now believe not." " This," ſaith St Jerom (*l*), " is the blindneſs which hath happened to Iſrael in
" part, that the fulneſs of the Gentiles might come
" in, and all Iſrael be ſaved, and after a long time
" might return and ſeek the Lord. Some," ſaith he,
" do interpret this of the captivity of Babylon; but
" others," ſaith he, " with us, refer it to a time
" yet future." St Cyril ſaith, " Here is a manifeſt
" declaration of what ſhould hereafter happen to
" the adulterous ſynagogue, and that ſhe ſhould be
" received again; (*m*) that Iſrael ſhould not always
" be rejected, but being recalled, and converted to
" the faith, ſhould own Chriſt according to the fleſh
" to be the king of all, and that this glorious grace
" ſhould be afforded to her at the end of the world."

2*dly*, That in which they univerſally agree, excepting only St Jerom, is, That Elias is to come, before the end of the world, to convert the Jews to Chriſt; and this they gather from thoſe words of Malachi, *Behold, I will ſend you Elijah the prophet, before the great and terrible day of the Lord, and he ſhall turn the hearts of the fathers to the children*, Mal. 4. 5. 6. And thoſe of Chriſt, *Elias truly ſhall come firſt, and ſhall reſtore all things*, Matth. 17. 11. " We know," ſaith Juſtin Martyr, *Dial. cum Tryph. p.* 268. and *p.* 269. and *p.* 306. " that Elias ſhall
" come before the Lord's ſecond advent, and that
" then the Jews ſhall know him whom they have
" diſhonoured." Origen ſays, (*n*) " That by thoſe
" words of Malachi, it ſeemeth to appear, that Elias
" ſhall come before Chriſt, and by his ſacred words,
" and the diſpoſitions they ſhall work in their ſouls,
" ſhall prepare them for the coming of Chriſt." Theodoret paraphraſeth the words of Malachi thus: " Leſt at my ſecond coming, finding you all in un-
" belief, I ſhould ſubject you to eternal puniſhment.
" (*o*) Elias ſhall come firſt, and teach you of my
" advent, and ſhall prevail upon you, O Jews, with-
" out doubting, to join yourſelves to the churches
" of the Gentiles, and to be made one." Yea even St Jerom, upon theſe words of St Matthew, *Elias indeed ſhall come, and reſtore all things*, deſcants thus, (*p*) " He who is to come in the body at
" our Lord's ſecond advent, came now by John in
" virtue and the ſpirit." And in his comment on the 3d of Habakkuk, ver. 17. having cited thoſe words of Chriſt, ſpoken of the barren fig-tree, *Let no fruit grow on thee for ever*, Matth. 21. 19. he bids us (*q*) " diligently conſider, that he ſaith not
" for ever and ever, but only *in ſeculum*, for that

(*i*) Εἰ καὶ τότε ἔδοξαν δι' ἁμαρτίας καταλιπεῖσθαι, οὐδὲν ἧττον ἐπιστοπήσαμεν, καὶ ἐπαναλήψεσθαι τὰ ἴδια ἀπολήψεσιν, &c. Orig. cont. Celſ. l. 4. p. 174.

(*k*) Iſtos autem carnales Iſraelitas qui nunc nolunt credere in Chriſtum, poſtea credituros, id eſt, filios eorum. *De civ. Dei, l.* 18. *c.* 28. & *l. de* 8. *quæſt. Dulcitii, tom.* 4. *p.* 674.

(*l*) Hæc eſt cœcitas quæ ex parte accidit Iſraeli, ut ſubintraret plenitudo Gentium, et tunc omnis Iſrael ſalvus fieret, et multo poſt tempore revertentur, et quærent Dominum ſuum — alii, ut nos in futurum differunt tempus. *Comment. in locum.*

(*m*) Πλὴν ἀκ ἐν τούτοις διαπαντὸς ὠδὶ ἀπόπτωτος ὁλοτρόπως ὁ Ἰσραὴλ ἔσται, κεκλήσεται γὰρ κατὰ καιρὸν, καὶ ἐπιστρέψει διὰ πίστεως, καὶ ἐπιγνώσεται------τὸν κατὰ σάρκα Χριστὸν------καιρὸς (δὲ) αὐτοῖς τῆς ἐτω λαμπρᾶς καὶ ἀξιωματος χάριτος, ὁ τελευταῖος, καὶ ἐν ἰσχύϊ, καὶ ἐν Χριστῷ. In locum.

(*n*) Ἔοικε γε διὰ τούτων δηλοῦσθαι ὅτι προσυτρεπίσει ὁ Ἠλίας τῇ ἐνδείξῃ Χριστῷ ἐπιδημίᾳ διὰ τινῶν ἱερῶν λόγων, καὶ κατασκάσων ἐν ταῖς ψυχαῖς τῶν εἰς τοῦτο ἐπιτηδείως γινομένων. In Matth. tom. 13. et Huet. p. 307. D.

(*o*) Καὶ πίστει ὑμᾶς, ὦ Ἰουδαῖοι, τοῖς ἐξ ἐθνῶν εἰς ἐμὲ πεπιστευκόσιν ἀνενδυάσως ἐνωθῆναι, καὶ μίαν ἀποφῆναι τῶν ἐμῶν ἐκκλησίαν. In locum.

(*p*) Ipſe qui venturus eſt in ſecundo Salvatoris adventu juxta corporis fidem, nunc per Johannem venit, in virtute et ſpiritu. *In Matth.* 17.

(*q*) Et diligenter conſidera quid dixerit, non afferes fructum in ſeculum, non ait uſque in ſecula ſeculorum; ſed cum ſeculum illud pertranſierit, et intraverit plenitudo gentium, tunc etiam hæc ficus afferet fructus ſuos, et omnis Iſrael ſalvabitur. *F.* 90. *tit.* 1.

" age;

" age; and when that age is paſt, and the fulneſs " of the Gentiles is come in, then ſhall this fig-tree " bring forth her fruits, and all Iſrael ſhall be ſa- " ved." So generally did this doctrine obtain among the ancients.

Moreover, as this doctrine hath the ſuffrage of all the ancient fathers, and commentators do thus generally agree in expoſition of this chapter; ſo is it eaſy to confirm it, by ſhewing the abſurdity of other expoſitions, and the plain inconſiſtence of them, both with truth, and with the words of the apoſtle. For,

1*ſt*, The words of the apoſtle cannot be expounded, as (*r*) Dr Lightfoot and others do interpret them, *of the ſpiritual Iſrael*, i. e. *of all thoſe perſons, whether Jew* or *Gentile*, which *belong to God's election*. For, 1. The text ſpeaks of that which was a myſtery to the believing Gentiles, *i. e.* a ſecret not obvious to their underſtanding. Now, that God's elect, whether Jew or Gentile, ſhould be ſaved, could be no myſtery, but the firſt article of Chriſtian faith; and ſo of this the apoſtle could not ſay, *I would not have you ignorant, leſt you ſhould be wiſe in your own conceit*, eſpecially ſince the apoſtle had before ſaid of the believing Jews, *there is now an election of grace*, ver. 5. and ver. 7. *the election hath obtained*.

2*dly*, The Jews and Iſraelites here mentioned, are manifeſtly diſtinguiſhed from the elect of Iſrael, by this character, that they were *the blinded Iſrael*, ver. 7. who lay under a *ſpiritual ſlumber*, ver. 8. whoſe *eyes were blinded that they ſaw not*, ver. 10. who had *ſtumbled at the ſtumbling-ſtone*, ver. 11. they are that Iſrael *whoſe caſting away was the riches of the world, whoſe diminution was their fulneſs*, ver. 12. they are Iſrael *according to the fleſh*, ver. 14. *the branches broken off for unbelief*, ver. 17. 19. 20. they *who believed not*, ver. 23. 30. 31. 32. and who were *enemies to the goſpel for the Gentiles ſake*, ver. 29.; this is the Iſrael of whom the apoſtle here aſſerts, *they ſhall be ſaved*, of this *blinded*, this *unbelieving*, this Iſrael *cut off*, theſe *branches broken from their own olive-tree*, theſe *enemies* to the converted Gentiles; as there hath been, ſaith the apoſtle, *a diminution*, ſo ſhall there be *a fulneſs*; as there hath been *a caſting them off*, ſo ſhall there be a *reception of them*; as there hath been *a breaking them off from their own olive-tree*, ſo ſhall there be an *inſerting of them into it again*, ver. 24.; as there hath been a time of their *unbelief*, and ſo of *ſeverity*, ver. 22. and of *wrath* to them, Rom. 9. 22. 1 Theſſ. 2. 16. ſo ſhall there be a time of *mercy*, ver. 31. 32. Now, ſince the *unbelief*, the *diminution*, the *rejecting*, the *breaking the branches off*, muſt neceſſarily be underſtood of Iſrael *according to the fleſh*, of the *natural branches* of the ſtock of Abraham, ver. 22. 24. *beloved for the fathers ſake*, ver. 28. of the ſeed of Jacob, whoſe ſins were not yet taken away, ver. 26. If you underſtand the *fulneſs*, the *reception*, the *ingraffing* of them, the *ſalvation* here mentioned of the *ſpiritual Iſrael*, and of the *elect* oppoſed to *Iſrael that was blinded*, ver. 7. the *antitheſis* is wholly loſt; ſince then the *diminution* and the *fulneſs*, the *rejection* and *reception*, the *breaking off* and the *inſertion*, the *ſeverity* and the *mercy*, will not relate to the ſame perſons. Again, *blindneſs in part hath happened to Iſrael*, ſaith the apoſtle, *till the fulneſs of the Gentiles ſhall come in, and then all Iſrael ſhall be ſaved*; now certainly the blindneſs happened to Iſrael *according to the fleſh*, and muſt not the *antitheſis* require that the *ſalvation* ſhould belong to the ſame Iſrael? It happened not to the elect, for the *election*, ſaith the apoſtle, *hath obtained, and the reſt were blinded*, and therefore the ſalvation cannot reſpect them only.

Moreover, to whom did this blindneſs happen? Was it not to the national church, and body of the Jews? To them to whom our Saviour had ſaid, *Whilſt you have the light, believe in the light, leſt darkneſs come upon you*, John 12. 35. Is it not of the children of Iſrael that the apoſtle ſaith, *They could not ſee to the end of that which was to be aboliſhed*, 2 Cor. 3. 13. 14. *but their minds are blinded, for until this day remaineth the ſame veil untaken away?* Was it not that very people *who had eyes, and ſaw not, ears, and heard not; whoſe heart was waxed groſs, their ears dull, and their eyes cloſed?* Iſ. 6. 9. Acts 28. 26. 27. ver. 8. 10. and from whoſe eyes were *hid the things which belonged to their peace, becauſe they knew not the time of their viſitation?* Luke 19. 42. 44. To whom belonged this ἀποβολὴ, rejection, or caſting off? Doth it not reſpect the generality of that church and nation? Doth not our Saviour ſay of them, *The children of the kingdom ſhall be caſt out into utter darkneſs*, Matth. 8. 12. that *their houſe ſhould be left unto them deſolate*, Matth. 23. 38. that *the kingdom of God ſhould be taken from them, and given to a nation bringing forth the fruits thereof?* Matth. 21. 41. Who were the branches broken off, are they not all the unbelieving Jews? ver. 20. *i. e.* the bulk and body of that church and nation? Doth not our Saviour tell them, That *their vineyard ſhould be let out to other huſbandmen*, Matth. 21. 41.? are not they that barren tree which was to be *hewn down*, Luke 13. 7. 9.? and muſt not then the recovery of them from this blindneſs, the receiving of them again, the ingraffing them into their own olive-tree, reſpect ſome few ſtraggling converts of them only,

(*r*) Harmony of the New Teſtament, *p.* 194. 195.

only, but the chief bulk or body of that nation?

3*dly*, It is eaſy to obſerve two queſtions in this chapter; the firſt is this, λέγω οὖν μὴ ἀπώσατο, &c. *I ſay then, hath God caſt off his people?* ver. 1.: To which the anſwer is, *God hath not caſt off his people whom he foreknew*, or *the remnant according to the election of grace*, ver. 5. 7. but only the obdurate Jew, ver. 8. 9. 10. The ſecond is this, λέγω οὖν μὴ ἔπταισαν, ἵνα πέσωσι, *I ſay then, have* theſe unbelieving Jews, who *ſtumbled at the ſtumbling-ſtone*, chap. 9. 32. 33. *ſtumbled, that they ſhould fall* entirely, ſo as that they ſhould never riſe again? And to this the apoſtle anſwers in the negative, from ver. 11. to 25. and proves it from ver. 25. to 32. It is therefore evident, that his diſcourſe from ver. 11. to 32. reſpects not the *ſpiritual Iſrael*, *i. e.* the Gentile converts, nor the elect of Iſrael, but the obdurate blinded nation which God hath then caſt off. And,

4*thly*, Here is evidently a time prefixed for this converſion of the Jews, *viz. when the fulneſs of the Gentiles is come in;* here is a *blindneſs* to continue on them till that time: whilſt *blindneſs* doth continue on them, their *ſalvation* is not to be expected; and when they ſhall be ſaved, that *blindneſs*, of neceſſity, muſt ceaſe: but to the *ſpiritual Iſrael*, or the *elect* converted at all times, nothing of this can be applied; for their converſion is not limited to the time of the coming in of the fulneſs of the Gentiles, but they are converted in every age, and at all times.

2. The opinion of the Reverend Dr Hammond is to this effect: 1*ſt*, (*ſ*) "That it is not neceſſary that "this ſhould ſtill belong to any yet future return of "the Jews in a viſible and remarkable manner, the "circumſtances of the context applying it to the "firſt times wherein the epiſtle was writ.

2*dly*, (*t*) "That the fulneſs of the Jews mentioned, ver. 12. is their being added to the church, "their coming in, and being gathered, and laying "hold of the faith, being provoked ſo to do by ſeeing the Gentiles believe, and ſo filling up the vacuities, as it were, which were formerly in the "church by their ſtanding out impenitently; and "the fulneſs of the Gentiles, is the Gentiles coming "into the church, receiving the faith, they then "becoming one part of the viſible church, as the "Jews another.

3*dly*, "That the (*u*) myſtery there mentioned is "this, that a great part of the Jews are now become blind, and that that is made uſe of by God, "that by occaſion of that the goſpel may (by departing a while from them) be preached to, and "received by the generality of the Gentiles, and "they compacted into Chriſtian churches; and this "in very mercy to thoſe Jews, that they, by ſeeing "the Gentiles believe, might at length be provoked to do ſo too, by way of emulation, ver. 11. "and 31.

4*thly*, "That ſo (*x*) *all Iſrael ſhall be ſaved*, *i. e.* "all the true children of Abraham, Jews and Heathens both; but particularly the remnant of the "Jews ſhall come in, and repent, and believe in "Chriſt.

5*thly*, "That the addition of (*y*) Jewiſh believers "ſhall be matter of confirmation of the faith to the "Gentiles, and a means to bring them all to receive "it, to convert the Gentiles over all the world.

6*thly*, "As for the truth of that, That as yet "many more Jews ſhould repent, and receive the "goſpel, that," ſaith he, "has been demonſtrated "by the event; 1. When the Jews ſaw Chriſt's predictions, Matth. 24. manifeſtly fulfilled in the "Roman armies ſitting down before the city; for "then *many turned Chriſtians*, and went out of the "city, and were delivered from the following evils. "And,

2. "After that, when the temple and city were "deſtroyed, and they brought into ſubjection by "the Romans, then many were humbled, and turned Chriſtians. And,

3. "After that alſo, in Juſtin Martyr's days, "every day there were ſome that came in to be "Chriſt's diſciples." Now to theſe things I

Anſwer, 1*ſt*, That whereas this Reverend perſon ſaith the circumſtances of the context apply this converſion of the Jews, to the time in which this epiſtle was writ, *i. e.* about the year of Chriſt 56; it ſeems extremely evident, both from the circumſtances of the context, and from many other ſcriptures, that nothing could more unfitly be aſſigned as the time of the converſion of the then hardened and rejected Jews than this. For,

1. In the 9th chapter of this epiſtle, the apoſtle calls our Lord Chriſt, *the Holy Ghoſt*, and his own *conſcience* to witneſs, that *he had great heavineſs, and continual ſorrow in his heart*, on the account of the infidelity of his Jewiſh brethren, the ſpiritual ſlumber and blindneſs which then was upon them, and their rejection by God, ver. 1. 2. 3.; and, ver. 22. he plainly repreſents them as *veſſels of wrath fitted for deſtruction*, and only reſerved, as Pharaoh was of old, for a more illuſtrious ruin, in which God's vengeance on them, and the cauſes of it, ſhould be conſpicuouſly ſeen; and ver. 27. he proceeds to ſhew, from the predictions of the prophets, that only a little remnant of them ſhould be ſaved; a remnant like to thoſe ſeven thouſand men reſerved in the ten tribes of Iſrael, when the whole viſible body of

(*ſ*) Note D. in ver. 11. (*t*) *Ibid.* (*u*) Paraph. in ver. 25. (*x*) Paraph. in ver. 26. (*y*) Paraph. in ver. 12.

them

them had revolted to Baal; and, ver. 31. ſpeaking of them in general, he ſaith, *Iſrael hath not attained to juſtification, becauſe they ſought it not of faith, but ſtumbled at the Meſſiah*, even at that Jeſus who is *the end of the law for juſtification, to every one that believeth*, chap. 10. 4.; he being to them *a ſtone of ſtumbling, a rock of offence.*

In the tenth chapter, he declares that they had not ſubmitted *to the righteouſneſs which was of God through faith*, ver. 2. 3.; and from ver. 16. to the end of that chapter, he proves that the preaching of the goſpel to the Gentiles, and the incredulity of the Jews, was a thing long ago foretold in the prophetic writings. In this chapter, he begins with the inquiry to which his former diſcourſe, and the general infidelity of that people had given occaſion, viz. *Hath God entirely caſt off his people?* and anſwers it by ſaying, That as in the time of Elias, in that general revolt of the ten tribes, God ſtill *reſerved ſeven thouſand who had not bowed the knee to Baal*, ὕτως καὶ ἐν τῷ νῦν καιρῷ, *ſo in this ſeaſon alſo* he had reſerved a like *remnant according to the election of grace*, ver. 5.; confeſſing notwithſtanding, touching the body of that church and people, that *Iſrael had not attained to that righteouſneſs it ſought for*, but was, excepting this election only, wholly blinded; that God had *given them up to a ſpirit of ſlumber, and blinded their eyes*; had *broken them off for their infidelity*, and had ſhewed his ſeverity upon them. Wherefore the times when this epiſtle was written, being the times of the *apoſtle's heavineſs*, and his *continual ſorrow* for their *rejection*; the times when they are repreſented by him as *veſſels of wrath fitted for deſtruction*; when the prophets had foretold their *incredulity*; when *Iſrael had not attained to juſtification*, but had *ſtumbled at the Meſſiah*; when they were *ignorant of the righteouſneſs of God*, and had not ſubmitted to it; when to that very day they were *blinded*, and given up to a ſpiritual ſlumber; is it poſſible that theſe ſhould be the very times aſſigned by the apoſtle for the ceaſing of their blindneſs, and that ſo generally, that it might be truly ſaid, all Iſrael were then ſaved, and God had *mercy on them all.*

The ſame apoſtle, *anno Chriſti* 49, ſpeaks to them of that nation thus: *It was neceſſary that the word of God ſhould be firſt ſpoken to you; but ſince you thruſt it from you, and judge yourſelves unworthy of eternal life, lo, we turn* (from you) *to the Gentiles*, Acts 13. 46. In his firſt epiſtle to the Theſſalonians, written *A. D.* 51, he declares of the Jews, that *they killed the Lord Jeſus, and their own prophets, and they perſecuted the apoſtles; and they pleaſed not God, and were contrary to all men*, 1 Theſſ. 2. 14. 15. 16. *forbidding us to ſpeak to the Gentiles that they might be ſaved, to fill up their ſins always, for the wrath is come upon them to the uttermoſt.* That is, ſaith Dr Hammond, "By this "they do ſo fill up the meaſure of their ſins, that "the wrath of God to the utter deſtruction of "them is now come out upon them, already de"nounced, and, within a very little while, moſt "certain to overtake them." In his ſecond epiſtle to the Corinthians, written before that to the Romans, though perhaps in the ſame year, he ſaith, that *even then their minds were blinded, and the veil ſtill remained upon them.* And when he came to Rome, about three years after the writing of this epiſtle, and preached to ſome of the chief of them reſiding in that city, he declares, that theſe words of Iſaiah were fulfilled upon them, Acts 28. 23. 28. viz. *Hearing you ſhall hear, and ſhall not underſtand; and ſeeing you ſhall ſee, and not perceive; for the heart of this people is waxed groſs, and their ears are dull of hearing; and they have cloſed their eyes, leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and be converted, and I ſhould heal them.* Concluding thus: *Be it known therefore to you, that the ſalvation of God is ſent to the Gentiles, and they will hear it.* Now, after they had thus *put away the goſpel from them, and judged themſelves unworthy of eternal life*, and the apoſtles had thus turned from them to the Gentiles, after the *wrath of God was thus determined to come upon them*, εἰς τέλος, *to the end*, that is, ſay all the ancient commentators, not as in the times of the judges, for twenty or forty years, or, as in the time of their captivity, for ſeventy years, but for many generations; after their minds were thus *blinded*, their *eyes thus ſhut*, their *hearts thus hardened*, can we expect this blindneſs ſuddenly ſhould ceaſe, and this wrath preſently give place to mercy and ſalvation?

2. That *many of the Jews turned Chriſtians, when they ſaw Chriſt's prediction*, Matth. 24. *fulfilled, in the Roman army ſitting down before that city, and went out of the city with the Chriſtians, and ſo were delivered from the following evils*, is alſo ſaid, without all ground, or teſtimony of writers of thoſe times. (z) Epiphanius who lived in Paleſtine, and (a) Euſebius who was born and educated there, give us an accurate relation of this matter, and carefully inform us, that οἱ μαθηταὶ, *the diſciples of Chriſt*, οἱ ἐν Χριστῷ πεπιστευκότες, *they that believed in Chriſt*, being admoniſhed by an angel, or by an oracle ſo to do, *left Jeruſalem* and went to Pella, where they were preſerved; but of one convert of the Jews then made, they ſay not a word. How unlikely then

(z) De menſ. et pond. c. 15. *et har.* 29. ſect. 7.

(a) Eccleſ. hiſt. *l.* 3. *c.* 5.

it is that the ſame Epiphanius, who ſo particularly relates the converſion of one ſingle Aquila from Judaiſm to Chriſtianity, when they returned to Jeruſalem after the ruin of it, and his revolt again to Judaiſm, ſhould never ſpeak one word of theſe ſuppoſed converts before their departure?

Moreover, this was the time when there happened a great apoſtaſy of the Jewiſh converts, according to our Lord's prediction, *that becauſe iniquity ſhould* then *abound, the love of many ſhould wax cold*, Matth. 24. 12. And therefore the epiſtle to the Hebrews written in the ninth, the epiſtle of St James writ alſo in the ninth, and the epiſtle of St Peter writ in the tenth year of Nero, all near this very time, are very full of exhortations to them, that they would not be *double minded*, wavering, or *unſtable in the faith*, James 1. 6. 7. 8. that they would not count *that fiery trial which was come to try them, a ſtrange thing*, 1 Pet. 4. 12. that they would *patiently* and with *long-ſuffering* endure it, as knowing *they were happy who did thus endure*, James 1. 12. and 5. 8. 10. 11. 1 Pet. 3. 13. and 4. 13. 14. and 5. 9. 10. The epiſtle to the Hebrews is full of exhortations to them, *to ſee to it that there be not in them an evil heart of unbelief in departing from the living God*, Heb. 3. 12. that they *hold the beginning of their confidence firm to the end*, ver. 14. to *fear leſt a promiſe being made of entering into reſt, they ſhould fall ſhort of it through unbelief*, chap. 4. 1. 11. there being no renewing them to repentance who, after ſuch miraculous evidences of the truth, apoſtatized, chap. 6. 6. and *no more ſacrifice for ſin* for them, 10. 25. that they would *not caſt away their confidence*, God having ſaid, chap. 12. 35. 38. *If any man draw back, my ſoul ſhall have no pleaſure in him*; and that they would *diligently look to it, leſt any man failed of the grace of God*, chap. 12. 15. Theſe, ſaith our Saviour, *are the times of vengeance*, and of *wrath upon that people*, Luke 21. ver. 22. 23. the times when the *things belonging to their peace, being hid from their eyes*, their *houſe was to be left unto them deſolate*, Luke 19. 42. 43. 44. And could the times of the apoſtaſy, even of the converted Jews, be the times of the ſalvation of the unbelieving Jews? Was it to be expected they ſhould then, more than ever, ſee *the things belonging to their peace*, when they were hidden from their eyes? Or could the times of *wrath* and *vengeance upon that people*, when the avenger came out of Zion, to puniſh the iniquity of Zion with the ſoreſt judgments, be the very times when *the delivere. came out of Zion to turn away iniquity from Jacob?*

3*dly*, Whereas it is added, that "after that, "when the temple and city were deſtroyed, and "they brought into ſubjection by the Romans, then "many were humbled, and turned Chriſtians; and "that after that, even in Juſtin Martyr's days, e-"very day there were ſome who came in to be "Chriſt's diſciples:" I anſwer,

1. That as for their converſion when the temple and city was deſtroyed, I cannot find one word in church-hiſtory concerning it, but much to the contrary: For, 1*ſt*, Epiphanius ſpeaks particularly of the return of the Chriſtians to Jeruſalem after the ruin of it, and of the miracles they then wrought, and yet he mentions only one Aquila a Jew converted to the Chriſtian faith; adding, that he ſoon after renounced the faith, and turned to his former Judaiſm. And (*b*) Juſtin Martyr obſerves, in expreſs contradiction to the Doctor, That, "after "their country was deſtroyed, and their city laid "waſte, they repented not, but proceeded ſtill in "their execrations of Chriſt, and of all that be-"lieved in him." And (*c*) Tertullian adds, That "ſeeing from the time of Tiberius to Veſpaſian "they repented not, their land was made deſolate, "and their cities burnt with fire." And indeed this was the very time when "*wrath came* actually *upon them to the uttermoſt, when* this *barren tree was hewn down and caſt into the fire*, Luke 13. 7. 9. when *their houſe was left deſolate, becauſe they would not be gathered*; when *all the righteous blood ſhed by them from Noah to that time, came upon them*, and they had *filled up the meaſure of their ſins*, Matth. 23. 35. 37. 38. when *the kingdom was wholly taken from them*; when *the Son of man* came to take vengeance on them; and when *he ſent forth his armies to deſtroy thoſe murtherers, and to burn up their city, becauſe they refuſed to come unto the marriage-feaſt*, Matth. 22. 7. And could this be the time of their humiliation and converſion? Was this a fit time to expect the completion of thoſe words of St Paul, concerning *the ſending the deliverer out of Zion, to turn away iniquity from Jacob*, and *to take away their ſins*, and *to ſhew mercy to them*, in ſuch a ſignal manner, that *all Iſrael ſhall be ſaved?*

To proceed to the hiſtory of them in the following times: Juſtin Martyr, in his apology writ in the year of the Lord 140, ſaith of the Jews, in all

(*b*) Καὶ ἀλέσης ὑμῶν τὰς πόλεις, καὶ τῆς γῆς ἐρημωθείσης, ὑ μετανοεῖτε, ἀλλὰ καὶ καταρᾶσθαι αὐτῷ καὶ τῶν πιστευόντων δι' αὐτὸν πάντων τολμᾶτε. Dial. cum Tryph. *p.* 335.

(*c*) Cum tempus medium à Tiberio uſque ad Veſpaſianum non pœnitentiam intellexiſſent, facta eſt terra eorum deſerta, civitates eorum exuſtæ igni. *Adv. Marcion. l.* 3. *c.* 23.

places,

places, That they were (*d*) " as great enemies to " the Chriſtians in all places, as the Heathens were, " and as ready to torment and kill them, when " they could do it; and that this was evident from " the laſt Jewiſh war, in which their captain Bar-" chochebas commanded only the Chriſtians to " be tormented, if they refuſed to deny, and to " blaſpheme the Lord Jeſus Chriſt." Now this carries down the hatred of the Jews againſt Chriſtians, and their impenitency, till after the times both of Trajan and Hadrian. Some years after this he writ his dialogue with Trypho; and there he informs us, that the (*e*) Jews ſtill continued " to curſe thoſe who believed in Jeſus, and to " lay violent hands upon them when they could " do it; that even then their hand was high to " do wickedneſs, they ſtill hating and killing Chri-" ſtians as oft as it was in their power."

But we are told, that this very Juſtin Martyr ſaith, " that every day there were ſome (*of them*) " who came in to be Chriſt's diſciples."

I anſwer, That what Juſtin Martyr there ſaith, relates not at all to any Jewiſh converts, but to the Gentiles coming in from the way of deceit to the faith of Chriſt; and as he had told the emperors in his apology, *p.* 45. B. that the *conſummation of the world was deferred* διὰ τὸ σπέρμα τῶν Χριστιανῶν, *for the ſeed of Chriſtians which was then ſpringing up*; ſo he tells Trypho, *p.* 256. D. that the *day of judgment*, of which he had before ſpoken, and of which the pſalm he there citeth treats, *was* (*f*) *deferred by God, becauſe he knew that ſome would come daily in to be Chriſt's diſciples, and would quit the way of deceit.* Now, that this cannot be ſpoken of the Jews, is evident, becauſe *wrath was come upon them to the uttermoſt*, as Juſtin Martyr often intimates; not ſaying that God had not brought wrath and judgment upon them, but only that he had not brought the general judgment on the world for this cauſe. He goes on, and ſays, that every one of thoſe who thus believed, received gifts from Chriſt as they were worthy: and this he proves, becauſe it was propheſied, that (*g*) after our Lord's aſcent to heaven, he ſhould lead us captive from our error, and ſhould give us gifts: where the word πλάνη, uſed ordinarily of the Gentiles deceived by Satan, and eſpecially the word ἡμᾶς, *us*, ſhew that the Martyr ſpeaks not of the Jews, but Gentile converts; and ſo it follows, " There-" fore we Gentiles, who have received theſe gifts, ſhew " you Jews to be fools," &c. So that the good Doctor was utterly miſtaken in applying this paſſage to the Jews, as others, led by his authority, have done.

From this time to the days of Conſtantine, the period aſſigned by Mr Calvert for the converſion mentioned by St Paul, the fathers generally repreſent them as a nation whoſe (*h*) *ears were ſhut, and their hearts hardened*, declaring, " that the (*i*) ſcripture " had clearly foretold they ſhould be diſinherited, " and fall off from the grace of God." Origen (*k*) teſtifies, " that God had turned his providence from " the Jews to the Gentiles; that they were wholly " deſerted, and retained nothing of what before " was venerable among them, nor any footſteps of " the divine preſence with them; that after the " crucifixion of our Lord they were perfectly de-" ſerted, and not to be converted till the end of the " world." Tertullian ſaith (*l*), " that from the time " that they crucified their Lord, God had taken " from them the prophet, wiſe man, and the Holy " Spirit, and had left them deſtitute of his grace; " and that only at his ſecond coming he ſhould be " received by them who had thus rejected him." And this ſeems moſt agreeable to our Lord's predictions, that *the kingdom of God ſhould be taken from them, and given to another nation that would bring forth the fruit of it*; that he would *miſerably deſtroy*

(*d*) Ἐχθρὸς ὑμᾶς καὶ πολεμίους ἀγῶσιν, ὁμοίους ὑμῖν ἀναιροῦντες, καὶ καλέζοντες ὑμᾶς ὀσίως δύνωσιν, ὡς καὶ πυθῶνι δύνασθε, καὶ γὰρ τῷ νῦν γεγενημένῳ Ἰουδαϊκῷ πολέμῳ, Βαρχοχέβας ὁ τῆς Ἰουδαίων ἀποστάσεως ἀρχηγέτης, Χριστιανὸς μόνους εἰς τιμωρίας ἤγαγε, εἰ μὴ ἠρνοῦντο Ἰησοῦν τὸν Χριστὸν, καὶ βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι. p. 72. E.

(*e*) Εἰ δὲ αὐτῷ τι ἐκεῖνοι καὶ τῶν ἐις ἐκείνους πιστεύοντων κακῶσθαι, καὶ ὑπότασσε ἐξεστιν ἔχετε ἀναιρεῖτε. B. 323. B. vide p. 268. p. 350. τι γὰρ ἀληθὲς ἢ χεῖρ ὑμῶν πρὸς κακοποιίαν ὑψηλὴ, ὅτι ἡμᾶς τοὺς πιστεύοντας μισεῖτε, καὶ φονεύετε, ὁπόκις ἂν λάβητε ἐξεστιν. p. 363.

(*f*) Ὃν ὃν τρόπον διὰ τοὺς ἐπελευσομένους ἐκείνους οἱ ὐκ ἔκαμψαν γόνυ τῇ Βάαλ τὸν ὀργὴν ὐκ ἐπέφερε τότε ὁ Θεὸς, τὸν αὐτὸν τρόπον καὶ νῦν ἐποίησε τὸν κρισιν ἐκτένειν ἢ ἐπάγειν, γινώσκων ὅτι καθ' ἡμέραν τινὰς μαθητευομένους εἰς τὸ ὄνομα τοῦ Χριστοῦ αὐτοῦ, καὶ ἀπολείποντας τὴν ὁδὸν τῆς πλάνης. Dial. cum Tryph. p. 257. E. 258. A.

(*g*) Μετὰ τὴν τοῦ Χριστοῦ εἰς τὸν ἑαυτοῦ ἀνάλυσιν προεφητεύθη αἰχμαλωτεύσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης, καὶ δοῦναι ἡμῖν δόματα. ibid. B.

(*h*) Ὥστε ὑμῶν πέφρακται καὶ αἱ καρδίαι πεπώρωνται. Juſt. p. 250.

(*i*) Si cognoviſſent nos futuros, et uſuros his teſtimoniis, quæ ſunt ex ſcripturis, nunquam dubitaſſent ipſi ſuas comburere ſcripturas, quæ et reliquas omnes gentes manifeſtant participare vitæ, et eos, qui gloriantur domum ſe eſſe Jacob, et populum Iſraelis, exhæreditari oſtendunt a gratia Dei. *Iren. l.* 3. *c.* 24.

(*k*) Ἐστὶν ὃν ἰδίᾳ μετὰ τὴν Ἰησοῦ ἐπιδημίαν. Ἰουδαίους καταλελειμμένους πάντη, &c. Adv. Celſum, l. 2. p. 62. Ἐπὶ Ῥωμαίων τὴν μεγίστην ποιήσαντες ἁμαρτίαν ἐν τῷ ἀνᾳιρεῖσθαι τὸν Ἰησοῦν, τέλειον ἐγκαταλελείφθησαν. L. 4. c. 4. p. 183.

(*l*) Abſtulit enim Dominus Sabaoth a Judæa, et ab Hieruſalem, inter cætera et prophetam, et ſapientem architectum, Spiritum *ſc.* Sanctum, nam exinde apud illos deſtitit Dei gratia. *Adv. Marcion, l.* 3. *c.* 23. *vide cap.* 6. 7.

thoſe huſbandmen, and would let out his vineyard to other huſbandmen, who ſhould render him the fruits in their ſeaſon, Matth. 21. 41. 43.; that *none of them who were bidden and refuſed, ſhould taſte of his ſupper*, Luke 14. 24.; that *many ſhould come from the eaſt and weſt, and ſhould ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven, but the children of the kingdom ſhould be caſt out into outer darkneſs*, Matth. 8. 11. 12.; that *they who were firſt*, (*i. e.* the Jews), *ſhould be the laſt*, and they who were *the laſt*, (*i. e.* the Gentiles), *ſhould be firſt*; for that this is ſpoken of the rejection of the Jews, and the calling of the Gentiles, is evident from theſe words of St Luke, chap. 13. 26. 27. 28. 29. 30. "Then "ſhall ye (*Jews*) begin to ſay, We have eaten and "drunk in thy preſence, and thou haſt taught in "our ſtreets. But he ſhall ſay, I tell you, I know "you not whence you are; depart from me all ye "workers of iniquity. There ſhall be weeping and "gnaſhing of teeth, when ye ſhall ſee Abraham, "and Iſaac, and Jacob, in the kingdom of God, and "you yourſelves thruſt out. And they ſhall come "from the eaſt, and from the weſt, and from the "north, and from the ſouth, and ſhall ſit down in "the kingdom of God. And behold, there are laſt "which ſhall be firſt, and there are firſt which ſhall "be laſt." Now, if we do conſider that *wrath was come upon* this nation εἰς τέλος, *to the end*, can we imagine, either that this *kingdom taken from them*, this *vineyard let out to other huſbandmen, theſe children of the kingdom caſt out into outer darkneſs*, ſhould ſuddenly receive again this kingdom, be reſtored to this vineyard, or admitted to the light of the goſpel? or that *all Iſrael ſhould be ſaved*, or *iniquity ſhould be taken away from Jacob*, whilſt that nation lay under theſe dreadful judgments? or that when our Lord hath ſo ſolemnly foretold there ſhould be *wrath upon this people*, and *they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations; and Jeruſalem ſhall be trodden down by the Gentiles, until the time of the Gentiles be fulfilled*, Luke 21. 23. 24. this wrath ſhould not continue on them whilſt they were captives in all nations, and Jeruſalem was trodden down?

Here, I confeſs, the Reverend Doctor (on Luke 21. 23.) hath a peculiar notion, "That the tread-"ing down of Jeruſalem by the Gentiles, is not "particularly their victory over it by Titus, but "their conſequent poſſeſſing of it, and even till "Adrian's rebuilding a part of it, and calling it by "his own name *Ælia*, and inhabiting it by Gen-"tiles."—"Upon the doing of this," ſaith he, "it "followed, that as all the (unbelieving) Jews were "utterly baniſhed the city; ſo the believing Jews "returned thither again from their diſperſions, and "inhabited it again, and joined, and made one "congregation, one church with the Gentiles, "which had then, till that time, recived the faith "alſo, and till then continued a diſtinct church "from the Jews. By which it appears how punc-"tually this prediction, in our notion, was fulfilled, "that Jeruſalem ſhould be inhabited by the Gen-"tiles, all the Jews in a manner excluded, till the "time that the goſpel had been freely preached to "the Gentiles, and by them, in ſome eminent man-"ner, been received; and then it ſhould be reinha-"bited by the Jews again, *i. e.* the Chriſtian Jews, "who being wrought on by emulation of the Gen-"tiles, were now, many of them, brought to receive "the faith." In his note on the two witneſſes, Rev. 11. *b.* he makes them to be "the two biſhops "of the church in Jeruſalem, one of the Jewiſh, "the other of the Gentile converts; which ſtate "of that church continued," ſaith he, "till the time "of Marcus, a Gentile biſhop of that church, *i. e.* "from after the deſtruction of Jeruſalem by Titus, "till that time." But here again are many things delivered, not only without all ſuffrage of hiſtory, but in perfect oppoſition to the hiſtories of thoſe times. For,

1. Euſebius and Sulpitius Severus do inform us, that till the time of Hadrian (*m*) all the biſhops and prieſts of Jeruſalem were only of the circumciſion. Here therefore is no room for his two biſhops, one of the Jewiſh, the other of the Gentile converts, till the time of Marcus.

2. They alſo do inform us, that all the Chriſtians then at Jeruſalem were of the circumciſion, and ſo not of the Gentiles; for Sulpitius obſerves, that the edict of Hadrian (*n*), for baniſhing all the Jews from Jeruſalem, "happened for the advantage of the "Chriſtian faith, becauſe till then they almoſt all "joined the obſervation of the law to the faith of "Chriſt; the Lord ſo ordering it, that, by this "means, the ſervitude of that law might be re-"moved from the church." Euſebius alſo ſaith (*o*), "that the whole church of Jeruſalem conſiſted of "the faithful Hebrews, who from the times of

(*m*) Namque tum Hieroſolymæ non niſi ex circumciſione habebat eccleſia ſacerdotem. *Sulpitius*, *l.* 2. *c.* 45. Πρῶτον μὲν τὸς ἐκ περιτομῆς ἐπισκόπους τὴν ἐκεῖσε λειτουργίαν ἐγχειρίζεται Μάρκῳ. Euſeb. eccleſ. hiſt. l. 4. c. 6.

(*n*) Militum cohortem cuſtodias in perpetuum agitare juſſit, quæ Judæos omnes Hieroſolymæ aditu arceret, quod quidem Chriſtianæ fidei proficiebat, qui tum pene omnes Chriſtum Deum ſub legis obſervatione credebant, nimirum id Domino ordinante diſpoſitum, ut legis ſervitus a libertate fidei atque eccleſia tolleretur. *Sulp. l.* 2. *c.* 5.

(*o*) Συνεστάναι γὰρ αὐτοῖς τότε πᾶσαν ἐκκλησίαν ἐξ Ἑβραίων πίστιν ἀπὸ τῶν ἀποστόλων, ἐν ἧς τὴν τότε διαμεινάντων πολιορκίαν. Hiſt. eccleſ. l. 4. c. 5.

"the

" the apoſtles had continued there till the ſiege of " Bitter, in the eighteenth year of Hadrian." So that here is no room for his ſuppoſed Gentile converts to be governed by a biſhop of the Gentiles.

3. They alſo do expreſsly ſay, not only that the unbelieving Jews, but that all the Jews in general were by this edict baniſhed both from Jeruſalem, and from the region round about it. " He placed " a band of ſoldiers which ſhould baniſh all the " Jews from Jeruſalem," ſaith Sulpitius; and this he did, *quia Chriſtiani ex Judæis potiſſimum putabantur*, " becauſe the Chriſtians were thought to " have their riſe chiefly from the Jews." Euſebius ſaith, " that τὸ πᾶν ἔθνος, the whole nation was ba- " niſhed from Jeruſalem, and the country round " about, and not permitted to ſet one foot in it." And then adds, " that (*p*) the city being after this " manner emptied of the Jews, and wholly cleared " of its inhabitants, and made up of aliens flowing in " thither, it was made a Roman city and colony, and " in honour of the Emperor was named *Ælia*." The ſame is ſaid by him in his Evangelical Demonſtrations (*q*); and by Tertullian (*r*), " that not one " Jew was permitted to ſtay there." Euſebius alſo adds (*s*), that τῆς αὐτόθι ἐκκλησίας ἐξ ἐθνῶν συγκροτηθείσης, " the church there conſiſting only of the Gentiles, " Marcus was the firſt biſhop of it." So that here is no place for the Doctor's ſuppoſed church, conſiſting both of Jews and Gentiles, or for the inhabiting of it by the Chriſtian Jews, and much leſs for his aſſigned *many* of them brought now to receive the faith by emulation of the Gentiles. In a word, Epiphanius ſaith, that Hadrian the Emperor, travelling to Jeruſalem, found there only τὴν ἐκκλησίαν μικρὰν, *a little church*, and ſeven ſynagogues, ſtanding like cottages; and was this likely to be the ſeat of two great biſhops! So that I find nothing agreeable to the truth of hiſtory in any thing which this Reverend perſon ſaith upon this ſubject, and much leſs any thing confirmed either by ſcripture or antiquity.

What hath been thus diſcourſed, is abundantly ſufficient to confute the expoſition of this reverend and learned perſon, as being not agreeable to matter of fact; for when was there any ſuch converſion made of the Jews at the times aſſigned by him, which can in any probability of conſtruction anſwer to the phraſes uſed by the apoſtle, that by it *all Iſrael ſhould be ſaved; ungodlineſs ſhould be turned away from Jacob*; God ſhould bleſs them by *taking away their ſins*; that they who now were blinded ſhould *have the veil taken away from before their eyes*; they who now were *diminiſhed*, ſhould have again *their fulneſs*; and they who now were *caſt off*, ſhould be again *received*? This could not happen in the very times when this epiſtle was at firſt indited: for though it be true that St James mentions *many thouſands* or *myriads* of Jewiſh converts, *all zealous of the law*, Acts 21. 20. yet were they all converted at, or before the time of writing this epiſtle, and ſo belonged only to *the remnant according to the election of grace*, here mentioned, not to the reſidue that were blinded, of whoſe converſion the apoſtle here ſpeaks from ver. 12.—32. Nor could their converſion and ſalvation be a myſtery to be then revealed to the Gentiles. That no ſuch converſion after the blindneſs mentioned in this chapter happened to them, upon their ſeeing *the abomination of deſolation ſtanding in the holy place*, or ſoon after the deſtruction of Jeruſalem, hath been already ſhewed; and that Juſtin Martyr ſaith nothing of any ſuch remarkable converſion of them, hath been alſo proved.

That there might be ſome converſion of them in the reign of Trajan, is by ſome argued from the words of Euſebius: " That Juſtus (*t*), then biſhop of " Jeruſalem, was one of the many myriads or thou- " ſands of the circumciſion which then had belie- " ved." Yet is this teſtimony of no force, as to this matter: For, 1. Grammarians well know, that μύριοι and μυριάδες, when put indefinitely, do only ſignify *many*; now if the πόσαι μυριάδες, the *many myriads*, mentioned by St James, hindered not, but that the Jewiſh converts might be only a *little remnant*, in reſpect to the blinded Jews, this may be as true of the ὅσαι μυριάδες, the *ſo many myriads* of Euſebius; eſpecially if we conſider, that moſt of them might be the very perſons mentioned by St James, he carefully informing us that the whole church of Jeruſalem, under her fifteen biſhops of Jeruſalem, of which this Juſtus was the eleventh, was made up of " belie- " vers who had continued from the apoſtle's time till " the wars and ſiege under Hadrian." And ſpeaking of theſe perſons, not as men believing then, but as πεπιστευκότες, *men who had before that time embraced the Chriſtian faith*. And hence (*u*) Ruffinus makes no mention of theſe ſuppoſed myriads, but only ſaith, " That Juſtus being one of thoſe of the cir- " cumciſion who had embraced the faith of Chriſt,

(*p*) Οὕτω δὲ τῆς πόλεως ὡς ἐρημίαν τῶ Ἰουδαίων ἔθνους, καὶ παντελῆ φθορὰν τῶν πάλαι οἰκητόρων ἐληλάσης, ἐξ ἀλλοφύλε τε γένους συνοικισθείσης, &c. Hiſt. eccleſ. l. 4. c. 6.

(*q*) Demonſt. evang. *l.* 8. *p.* 411. D. (*r*) Contra Jud. *c.* 15. Apol. *c.* 16. (*s*) Ibid.

(*t*) Τῆς ἐν Ἱεροσολύμοις ἐπισκοπῆς τὸν δεύτερον Ἰουδαίοις τις ὀνομα Ἰοῦστος, μυρίων ὅσαν ἐκ περιτομῆς ὡς τὸν Χριστὸν πεπιστευκότων, ὡς καὶ αὐτὸς ὢν διαδέξασθαι. Hiſt. eccleſ. l. 3. c. 35.

(*u*) Juſtus quidam ex his qui de circumciſione ad fidem Chriſti venerunt epiſcopatum ſuſcepit.

" was

" was made their biſhop." In a word, this very Euſebius concurring ſo exactly with the ſentiments of all the other fathers, that the Jews were then rejected, and lay under a curſe, and proving from this very apoſtle, and from the words contained in the beginning of this very chapter, that they ſhould generally fall and be rejected for their unbelief, σπανίων ἐξ αὐτῶν εἰς τὸν σωτῆρα καὶ κύριον ἡμῶν πιστευόντων, (x) *a very few of them only believing;* and that (y) *after the coming in of all nations to the Chriſtian faith, they did not yet ſee, or underſtand;* he cannot be ſuppoſed to mention any thing which anſwers to the converſion of the Jews intended in this chapter, but muſt, with us, refer that to that glorious time when the (z) *propheſies* ſhall *more fully*, ſaith he, *be fulfilled*, *i. e.* the time *when the fulneſs mentioned by the apoſtle ſhall come in.* This being therefore all that hath been pleaded for the remarkable converſion of the Jews, after the writing this epiſtle; and this all being almoſt nothing, and far from bearing any correſpondence to the comprehenſive words of the apoſtle on that ſubject; I conclude that no converſion of this nature happened to them, between the writing this epiſtle, and the times of Conſtantine.

And whereas it is ſaid, that this converſion ſhould be wrought in them by way of emulation, and that they ſhould lay hold of the faith, being provoked ſo to do by ſeeing the Gentiles believe; it is confeſſed, that the apoſtle repreſents this as a fit means to work this emulation in them; but it is as certain, that it hath not yet had the deſigned effect upon them, they being ſo far from being provoked to embrace the Chriſtian faith, by ſeeing the Gentiles admitted to it, that this was to them the great ſtumbling-block, and they were *enemies to the goſpel for their ſakes*, ver. 28. they being prejudiced againſt it, becauſe the Gentiles were admitted to the bleſſings of it without circumciſion, and obſervance of the law of Moſes. See note on Gal. 3. 4. and 6. 12. This is that prejudice of the Judaiſing Chriſtians which the apoſtle labours to remove in moſt of his epiſtles, but more eſpecially in that to the Galatians; and as for the unbelieving Jews, they could not endure to hear of any to be ſent for the converting of the Gentiles, Acts 22. 21. 22.; but they perſecuted the apoſtles upon this account, *forbidding them to preach to the Gentiles that they might be ſaved*, 1 Theſſ. 2. 16. And the ſame enmity to the Chriſtians ſeems to continue to this day among them upon the ſame accounts.

Wherefore there having been as yet, ſo far as we are able to diſcern, no ſuch remarkable converſion of thy Jews, ſince the inditing this epiſtle, and no ſuch happy emulation of the converted Gentiles, as did provoke them to embrace the Chriſtian faith, this could not be, as here the Doctor doth ſuggeſt, " a confirmation of the faith to the Gentiles, " and much leſs a means to bring them all to re- " ceive it, or to convert the Gentiles over all the " world." And what records and hiſtories make the leaſt mention of any ſuch converſion of the Gentile world on the account of the remarkable converſion of the Jews after the writing this epiſtle? When came in ſuch a fulneſs of the unbelieving Jews, as was the *riches of the world*, ver. 12.? or ſuch a reception of them to the Chriſtian faith, as was unto them *life from the dead*, ver. 15.? Or how can theſe aſſertions be reconciled to the words of the apoſtle? For if the coming in of the fulneſs of the Gentiles be their receiving the faith in thoſe times, then the partial *blindneſs of the* Jews muſt ceaſe in thoſe times alſo; for *blindneſs*, ſaith the apoſtle, *hath happened to the* Jews in part, and that blindneſs is to continue only *till the fulneſs of the Gentiles ſhall come in.* If then the blindneſs of the Jews is not yet ceaſed, but they have generally continued, even from the time of writing this epiſtle to this very moment, in as much blindneſs and obduracy as they then lay under, and as much *branches broken off*, as now they are, it follows, that the fulneſs of the Gentiles, mentioned by the apoſtle, is not yet come in.

Laſtly, The myſtery mentioned, ver. 25. cannot be this, That, by occaſion of the infidelity of the Jews, the goſpel was preached to, and received of the Gentiles; for of this the apoſtle introduceth the believing Gentiles ſpeaking thus, ver. 19. *Thou will ſay then, The branches were broken off, that I might be graffed in*, &c. This therefore could not be to them a myſtery. Nor could it be this, *viz.* that this was done in mercy to the Jews, *viz.* that they, by ſeeing the Gentiles believe, might at length be provoked to do ſo too; for of this the apoſtle had ſpoken twice, declaring it to be foretold by Moſes, ſaying, *I will provoke you to jealouſy by them that are no people*, chap. 10. 19. and in this chapter, ſaying, *Through their fall ſalvation is come to the Gentiles to provoke them to jealouſy*, ver. 11. It remains then, as the apoſtle and the primitive church from him, declare, that it be this, That when the time for the fulneſs, *i. e.* for the converſion of the ſtill Heathen Gentiles, is come in, then ſhall the blindneſs of the Jews be removed, and ſo *all Iſrael ſhall be ſaved*, and then *all nations ſhall flow in unto them*,

(x) Demonſt. evang. *l.* 2. *p.* 62. B. et paſſim. (y) L. 9. p. 455. A. B.

(z) Ἔσται δὲ ὅτι πληρέστατα ἡ προφητεία συμπερασθήσεται ἐπὰν τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ τὸ πρὸς τοῦ ἱεροῦ ἀποστόλου εἰρημένον. L. 9. p. 458. D.

and

and their reception ſhall be to the *Gentiles as life from the dead.*

I think I have ſaid what is ſufficient to ſhew theſe words cannot admit the ſenſe impoſed upon them by the Reverend Dr Hammond; I proceed now more largely to diſcuſs the proper import of that phraſe, *The fulneſs of the Gentiles ſhall come in.* This is by ſome interpreted thus, "Blindneſs hath happened to the Jews till the full number of the Gentiles which God ſhall call, be completed." But this ſenſe is contrary to the expreſs words of the Apoſtle, who declares, there ſhall be a greater and more glorious converſion of the Gentiles, than that which happened by occaſion of their fall; that their fulneſs ſhould be much more the riches of the Gentiles, than their fall was, ver. 12.; and that their coming in ſhould be unto the Gentiles *as life from the dead*, and ſhould much more enrich them than their caſting off, ver. 15.

Note therefore, that there is a double fulneſs of the Gentiles mentioned in the holy ſcriptures.

1. That which is ſpoken of, ver. 12. in theſe words, *If the diminution of them was the fulneſs of the Gentiles*; and this conſiſted in the preaching of the goſpel to all nations, and the imparting the glad tidings of ſalvation to them, and was in a great meaſure to be accompliſhed before the deſtruction of Jeruſalem, and the ruin of that church and nation, according to our Lord's prediction, in theſe words, *The goſpel of the kingdom ſhall be preached in all the world, for a witneſs to all nations, and then ſhall the end come*, Matth. 24. 14. Mark 13. 10.

2. There is to be another fulneſs of the Gentiles by a more glorious converſion of them, and a coming in of thoſe nations which have not hitherto embraced the goſpel, or have relapſed into Heatheniſm or Mahometiſm, to be effected when this rejection of the Jews ſhall ceaſe, and God ſhall ſend the *Deliverer out of Zion, to turn away iniquity from Jacob*; and of this only can we underſtand thoſe words of the apoſtle, ver. 12. *If the fall of the Jews hath been* (already) *the riches of the* (Gentile) *world, and the diminution of them the riches of the Gentiles, how much more ſhall their fulneſs, i. e.* the time of their converſion, be the increaſe and fulneſs of the ſame Gentiles? And, ver. 15. *If the caſting away of them be reconciling of the world, what ſhall the receiving them again be* (to the ſame world), *but even as life from the dead?* And, ver. 25. *Blindneſs in part hath happened to the Jews, till the fulneſs of the Gentiles ſhall come in.* This blindneſs therefore ſtill continuing upon them as much as ever, another fulneſs of the Gentiles is to be expected, when it entirely ſhall be removed from them, and ſo *all Iſrael ſhall be ſaved.*

3. Jeruſalem is yet trodden down of the nations, and the Jews are yet captives in all nations; whereas the captivity, and the treading down of Jeruſalem is to ceaſe, when the times of the Gentiles are fulfilled, according to thoſe words of Chriſt concerning the deſtruction of the Jews, *They ſhall fall by the edge of the ſword, and ſhall be carried captives into all nations, and Jeruſalem ſhall be trodden down till the times of the Gentiles be fulfilled*, Luke 21. 24. *i. e.* till the times when they ſhall have a plenary converſion by the coming in of the Jews, and ſhall no more lord it over them, as now they do, but ſerve them, and *flow in unto them.* And to this purpoſe let it be noted,

1ſt, That if we conſult ancient prophecies concerning the vaſt extent of our Saviour's kingdom over all nations, we ſhall find reaſon to believe they have not yet had their full accompliſhment upon them; for he hath not yet had *the uttermoſt parts of the earth for his poſſeſſion*, Pſal. 2. 8.; God hath not yet made *all people, nations, and languages to ſerve him*, and all *dominions to obey him*, Dan. 7. 4. 27.; he hath not yet *filled the whole earth*, or *broke in pieces, and conſumed all other kingdoms*, Dan. 2. 34. 35.; that ſeems not yet fulfilled which was foretold by Micah, that *the Lord ſhould be King over all the earth*, Micah 5. 4.; and by Zechariah, that *there ſhould be but one Lord, and his name one*, Zech. 14. 9.; and by David, that *all kings ſhall fall down before him, and all nations ſerve him*; that *all the ends of the earth ſhould remember, and turn to the Lord, and all the kindreds of the nations worſhip before him*, Pſal. 72. 8. Theſe, and ſundry other ſuch like prophecies there are, which yet were never accompliſhed according to the full import of them. For, as Brerewood obſerves (*a*), "If we divide the known "regions of the world into thirty equal parts, the "Chriſtians part is (*only*) as five, the Mahometans "as ſix, the Idolaters as nineteen;" whence we have reaſon to conclude, that there is yet a time to come, before the conſummation of all things, in which our Saviour will yet once more diſplay the victorious banner of his *croſs*, and, like a mighty man of war, march on conquering, and to conquer, till he hath confounded or converted his enemies, and finally conſummated his victories in a glorious triumph over all the powers of the earth, and made *all nations, tongues, and languages to ſerve him.*

2dly, That there is ſtill to be a glorious converſion of the Jewiſh nation, as it ſeems evident from the words of the apoſtle here, who ſpeaketh of a time

(*a*) Inquir. chap. 14. p. 118.

when the partial blindneſs which then had happened to the Jews, and ſtill continues upon them, ſhould ceaſe; when God would *turn away ungodlineſs from Jacob*, and *take away* the puniſhment of *their ſins*, which yet he hath not done; when not a *little remnant* only, as at our Lord's firſt advent, but *all Iſrael ſhall be ſaved*; when that Iſrael, whoſe minds were then, and ſtill are blinded by the veil that is upon them, ſhall have that veil *taken away* by their *turning to the Lord*. So alſo from thoſe prophecies of the Old Teſtament, which promiſe to that nation ſuch kindneſs, favour, and ſalvation, as either hath not been at all as yet, or but imperfectly fulfilled; as when he promiſeth to bleſs her with ſuch bleſſings as never ſhould be taken from her, and to ſhew mercy to her, ſo as never to forſake her more. To this effect are theſe expreſſions: "As I have ſworn that the waters of Noah ſhould no more go over the earth, ſo "I have ſworn, that I would not be wroth with thee, "nor rebuke thee (*any more*); for the mountains "ſhall depart, and the hills be removed, but my "kindneſs ſhall not depart from thee, neither ſhall "the covenant of my peace be removed, ſaith the "Lord that hath mercy on thee," Iſ. 54. 9. 10. "And "the Redeemer ſhall come to Zion, and to them "that turn from tranſgreſſion in Jacob, ſaith the "Lord. As for me, this is my covenant with them, "ſaith the Lord, My ſpirit that is upon thee, and "my words which I have put in thy mouth, ſhall "not depart out of thy mouth, nor out of the "mouth of thy ſeed, nor out of the mouth of "thy ſeed's ſeed from henceforth and for ever," Iſ. 59. 20. 21. "I will make thee an eternal ex-"cellency, a joy of many generations. Violence "ſhall no more be heard in thy land, waſting nor "deſtruction within thy borders; but thou ſhalt "call thy walls ſalvation, and thy gates praiſe. "The ſun ſhall be no more thy light by day, neither "for brightneſs ſhall the moon give light unto thee; "but the Lord ſhall be unto thee an everlaſting "light, and thy God thy glory. Thy ſun ſhall no "more go down, neither ſhall thy moon withdraw "itſelf; for the Lord ſhall be thy everlaſting light, "and the days of thy mourning ſhall be ended," Iſ. 60. 15. 18. 19. 20. "Everlaſting joy ſhall be "unto them, and I will make an everlaſting cove-"nant with them, Iſ. 61. 7. 8. Thou ſhalt no more "be termed, Forſaken; neither ſhall thy land any "more be termed, Deſolate; but thou ſhalt be called "Hephzibah, and thy land, Beulah; for the Lord "delighteth in thee, and thy land ſhall be married," Iſ. 62. 4. 12. "I will rejoice in Jeruſalem, and "joy in my people; and the voice of weeping "ſhall be no more heard in her, nor the voice of "crying," Iſ. 65. 19. "For as the new heavens, and "new earth, which I will make, ſhall remain be-"fore me, ſaith the Lord, ſo ſhall your ſeed and your "name remain," Iſ. 66. 22. "And I will give them "one heart, and one way, that they may fear me "for ever, for the good of them, and of their "children after them. And I will make an ever-"laſting covenant with them, that I will not turn "away from them to do them good, but I will put "my fear in their hearts, that they ſhall not depart "from me," Jer. 32. 39. 40. "And they ſhall be no "more a prey to the Heathen, neither ſhall the "beaſts of the land devour them; but they ſhall "dwell ſafely, and none ſhall make them afraid. "And I will raiſe up for them a plant of renown, "and they ſhall be no more conſumed with hunger "in the land, neither bear the ſhame of the Hea-"then any more," Ezek. 34. 28. 29. "And they ſhall "dwell in the land that I have given unto Jacob "my ſervant, wherein your fathers have dwelt, "and they ſhall dwell therein, even they and their "children, and their childrens children for ever; "and my ſervant David ſhall be their prince for "ever. Moreover, I will make a covenant of "peace with them, it ſhall be an everlaſting cove-"nant with them; and I will place them, and mul-"tiply them, and will ſet my ſanctuary in the midſt "of them for evermore. My tabernacle ſhall be "with them; yea, I will be their God, and they "ſhall be my people," Ezek. 37. 25. 26. 27. "I have "gathered them unto their own land, and have "left none of them any more there. Neither will "I hide my face any more from them," Ezek. 39. 28. 29. "And I will plant them upon their land, "and they ſhall no more be pulled up out of their "land which I have given them, ſaith the Lord "thy God," Amos 9. 15.

Now, it ſeems very evident, that ſcarcely any of theſe things can be applied to the return of the Jews from their captivity in Babylon; for ſince that time *his kindneſs hath departed from them*, and *his covenant of peace* hath been *removed* for above 1600 years; *violence hath been heard in their land, waſting and deſtruction within their borders*, and their land hath been made *deſolate*; the days of wrath, of mourning, and of weeping, have been long upon them; their *ſun hath been*, according to our Lord's prediction, *darkened, and their moon hath not given her light*; their ſanctuary and tabernacle hath been *conſumed*, and they have been *a prey to the Heathen*; they have long ſince ceaſed to be *his people*, and he to be *their God*.

Nor can we reaſonably confine theſe promiſes to that little remnant which believed in the times of the apoſtles; for they were never *gathered out of all lands*, nor did they *inherit the land for ever*, but were baniſhed thence, as well as the unbelieving Jews, by Hadrian; they can, in no propriety of ſpeech,

ſpeech, be ſtyled *the houſe of Iſrael*, the *whole houſe of Iſrael*. Nothing indeed ſeems more unlikely than that the time of the caſting them off, the breaking off the branches, the leaving them under a ſpiritual ſlumber, the taking the kingdom from them, and caſting them out into utter darkneſs, ſhould be the time of the completion of theſe glorious promiſes; and that this ſenſe cannot accord with the diſcourſe of our apoſtle here, hath been already ſhewed.

Nor, 3*dly*, Can we apply theſe promiſes to the believing Gentiles; for ſure they could not be *a prey to the Heathens*, or *bear their ſhame*, or be the people *whom God hath led into captivity*, and after *gathered into their own land*, and ſo planted there as never to be plucked up again; the promiſe could not be made to them, that they ſhould *ſuck the breaſts, and eat the riches of the Gentiles*.

4*thly*, I have already ſhewed from ſcripture-prophecies, that after this converſion the *nations* generally *ſhall flow in to them, and walk in their light*, and ſo their fulneſs (which ſignifies not their incorporation into another church, but as the oppoſite words, their *fall*, their *diminution*, their *rejection* require; and as the apoſtle doth himſelf interpret it, their reception to the Chriſtian faith, and ſo into the favour of God) ſhall be the riches of the Gentiles, and *as life from the dead* to them: then the *Gentiles ſhall come to their light, and kings to the brightneſs of their riſing; and nations that have not known them, ſhall run in unto them, becauſe God hath glorified them. Then*, ſaith God, *I will gather all nations and tongues, and they ſhall come and ſee my glory*, Iſ. 55. 5. and 56. and 66. 18. 22. Then *all nations ſhall turn, and fear the Lord truly*, ſaith Tobit, chap. 13. 10. 11. And this I conceive to be that fulneſs of the Gentiles of which the apoſtle here ſpeaketh.

THE PREFACE TO THE First EPISTLE to the CORINTHIANS.

§ 1. THAT this was an epiſtle written by St Paul the apoſtle, as is aſſerted, ver. 1. was never doubted in the church of God; but whether this was the firſt epiſtle of St Paul to the Corinthians, hath been a matter of diſpute; becauſe he ſaith in it, *I have written to you in an epiſtle*, chap. 5. 9. which ſeemeth plainly to relate to ſome epiſtle formerly by him writ to them: for this, ſaith Pſeud-Ambroſius, was ſpoken *de præterita epiſtola quam ante hanc, quæ prima dicitur, ſcripſerat.* But, as I have obſerved in the note upon that verſe, no fathers ever aſcribed to St Paul more than fourteen epiſtles, including that to the Hebrews. Euſebius never mentions any third epiſtle to the Corinthians, amongſt the true, controverted, or ſpurious writings which paſs under his name. No Chriſtian writer ever cited any thing from this ſuppoſed epiſtle; all the Greek ſcholiaſts declare the apoſtle ſpeaketh in thoſe words, not of another, but of this very epiſtle, which is ſufficient to juſtify the verſion I have given of thoſe words, *I had written*, or *was writing in this epiſtle*. Moreover, his ſuppoſed epiſtle to Laodicea is cited as a book exploded by St Jerom (*a*), his epiſtles to Seneca are in like manner cited by St Jerom and St Auſtin (*b*), the acts of Paul are cited and rejected by Origen and Euſebius (*c*); but none of them make any mention of more than two epiſtles to the church of Corinth.

§ 2. That this epiſtle was written by St Paul whilſt he was at Epheſus, and before he went thence to Macedonia, is clear from the very words of this epiſtle: for chap. 16. 8. he ſaith, *I will tarry ſtill at Epheſus till Penteco ſt*; and adds, ver. 19. *The churches of Aſia*, of which Epheſus was the metropolis, *ſalute you; Aquila and Priſcilla ſalute you, with the church which is in their houſe.* Now, that they dwelt at Epheſus, we read, Acts 18. 25.; that it was writ before he went thence into Macedonia, theſe words inform us, chap. 16. 5. *I will come to you when I paſs through Macedonia; for I do paſs through Macedonia.* It is therefore generally agreed, that it was written in the 57th, as Dr Pearſon, or in the 55th year of Chriſt, as Dr Lightfoot hath it. As alſo may be probably concluded thus: In the 9th year of Claudius, ſaith Oroſius, in the 10th, ſay others, in the 12th, ſaith Dr Pearſon, the Jews were baniſhed from Rome; and St Paul, coming to Corinth, finds Aquila and Priſcilla, newly come from thence to Corinth, upon that occaſion, Acts 18. 2.; he ſtays there a *year and a half*, ver. 11. that is, till the 11th of Claudius, at Epheſus *three years*, Acts 20. 31. and at the cloſe of theſe three years he writes this epiſtle. If then you begin this baniſhment of the Jews from Rome, as Valeſius doth in the 10th of Claudius, theſe five years that Paul continued at Corinth and Epheſus, will end in the 1ſt of Nero, A. D. 55. If, with Dr Pearſon, you begin them only at the 12th of Claudius, they will end in the 3d of Nero, A. D. 57.

§ 3. That the perſons to whom it was written, were chiefly Gentiles, is evident from theſe words, *Ye know that ye were Gentiles, carried away to theſe dumb idols, even as ye were led*, chap. 12. 2.; that it was alſo written to the Jewiſh converts then at Corinth, Eſthius conjectures, becauſe he ſaith, chap. 10. 1. That *all our fathers were under the cloud.* But it is not neceſſary that ſhould relate to their *fathers according to the fleſh*, but only to the preceding church of God called before them out of Egypt, and partaking of like privileges with them: for the apoſtle declares, that *not they who are the children of*

(*a*) *V. Paulus in catal. ſcript. eccl.* (*b*) *V. Seneca, ibid. et St. Aug. ep. ad Maced.* 54. *p.* 254. B.
(*c*) *Orig.* περὶ ἀρχῶν, *lib.* 1. *cap.* 2. *f.* 114. *D. Euſeb. eccleſ. hiſt. lib.* 3. *cap.* 3. *et cap.* 25.

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the flesh are counted for the seed, but they who are the children of the promise, Rom. 9. 8.; and that the promise belonged not only to the seed according to the law, but *according to the faith of Abraham, who is the father of us all*, Rom. 4. 16. See Gal. 3. 14. 29. and 4. 28.

§ 4. The occasions of writing this epistle we may best learn from the ancients, and from the epistle itself.

1*st*, then, The ancients inform us of this city, That Corinth was full of rhetoricians and philosophers (*d*), and that they gave occasion to most of those miscarriages which the apostle reprehends in this epistle.

2*dly*, That there were (*e*) Judaizers crept in among them, who magnified themselves, and debased the apostle as a great boaster, but of little worth, styling him *an apostate from the law*, and commending the observation of it to them.

3*dly*, They add, That the city of Corinth was very rich (*f*), and that some of them chose themselves teachers out of the rich, as being most able to support them, as others did out of the philosophers, as being most able to teach them more than the apostle could do.

4*thly*, They say, That the Corinthians sent questions to St Paul, concerning marriage and virginity (*g*), by Stephanas, Fortunatus, and Achaicus, by whom the apostle more fully was informed of the state of their church; and therefore sent this answer to them concerning these several heads.

And suitably to these things mentioned by the ancients, we find,

1*st*, That the apostle spends the latter part of the first chapter, from ver. 20. to the end, in shewing the vanity of the wisdom which the philosophers pretended to, in comparison to the wisdom discovered by the gospel, preached by the apostles. And chapter the second, he shews the impossibility of knowing, or assenting to the things delivered by the gospel, by those who depending on philosophy, and human reason, rejected what was taught purely by revelation, and consequently the necessity of admitting that revelation of the Spirit they challenged to themselves, that the doctrine of the gospel might be made known to the world. And against both the rhetoricians and philosophers, he shews the necessity of preaching the gospel, *not in the words of human wisdom*, chap. 1. 17. 18. 19. chap. 2. 1. chap. 3. 18. 19. 28. chap. 4. 20.

2*dly*, Because on the account of those philosophers and rhetoricians, as well as of the Judaizers, they broke out into parties and factions, he minds them of those factions, beseeching them carefully to avoid them, chap. 1. 10. as tending to the dividing of *Christ's body*, ver. 13. and as indications that they were *yet carnal*, 1 Cor. 3. 4. pursuing this under his own name, and that of Apollos, through the whole third chapter; shewing, that they *ought not to glory in men*, or *be puffed up for one against another*, whatever were their gifts, or eloquence; but give the glory of their labours unto God alone. See chap. 4. 8.

3*dly*, Because they who declared they were of Cephas, seem to be those Judaizers who looked on the apostle as unfaithful in his office, for rejecting circumcision and the law: he declares, that he found no occasion thus to charge himself, nor was he much concerned for their censures of him in that kind, chap. 4. 4. 5.; shewing by his sufferings, how great an evidence he had given of his fidelity in the discharge of his office, from ver. 9. to 14. and that he had begotten them to that faith in which they ought to stand, and follow his example, from ver. 14. to 17. And because, he having sent Timothy to them, they imagined he either durst not, or would not come to them himself; he declares he would both come and use his *apostolical authority* amongst them, and try the power of them who were thus puffed up against him by reason of their human wisdom.

4*thly*, Because one of these eloquent persons had been guilty of a very hainous crime, he commands them to punish him by removing him from their society, and delivering him up to Satan. And,

5*thly*, Because being rich and wealthy, chap. 4. 8. they were unwilling to part with their wealth, and therefore went to law, for preservation of it, before

(*d*) Ἡ δὲ πόλις πολλῶν ῥητόρων πλήρης καὶ φιλοσόφων· ὅθεν γὰρ αὐτῶν ἡ σφοδρὰ ἐπίστωσις ἀπάσης ἦλθε συμφορᾶς, τὰ τῆς ἑλληνικῆς μωρίας ἴχνη νοσοῦντες, καὶ γὰρ ἄπαιδα ταῦτα ἀπὸ τῆς καλῆς τῆς φιλοσοφίας τὴν ἐξωθεν ἀνοίας ἐπήκτο, καὶ αὕτη ἦν τῶν κακῶν ἡ μήτηρ. Chrysost. et Theoph. præf. in hanc epist.

(*e*) Καὶ γὰρ ἦσαν παρ' αὐτοῖς ἐξ Ἰουδαίων μέγα φρονοῦντες, καὶ Παῦλον διαβάλλοντες, ὡς ἀλάζονα καὶ ὑβρεῖ ἄξιον λέγων. Chrysost. præf. in secundam epist. Τινὲς τῶν Ἰουδαίων πεπιστευκότων τὴν νομικὴν ἀπαζόμενοι πολιτείαν πάντοτε περιιοσοῦντες τὴν ἀποστολικὴν διδασκαλίαν διέβαλλον, ἀποστάτην καὶ παράνομον τὸν θεσπέσιον Παῦλον ἀποκαλοῦντες, καὶ φυλάττειν ἅπασι τὸν νόμον παρεγγυῶντες. Theod. præf. in secundam epist.

(*f*) Ἡ Κόρινθος πολλῷ πλούτῳ καὶ σοφίᾳ κομῶσα, ἐπίστευσε μὲν τῷ Χριστῷ---ὅτι πλούσιοι ἰδίας συμμορίας ἐποιήσαντο, καὶ οἱ σοφοὶ αὖ ἰδίας. Chrysost. Theodor. Theoph. Παρασκευάζει τινὰς ἐκ τῶν παρὰ σφίσι πλουσίων καὶ φιλοσόφων αὐτοχειροτονήτους προστατεῖν τῷ δήμῳ ἐν τοῖς πνευματικοῖς πράγμασιν, ὡς λοιπὸν τῷ λαῷ πολλὰς τὰς μὲν τοῖς πλουσίοις ὡς δυναστοῖς προχωρῆσαι, τῷ δὲ τοῖς φιλοσόφοις ὡς πλέον διδάσκειν δυναμένοις παρὰ τὴν τοῦ ἀποστόλου διδαχήν. Theod. apud Oecum.

(*g*) Περὶ γάμου καὶ παρθενίας, περὶ τῶν εἰδωλοθύτων, περὶ τῶν πνευματικῶν χαρισμάτων, καὶ λοιπὸν περὶ ἀναστάσεως. Oecum. Theodoret.

Heathen

Heathen judges, to the *scandal* of *Christianity*; he reprehends this vice in them, chap. 6. from ver. 1. to 10. And having said all this by way of preface, he begins, chap. 7. to return his answer to the questions they had sent unto him.

§ 5. There is one further observation useful for, and worthy to be pondered by the licentious persons of our age, That because fornication and lasciviousness were vices to which the Heathens were generally addicted; and their philosophers, and perhaps some heretics, *viz.* the Nicolaitans, which were amongst them, maintained this was a thing indifferent, therefore the apostle, both in the epistles to the Corinthians, and to most other churches, is very copious in shewing the destructive nature of this sin. It is to be observed that Corinth was above all other cities, even to a proverb, infamous for fornication and lasciviousness; so that Κορινθία γυνὴ, *a Corinthian woman*, is, in the language of the ancients, *a whorish woman*, according to the proverb, οὐ Κορινθία ἔοικας χοιροπωλήσαι, (*b*) *ut Corinthia videris corpore quæstum factura*. And Κορινθιάζειν, Κορινθιάζεσθαι is ἑταιρεύειν, *scortationibus indulgere*, Hesych. Phavorin. "There was," saith Strabo (*i*), "in it a temple "dedicated to Venus, which πολλὰς μὲν χιλίας ἱερόδουλας "εἶχετο ἑταίρας." These vices reigned also in Galatia, the worshipper of the mother of the gods; in Ephesus, (see note on Eph. 5. 5.), Thessalonica, Crete, (Athenæus, l. 12. p. 527. A. 528. C.), and generally in all Heathen nations. Hence the apostle is so frequent, and express in his condemning this vice,

1*st*, As a sin contrary to nature, as being against our *own body*, 1 Cor. 6. 18.; a sin of unrighteousness, to which God gave them up for their *idolatry*, Rom. 1. 28.; and a sin, which they who committed, *were given up to a reprobate mind*, and knew *they did things worthy of death*, ver. 29. 32.; a sin contrary to the moral law, or to the law of nature; for he declares that law was given for the condemning *fornicators*, 1 Tim. 1. 10.

2*dly*, As a sin contrary to the Christian faith, and inconsistent with it. *Know ye not*, saith he, *that your bodies are the members of Christ; shall I then take the members of Christ, and make them the members of an harlot? God forbid!* 1 Cor. 6. 15. And again, *But fornication, and all uncleanness, let it not be once named among you, as becometh saints*, Eph. 5. 3. *For God hath not called us to uncleanness, but unto holiness. He therefore that despiseth this his call, despiseth not man, but God, who also hath given us of his Spirit*, 1 Thess. 4. 7. 8. Hence he declares it to be contrary to the sound doctrine of the gospel, 1 Tim. 1. 10. 11. and forbids Christians to eat with any brother who is a *fornicator*, 1 Cor. 5. 11.

3*dly*, As being a sin which will exclude the fornicator from the kingdom of God. *Be not deceived*, saith he, *no fornicator shall inherit the kingdom of God*, Gal. 6. 10. 11. To the Galatians he speaks thus, *The works of the flesh are manifest, adultery, fornication, uncleanness, lasciviousness, of which I tell you again, that they who do such things, shall not inherit the kingdom of God*, Gal. 5. 19. 20. 21. To the Ephesians thus, *This know ye, that no fornicator, or unclean person, hath any inheritance in the kingdom of Christ, or of God*, John 5. 5. *They*, saith St John, *shall be excluded from the New Jerusalem*, Rev. 22. 15.

4*thly*, As that which will assuredly expose them to the wrath of God: for thus he speaks to the Colossians, *Mortify your earthly members, fornication, uncleanness; for which things cometh the wrath of God upon the children of disobedience*, Col. 3. 5. 6. To the Ephesians thus, *Be not deceived with vain words; for because of these things cometh the wrath of God upon the children of disobedience*, Eph. 5. 6.

5*thly*, As that which will subject them to eternal punishment: for *whoremongers and adulterers* κρινεῖ ὁ Θεὸς, *God will adjudge to condemnation*, Heb. 13. 4.; the portion of the whoremonger shall be assigned him in the *lake that burns with fire and brimstone*, Rev. 21. 8.

§ 6. And this is all that I at first intended by way of preface to this epistle. But finding, that the doctrine *of the resurrection of the same body which dieth*, is now either questioned, or thought unnecessary to be believed, though anciently the very Heathens looked upon it as a fundamental doctrine of Christianity, and the ground of their most raised hopes: and upon this account they burnt the very bones of Christian martyrs, and reduced them to ashes, and then threw those ashes into the river Rhodanus, or Roan, that so they might defeat the (*k*) *hope of a resurrection, which enabled the Christians to suffer death with alacrity, and to endure all kinds of torments for their religion*; which, sure, had been a vain attempt, had not the Christian doctrine promised, as the foundation of their hopes, the resurrection of the same body thus consumed, but only of some other body in its stead; and seeing the 15th chapter of this epistle is the seat of that controversy, I shall therefore endeavour briefly to evince two things.

1. That it was certainly the received doctrine of the professors of the Christian faith.

(*b*) Vide Eras. Adag. cent. 7. p. 633. 720.

(*i*) L. 8. p. 378. D.

(*k*) Ἵνα ὡς ἔλεγον ἐκεῖνοι μὴ δὶ ἐλπίδα χάριν ἀναστάσεως ἐφ' ᾗ πεποιθότες ----- καταφρονῶσι τῶν δεινῶν, ἕτοιμοι δὲ μετὰ χαρᾶς ἥκοντες ἐπὶ τὸν θάνατον. Euseb. eccles. hist. l. 5. cap. 1. p. 165.

2. That

2. That it is truly grounded on the ſcriptures, and therefore ought to be owned as an article of Chriſtian faith. And,

1. That it was certainly the ancient and received doctrine of the orthodox profeſſors of the Chriſtian faith, is evident,

1*ſt*, From the ſecond epiſtle of Clemens Romanus (*l*), writ in the firſt century: for there he doth expreſsly caution Chriſtians againſt the denial of this article, in theſe words, "Let none of you ſay, "that this ſame fleſh ſhall not be judged; for as you "were called in the fleſh, ſo ſhall you come in the "fleſh to judgment, and in this very fleſh ſhall you "receive your reward." And in his firſt epiſtle, to prove that God will raiſe them from the dead, who have ſerved him in holineſs, he cites theſe words from Job, chap. 19. 25. 26. ἀναστήσεις τὴν σάρκα μου ταύτην, *Thou wilt raiſe up this my fleſh which hath ſuffered all theſe things.*

2*dly*, From Irenæus (*m*), who in the ſecond century makes this one article of faith of the whole church received from the apoſtles, and kept, taught, and delivered in all places with the greateſt care and uniformity, *viz.* "That Chriſt will come from heaven "in glory, ἀναστῆσαι πᾶσαν σάρκα παντὸς ἀνθρωπότητος, to "raiſe up all fleſh of all mankind." Tertullian (*n*), in the third century, producing the Chriſtians creed as the rule of faith, which came from Chriſt, and was by his companions handed down to the church, the inſtitution of Chriſt, which all nations ought to believe, makes this one article of it, "That Chriſt will "come to judge the quick and dead, *facta utriuſque* "*partis reſuſcitatione cum carnis reſtitutione*, or, "*per carnis reſurrectionem*, by raiſing and reſto-"ring of their fleſh." Accordingly the article of the reſurrection of the fleſh, or, as the Aquileian ſymbol hath it, *hujus carnis*, of this fleſh; or, as other confeſſions have it, of *their bodies*, hath been received in all Chriſtian churches. And they have been condemned as heretics from the beginning of the ſecond century, who denied (*o*) σαρκὸς ἀνάστασιν, *the reſurrection of the fleſh, et carnis* (*p*) *ſalutem et regenerationem ejus, dicentes non eam capacem eſſe incorruptibilitatis*, "the life and reproduction of the "fleſh, ſaying, it was incapable of incorruption:" as did the Valentinians (*q*), the Baſilidians, and the Marcionites, ſay the fathers.

§ 7. I proceed, ſecondly, to ſhew, That this doctrine of the primitive Chriſtians is truly grounded on the ſcriptures, and therefore ought to be received and owned as an article of Chriſtian faith. This I prove,

1*ſt*, From all thoſe places which ſpeak of the reſurrection of the body; theſe places I ſhall produce, for their ſakes who do not remember, in any place of the New Teſtament, any ſuch expreſſion as the reſurrection of the body, *v. g. He that raiſed Jeſus from the dead*, ζωοποιήσει καὶ, *ſhall alſo make alive your mortal bodies*, Rom. 8. 11. that is, he ſhall raiſe them from the dead; for that ζωοποιεῖν and ἐγείρειν, *to quicken, and raiſe up*, are, with relation to this matter, words of the ſame import, we learn from theſe words: *As the Father* ἐγείρει τοὺς νεκροὺς, καὶ ζωοποιεῖ, *raiſeth up the dead and quickeneth them, ſo the Son* ζωοποιεῖ, *quickeneth whom he will*, John 5. 21. Again, ſaith the apoſtle, *How are the dead raiſed up? i. e.* the bodies of the dead; for ſo it follows, καὶ ποίῳ σώματι, and *with what kind of bodies do they come* forth of the grave? 1 Cor. 15. 35. So ver. 44. *It is ſown a natural body, it is raiſed* σῶμα πνευματικὸν, *a ſpiritual body*. And ſtill more evidently, τὸ φθαρτὸν τοῦτο, *This corruptible* body *muſt put on incorruption*, καὶ τὸ θνητὸν τοῦτο, *and this mortal* body *muſt put on immortality*, ver. 53. *So when this corruptible* body *ſhall have put on incorruption, and this mortal* body *put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.* If any one likes not my addition of σῶμα, *body*, to the pronoun, and adjective, four times here mentioned, I deſire him to find out, if he can, another ſubſtantive; if he cannot, he muſt confeſs the reſurrection of the body is here mentioned four times; for the apoſtle argues thus, The *dead ſhall be raiſed up*, διὰ γὰρ, *for this corruptible* body *muſt put on incorruption*; and when this is done, then *death*, which only happeneth to this corruptible mortal body, *ſhall be ſwallowed up in victory.*

It is ſaid, That "he who reads with attention "this diſcourſe of St Paul, where he ſpeaks of the "reſurrection, will ſee, that he plainly diſtinguiſh-"eth between *the dead* that ſhall be raiſed, and *the* "*bodies* of the dead; for it is νεκροὶ, πάντες οἱ, which "are the nominative caſes to ἐγερθήσονται, ζωοποιηθήσονται, "ἐγερθήσονται, all along, and not σώματα, *bodies*, which "one may in reaſon think would ſome where or "other have been expreſſed, if all this had been "ſaid to propoſe it as an article of faith, that the "ſame bodies ſhall be raiſed." The ſame manner of ſpeaking the Spirit of God obſerves all through the New Teſtament, where it is ſaid, *raiſe the dead*, *quicken*, or *make alive the dead*, the *reſurrection of*

(*l*) Καὶ μὴ λεγέτω τις ὑμῶν αὕτη ἡ σὰρξ οὐ κρίνεται, οὐδὲ ἀνίσταται ---- ἐν τρόπῳ γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε ---- καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀπολαψόμεθα τὸν μισθόν. Clem. ep. 2. § 9. 36.

(*m*) L. 1. cap. 2. 3. (*n*) Apol. cap. 47. de præſcrip. cap. 9. 13. de veland. virg. cap. 1.

(*o*) Juſt. in Dial. cum Tryph. p. 307. B. (*p*) Iren. l. 5. cap. 2.

(*q*) Iren. l. 1. cap. 23. 29. Tertul. de præſcrip. cap. 33. Theodoret. Hær. Fab. l. 1. cap. 4. 7.

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the dead, John 5. 28. 29. Rom. 4. 17. Matth. 22. 27. 52. 2 Cor. 1. 9. 1 Thess. 4. 16.

Answer. I hope the instances produced already are sufficient to confute this observation. I shall therefore go on further to observe, and prove, that the resurrection of the dead, is, by the apostle, used with plain relation to *the bodies of the dead*; so that he even proves the resurrection of the dead, because the body is raised, and so doth not plainly distinguish betwixt the dead that shall be raised, and the bodies of the dead. This is evident enough from what I have observed already, that the apostle proves οἱ νεκροὶ ἐγερθήσονται, *the dead shall be raised*, because *the corruptible body must put on incorruption*, &c.; but it is still more evident from these words, *So is also* ἀνάστασις τῶν νεκρῶν, *the resurrection of the dead; for it is sown in corruption, it is raised in incorruption*, ver. 42. 43. Where I desire to know what is the nominative case to ἐγείρεται, *it is raised*, used three times here? If it be σῶμα, *body*, I have sufficiently confuted this criticism: if it be not, why doth the apostle so expound it in the immediate ensuing words, *It is sown a natural body*, ἐγείρεται σῶμα πνευματικὸν, *it is raised a spiritual body?*

I add, that this appears almost from all the places cited, that the οἱ νεκροὶ, and the πάντες ἀποθνήσκοντες, *the dead*, and the *all dying*, hath relation to the body only, which being that alone which is by death bereft of life, must be that only which, in propriety of speech, is said to die. Thus, when it is said, "These very words urged for the resurrection of "the same body run thus, πάντες οἱ ἐν τοῖς μνημείοις, "*all that are in the graves shall hear his voice, and* "*shall come forth; they that have done good,* εἰς "ἀνάστασιν ζωῆς, *to the resurrection of life, but they* "*that have done evil, to the resurrection of con-*"*demnation:*" and is then added, "Would not a "well-meaning searcher be apt to think, that if "the thing here intended by our Saviour were to "teach, and propose it as an article of faith, ne-"cessary to be believed by every one, that the "very same bodies of the dead should be raised, "the words should rather have been πάντα τὰ σώματα "ἃ ἐν τοῖς μνημείοις, *i. e.* all the bodies that are in the "graves, rather than all who are in the graves; "which must denote persons, and not precisely "bodies?"

To this I answer, *1st*, That the words πάντες οἱ ἐν τοῖς μνημείοις, i. e. *all that are in the graves*, and πάντα τὰ σώματα τὰ ἐν τοῖς μνημείοις, *all the bodies that are in the graves*, are plainly words of the same import; for what is laid down in the graves or sepulchres, is it not σώματα τῶν κεκοιμημένων, *the bodies of them that sleep only?* Matth. 27. 52. And must it not then be these bodies that come forth of them? May we not discern in the passage now cited, how the Holy Ghost passes immediately from the bodies of the saints that slept, to their persons, saying, *the bodies of the saints that slept arose,* καὶ ἐξελθόντες ἐκ τῶν μνημείων, *and they coming out of their graves, after this resurrection, went into the holy city, and appeared unto many?* ver. 53.

2dly, When God said to Adam, what was also true of his posterity, *In sorrow shalt thou eat thy bread until thou return to the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return*, Gen. 3. 19.; and the psalmist, of man in general, *His breath* (or spirit) *goeth forth, he returneth to his earth*, Psal. 146. 5.; will any one be tempted, from these personal demonstrative pronouns *thou*, and *he*, to say, that these words must denote the *persons*, and not precisely *the bodies of men?* and thence infer, that the whole person of Adam was taken out of the earth, and was but dust, and that the whole person of man *returneth to his earth?* If not, why is it argued that the like pronoun οἱ, *they*, must here denote *persons*, and not precisely *bodies?* Are we not told, that the word *person* stands for *a thinking intelligent being, that has reason and reflection, and can consider itself as itself?* And can they who are in their graves do this? If so, surely they are not dead in them, but buried alive. If they cannot, why must these words οἱ ἐν τοῖς μνημείοις denote persons?

But it is said, That, "according to this interpre-"tation of these words of our Saviour, no other "substance being raised but what hears his voice, "and no other substance hearing his voice, but "what, being called, comes out of the grave; and "no other substance coming out of the grave but "what was in the grave, any one must conclude, "that the soul, unless it be in the grave, will make "no part of the person that is raised."

Answer. To this I answer, that any one may reasonably hence conclude, that the soul makes no *raised part* of him that is raised, or that it is not called, or raised out of the grave, as the body is; but by what logic can we hence conclude it makes no part of the raised person? For instance, we profess in our creed to believe that *Jesus Christ died, and rose again*, i. e. from the grave: and saith St Peter, *This Jesus hath God raised up, having loosed the pains of death, because it was impossible he should be holden of it*, Acts 2. 24. 32. Now, because nothing can be raised from the dead but that which died, nothing can be raised from the grave but what was laid in it; shall we hence infer, that the soul of the Lord Jesus, or his spirit, which he commended into his Father's hands, and which went to Paradise, unless it died, and was in the grave, could make no part of the person which was dead, and was raised from the dead, and out of the grave?

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when our Lord says, *They that were in the graves shall come forth to the resurrection of life*, John 5. 28. 29. and ver. 25. *the dead shall live*; what can live again but that which was dead? What can have a resurrection to life but that which had no life? and was not that the body only? Yea, are not these things said in pursuance of what went before, *As the Father raiseth up the dead, and quickeneth* (or gives life) *to them, even so the Son quickeneth whom he will?* Now, what can be raised from the dead but that which was dead? What can be quickened, or have life given to it, but that which had no life? If then that were the body only, must not the raising of the dead, and quickening them, import only the raising and quickening of the body, although this be performed completely by the union of the soul to the raised body?

2*dly*, That in our Saviour's discourse against the Sadducees, περὶ τῆς ἀναστάσεως τῶν νεκρῶν, *touching the resurrection of the dead*, Matth. 22. Mark 12. Luke 20. 35. 36. he also speaks of raising that which was dead, *i. e.* the body, is evident from this, that he saith of them who partake of that resurrection, οὐκ ἔτι δύνανται ἀποθανεῖν, *they can die no more*; which can be only spoken of that body which died before.

3*dly*, We read of God τοῦ ζωοποιοῦντος τοὺς νεκρούς, *quickening the dead*, Rom. 4. 17. Now, what doth he quicken but what was dead? what doth he give life to but that which ceased to have life? that is, the body.

4*thly*, St Paul saith, *We had in ourselves the sentence of death, that we might not trust in ourselves, but in God* τῷ ἐγείροντι τοὺς νεκρούς, *who raiseth the dead*, 2 Cor. 1. 9. Now, what was this *sentence of death?* Did St Paul and his Christian companions believe the whole man should be killed by their persecutors? or, as their Lord had taught them, that they *could kill the body*, but *could not kill the soul*, Matth. 10. 26. Doth he not say in their names, that that which perished, or was corrupted, was only ὁ ἔξω ἡμῶν ἄνθρωπος, *our outward man*, 2 Cor. 4. 16. in opposition to the *inward man?* that whilst they lived they were *at home in the body*, and that at death they did ἐκδημοῦσιν ἐκ τοῦ σώματος, *dwell out of the body*, 2 Cor. 4. 16. or, as to the soul, were absent from it? And must not then *the sentence of death* they had in themselves, be only this, that their bodies might die by the hands of persecutors, that their outward man might perish by them? And must not then their trust *in God that raiseth the dead*, relate to his raising their dead bodies?

5*thly*, The dead in Christ that shall be raised, 1 Thess. 4. 16. are they that *sleep*, ver. 13. 15. that is, that *sleep in the dust*, Dan. 12. 2.; now is it not τὰ σώματα, *the bodies of the saints that* thus *sleep*, Matth. 27. 52. and must not then the apostle speak of them only? Is not this spoken to comfort the Thessalonians *concerning them that were asleep*, ver. 13. 18. and were they troubled for the souls of them that slept in Jesus? ver. 14. or doth the apostle say any thing to comfort them but that which relates to the body only? And will it not hence follow, that what he there saith touching the resurrection of the dead, concerneth their dead bodies only? Thus have I shewed that all the places here cited, as speaking of the resurrection of the dead, refer to the resurrection of the bodies.

§ 8. But further, had not the scripture so expressly spoken of *raising our mortal bodies*, of raising that *a spiritual body* which was *sown a natural body*, and proved *the dead shall be raised*, because *this corruptible shall put on incorruption*; and could it not be proved, that raising of the dead, and of the bodies of the dead, were in import the same, this article might be established from other passages of scripture, speaking the same thing in effect, as *v. g.*

1*st*, *We who have the first-fruits of the Spirit, groan within ourselves, expecting* υἱοθεσίαν, *the sonship, even the redemption of our body*, Rom. 8. 23. Now, what is is *this redemption* τοῦ σώματος ἡμῶν, *of our body*, but the delivery of it *from the bondage of corruption?* ver. 21. What did they *groan* for? It was, saith the same apostle, that *mortality might be swallowed up of life*, 2 Cor. 5. 4. 5. which only is to be done when *this mortal body shall put on immortality*, saith the same apostle: this therefore was to be done to accomplish the *redemption of the body* spoken of; and is not then the redemption and the resurrection of the body in effect the same?

2*dly*, *We expect that Saviour, the Lord Jesus Christ, from heaven, who shall change* τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *our vile body, into the likeness of his glorious body*, Philip. 3. 20. 21. The body therefore to be changed is τὸ σῶμα ἡμῶν, *our body*, the body of our humiliation, so styled, as Methodius saith, because κατεπτώται ἀπὸ σφάλματος, *it is humbled and made mortal by the fall*, or, as Irenæus, *l.* 5. *c.* 13. *quod et humiliatur cadens in terram*, because it is humbled by falling into the earth. This body is to be thus changed *when our Lord cometh down from heaven*, that is, at the resurrection of it; for *the Lord shall descend from heaven, and the dead in Christ shall rise first*, 1 Thess. 4. 16. Is it not therefore manifest from these words, that *our vile mortal bodies*, fallen into the earth, or laid in it, shall be raised, and by, or at the resurrection, shall be *changed into the likeness of Christ's glorious body?*

Now, hence I argue for the resurrection of the same body thus: If the scripture teacheth that there shall be *a quickening*, by raising up *our mortal bodies*, a redemption, *by the resurrection of our bodies*, a *changing of our bodies* at, and by the resur-

rection, *into the likeness of Christ's glorious body*, it seems sufficiently to say, there shall be a resurrection of the same body which before was mortal, and a *change* by it, of the same body which was vile or humble, and a redemption by it from corruption, of the same body which was formerly in bondage to corruption; for all this must be said of the same body, or not of the same body; if of the same body, then the same body must be raised; if not of the same body, then of another; and how then is it said of *our body?* How are these other bodies τὰ θνητὰ σώματα ὑμῶν; *your mortal bodies?* Rom. 8. 11. the redemption of them, the *redemption* τῦ σώματος ἡμῶν, the change of them, the *change* τῦ σωματος ταπινώσεως ἡμῶν, *of our mortal vile bodies?*

2*dly*, When the apostle saith *(r)*, *this corruptible, this mortal body*, does he mean this body of ours, or does he not? If he does mean this mortal, corruptible body of ours, then he asserts of that, that it shall be raised immortal and incorruptible; if he does not mean it of ours, he must mean it of some other body than ours, and how then is that *raised a spiritual body* which was *sown a natural body?* How doth *this mortal put on immortality?* How are we concerned in the resurrection of another body? or what assurance doth it give us that we shall rise from the dead, seeing, when any of us departs this life, it is our body that dies, and not another's? Yea, why then doth he say, *The dead shall rise, and we* that are living *shall be changed? We shall all be changed, i. e.* our *vile bodies shall be changed, into the likeness of Christ's glorious body;* our mortal bodies into immortal; our natural bodies shall be changed by being raised spiritual bodies? Let any man try his utmost skill, and see if he can find any nominative case to σπείρεται, *it is sown*, used here four times, but σωμα, *body*, or understand this of any other body than ours: seeing then the same word is the nominative case to ἐγείρεται, *it is raised*, which was so to σπείρεται, *it is sown*, the apostle must be supposed to say, this body of ours is raised in incorruption.

§ 9. *Argument* 2. To proceed to other scriptures of like import: *All that are in their graves shall come forth*, saith Christ, ἐκπορεύσονται ἐκ τῶν μνημείων, *they shall come out of the graves in which they were*, John 5. 28. 29. Shall they come forth with the same body which was laid in the grave, or with another? If with the same, then the same body must be raised; if with another, how come these graves to be called their graves? and how are the dead, and they that are in the graves, raised out of them, and not another?

Again, when it is said, *The sea gave up the dead* ἐν αὐτῇ, *in it*, and *death and hades* (the place of the dead) *gave up the dead in them*, Rev. 20. 13. did they give up the same bodies which were laid down in them, or some others? The first is the thing contended for; if they gave up some others, how did they give up the dead that were laid down in them?

To say that "a great part of these *dead* bodies "possibly may have undergone variety of changes, "and entered into other concretions, even in the "bodies of other men," is to me no objection against the raising of the same body, if God hath engaged so to do; for then, as he is able, so is his providence concerned to prevent the entering of one body so into the concretion of another, as to hinder it from being the same body when raised, as it was when laid down in the sea, or grave; and I know *what he hath promised he is able to perform.*

Lastly, Even the phrase, *the resurrection of the dead (s)*, and especially the resurrection ἐκ νεκρῶν, *from the dead*, used, Col. 1. 18. Rev. 1. 5. where Christ is styled *the first-born of those that arise from the dead*, prove this: for the proper notion of a resurrection consists in this, that it is a substantial change, by which that which was before, and died, or was corrupted, is reproduced the same thing again. I call it a change of that which died, or was corrupted disjunctively, because in the resurrection of our Lord, and of Lazarus, and others, whom he raised from the dead, the body was not corrupted. Hence it follows,

1*st*, That the soul which is immortal and incorruptible, cannot be said to rise again, resurrection implying a reproduction; whereas that which, after it was, never ceased to be what it was, cannot be reproduced; and so the *(t)* resurrection of the dead can only signify the resurrection of the bodies of the

(*r*) Cum dicit istud corruptivum et istud mortale, cutem ipsam tenens dicit. Certe istud nisi de comparenti pronunciasse non potuit, demonstrationis corporalis est verbum. *Tertull. de resurrect. carn. c.* 51.

Ὁρᾷς τὴν ἀκρίβειαν, τὸ θνητὸν τῦτο ἰδίως διαλικῶς, ἵνα μὴ ἄλλης νομίσῃς σαρκὸς ἀνάστασιν. Theod. ibid.

(*s*) Resurrectionis vocabulum non aliam rem vendicat quam quæ cecidit, surgere enim potest dici, et quod omnino non cecidit, sed semper retrò jacuit; resurgere autem non est nisi ejus quod cecidit, iterum enim surgendo quia cecidit resurgere dicitur. *Tertull. adversus Marc. l.* 5. *c.* 9.

Ἀνάστασις γὰρ ἡ καλῦται τῦ μὴ πεπτωκότ⊙. Epiph. hær. 67. sect. 6.

(*t*) Ἀνάστασις γὰρ ἡ ἄνωθεν στάσις, τὸ σῶμα δὲ ἐστι τὸ φθειρόμενον, ᾗ διαλυόμενον, τῦτο τοίνυν ἡ ἄνωθεν σύστασις ἅπαξ καλῆται ἀνάστασις· τῆς γὰρ δὶ ἀθανάτε ψυχῆς ἒκ ἀνάστασις, ἀλλ' ἐπάνοδ⊙ γίγνεται πρὸς τὸ σῶμα. Μακρὰν δὲ κείσθω ᾗ ὁ μάνης, ᾗ ὅστις τῶν σωμάτων ἒκ ἠξίωτο ἀνάστασιν, ὡς ἀδύνατον παντελῶς τόνδι τὸν βίον ἐξελθεῖν. Theodor. hær. fab. l. 5. c. 19. p. 293. A. B.

dead,

dead, with the reunion of them to thoſe ſouls to which they were before united, which makes this reſurrection advance into a reſurrection of life. And ſeeing that which never fell cannot be ſaid to be raiſed up, that which did never die cannot be reſtored from death; men cannot properly be ſaid to riſe again from the dead, but in reſpect to that part, or that ſtate which had fallen, and was dead. And as for a man to be born at firſt, ſignifies the production and union of the eſſential parts of an individual man, his body and his ſoul; ſo to be born again, or born from the dead, implies the reſtitution and reunion of his body and his ſoul; a man only by that becoming the ſame entire perſon which he was before. Seeing therefore it is acknowledged, that *the ſame perſons ſhall be raiſed*, yea, that *there can be nothing plainer than that in the ſcripture it is revealed, that the ſame perſons ſhall be raiſed, and appear before the judgment-ſeat of Chriſt, to anſwer for what they have done in the body;* and the ſame perſon cannot be raiſed without the raiſing of his body to be united to his ſoul, much leſs be raiſed from the dead, without raiſing that of him which was dead, which only was his own, and not another body, which before was not part of him, it follows, that if the ſame perſons be raiſed from the dead, that of them which was dead, or their own bodies, muſt be raiſed; and ſo the meaning of the ſcripture, when it ſaith, *the ſame perſons ſhall be raiſed*, muſt be this, that their bodies, ſeparated from their ſouls by death, ſhall be raiſed from the dead.

Moreover, by ſaying that the reſurrection is only of that which died, or was corrupted, it appears, that I, with the ancients, only aſſert the reſurrection of that body which died, or was corrupted, and am not in the leaſt concerned for any changes that it underwent before; and ſo the ſcripture forces me to ſpeak, when it ſtyles the reſurrection, *the quickening the dead; the vivification of our mortal bodies; the raiſing of thoſe bodies which were ſown in corruption; the coming forth of them which were in their graves; the awakening them that ſleep in the duſt of the earth;* and ſaith, that then *the ſea, death, and hades, ſhall give up their dead*, allowing a reſurrection only to them that ſhall then be dead, and ſaying only of them that ſhall be found alive, *they ſhall be changed.* And if this only be the true ſenſe of the ſcripture in this matter, and this only the reſurrection there intended, it cannot be concerned in the leaſt, in what the philoſophers ſay, touching the change the body undergoes whilſt living, though I am far from thinking, that to the raiſing of the ſame bodies, it can be requiſite that theſe bodies ſhould be "made up wholly of the "ſame particles, which were once vitally united "to their ſouls in their former life, without the "mixture of any other particle of matter;" for were this neceſſary to the ſame living body, we could not have the ſame bodies for a day; and if it be not neceſſary to make the body continue ſtill the ſame while we live, it cannot be neceſſary to make the raiſed body the ſame with that which died.

That which here ſeems to me of greateſt moment to be conſidered, is this, That the dead being raiſed, that they may be *judged according to their works*, Rev. 20. 12. and that *every one may receive* τὰ διὰ τοῦ σώματος, *the things done by the body*, as the inſtrument of the ſoul, it is only requiſite that the dying body, which is to be raiſed to the *reſurrection of condemnation*, ſhould be then united to a ſoul, ſentenced hereafter to condemnation for the evils done whilſt in the body, and by the body as its inſtrument, and not repented of, and reformed, before its ſeparation from the body. And that the body ſhould be raiſed to *the reſurrection of life*, it is only requiſite that ſome time or other before its death, it ſhould have been united to a ſoul that truly repented of all its paſt ſins, and did from thenceforward do that which was *lawful and right*, whilſt they were thus united. Now, ſeeing this is the ſtate of all bodies which ariſe to the *reſurrection of life*, or *of condemnation*, it is only neceſſary to this laſt reſurrection, that it ſhould be the raiſing the bodies of men dying in their ſins, as in my hypotheſis it is; and that the bodies raiſed to the reſurrection of life, ſhould be the bodies of men dying in the favour of God; it is therefore only neceſſary their dying bodies ſhould ariſe. And now the argument ariſing from theſe ſcriptures, which teach that there ſhall be a reſurrection of the dead, and ſo of their dead bodies, *that every one may receive according to what he hath done in*, or *by the body*, will run thus:

Either the body is to be raiſed, and reunited to the ſoul, to receive rewards or puniſhments with it, or to be the inſtrument by which the ſoul ſhall be rewarded or puniſhed, or it is not; if not to any of theſe ends, why is it raiſed at all? Why do good men, by the direction of the Holy Spirit, *expect the reſurrection of the body?* Or why is it propounded as their great encouragement, *to be ſtedfaſt, immoveable, always abounding in the work of the Lord?* 1 Cor. 15. 58. 1 Theſſ. 4. 18.; and as a comfort to them that mourn for the dead? Why are the wicked to be *puniſhed with everlaſting fire*, or ſaid to *go away* after the reſurrection *into eternal puniſhment?* Matth. 25. 41. 46.; or why doth our Saviour require us, *not to fear them who can kill the body, but can do no more*, in compariſon of him *who can deſtroy both ſoul and body in hell-fire?* Matth. 10. 28.; and ſay, that *it is*

better one of thy members perish, than that thy whole body should be cast into hell-fire? Matth. 5. 29. 30. If it be to be raised for these ends, it is necessary the same body should be raised which sinned with, or was the instrument of the soul in doing good or evil, it being absurd to think, that one body should sin, another should be punished for it; or that one body should suffer, another should be crowned for it: and, for any thing I can discern to the contrary, we might as well appear before Christ's judgment-seat without any body at all, as without that which we deposited. Let it now be remembered, that the body in which the impenitent is to suffer, is only the same body which was laid down in the grave, and then the arguments usually offered to invalidate his suffering in his own body, or in the same body in which he sinned, will be almost as strong to excuse a murderer from suffering in his body for a murder committed twenty years ago, as to the purposes they are used in this case: nay, I have met with nothing said in this affair, which does not prove as strongly that the body of our blessed Lord, born of the virgin Mary, after he had sucked and digested that milk into chyle, was not the same body which was born of the Virgin, as not having all the same individual particles, and then when he grew in stature, he grew into another body, and so into a body which came not from the *loins of Abraham*, and was not *of the seed of David according to the flesh*; and that when the Jews destroyed his body, they destroyed not that body of which he spake, when he said, *Destroy this body*, because the body they destroyed had by perspiration lost, and by nutrition gained many particles.

§ 10. I come now to answer the objections against this article, *viz.* "The appellation the apostle "bestows on him that enters into this inquiry, *Whether the dead shall have the very same bodies, or no?* seems not much to encourage him in that "inquiry; nor will he, by the remainder of St "Paul's answer, find the determination of the a-"postle to be much in favour of the very same bo-"dy, unless the being told, that the body sown, "*is not the body that shall be*; that the body raised "is as different from that which was laid down, as "the flesh of a man is from the flesh of beasts, "fishes, and birds; or as the Sun, moon, and stars, "are different from one another; or as different "as a corruptible, weak, natural, mortal body is "from an incorruptible, powerful, spiritual, im-"mortal body; and, lastly, as a body that is *flesh "and blood*, is from a body that is not flesh and "blood; for *flesh and blood cannot*, says St Paul in "this very place, *inherit the kingdom of God*; un-"less, I say, all this, which is contained in St Paul's "words, can be supposed to be the way to deliver "this as an article of faith, which is required to "be believed of every one." Now, to this I answer,

1*st*, That it seems to me a great mistake, to say, the apostle, in that appellation, *thou fool*, reflects upon him that inquires, whether *the same body which was dead shall be raised or no?* He had already entirely dispatched that question against those philosophers, who said (*u*) *there is no resurrection*, ver. 12. and that the resurrection of the body was a thing *impossible*, ver. 35. He begins the inquiry, not about the truth of the resurrection, but about the manner in which it shall be made, and the qualities which the raised bodies should have, asking the question of (*x*) philosophers, ποίῳ σώματι, *with what kind of bodies*, or *with what qualified bodies do they come? For they conceiving that the body was* the prison of the soul, and that it was her punishment to be tied to it, thought we could not be truly happy till by death we were delivered from it; they therefore judged it an *unjust* and an unworthy thing, for God to raise these bodies to be united to the souls of good men; and therefore Celsus saith, the hope of the resurrection of the flesh is "the hope of worms, "a filthy and abominable thing, and so a thing "which God neither will nor can do." See all this proved from their own words in the note upon this verse. Now, to this objection the apostle returns a full and satisfactory answer, by shewing the happy change which will then pass upon the raised body, and the (*y*) excellent qualities it shall then have, and which were wanting to it, whilst it was on earth.

2*dly*, When the apostle adds, ver. 37. *That which thou sowest* (when *thou sowest* it) is *not that body which shall be* (again produced), *but bare* (or naked) *grain*; it is evident he speaketh there not of the body of man, but of the body of *wheat, or of some*

(*u*) Hinc dicit Plinius ne Deum quidem posse omnia, nec mortales æternitati donare, nec revocare defunctos. *Hist. nat.* l. 2. c. 7. Negant hæc fieri posse. *Lactant.* l. 7. c. 22.

(*x*) Utrum sine corpore, an cum corporibus? et corporibus quibus, ipsisne? an innovatis resurgatur? *Cecil. apud Min.* p. 11.

(*y*) Non considerat apostolus in hac similitudine diversitatem rei, sed qualitatis et conditionis; quod et quæstio requirebat, quali corpore veniunt. Itaque falluntur, qui, ex his apostoli verbis, corpora non eadem secundum substantiam resuscitanda esse colligunt; quod qui dicunt, resurrectionem revera tollunt; non enim resurgit nisi id ipsum quod cecidit. *Esthius.*

other

other grain, and is there ſtill purſuing the ſame queſtion, *With what kind of bodies do they come?* Anſwering, as it was common with the Jews to do, by this very ſimilitude to a like queſtion among them, *viz.* (z) *Whether the body ſhould ariſe naked or clothed upon?* And therefore ſaith, *Thou ſoweſt not the body which ſhall be, i. e.* a body clothed with a ſhell, as in peaſe, beans, and lentiles; or with an hull or chaff, as in wheat, rye, barley; but γυμνὸν κόκκον, *naked grain*, whereas God raiſeth it up clothed: And ſo, ſaith he, will it be with our bodies at the reſurrection; they will not be raiſed γυμνὰ, *naked*, but ἐνδεδυμένα, *clothed upon*, for this *corruptible body muſt put on incorruption*, 2 Cor. 5. 2. 3. 4. This being then the whole intendment of this ſimilitude, it ought not to be urged any further.

3*dly*, The ſame is evidently the apoſtle's purpoſe in the following verſes, which in ſenſe run thus:

Ver. 39. (And as) *all fleſh is not the ſame* (manner or kind of) *fleſh, but there is one kind of fleſh of men, another* (kind of) *fleſh of beaſts, another of fiſhes, and another of birds.*

Ver. 40. (And as there is a like difference in the qualities of bodies, for) *there are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another.*

Ver. 41. (And as in the celeſtial bodies), *there is one glory of the ſun, and another of the moon, and another of the ſtars* (among themſelves); *for one ſtar differeth from another ſtar in glory:*

Ver. 42. *So alſo is* (it as to) *the reſurrection of the dead*, (the body raiſed being in qualities much different from the body we now have; for) *it is ſown in corruption*, (frail, mortal, ſubject to putrefaction), *it is raiſed in incorruption*, &c. Now, from the words thus paraphraſed, let it be noted,

1*ſt*, That the apoſtle ſays not, That *the body raiſed is as different from that which is laid down, as the fleſh of man is from the fleſh of beaſts, fiſhes, and birds*, or *as the ſun, moon, and ſtars are different from one another*; but only as the fleſh of men differs in qualities from that of beaſts, fiſhes, and birds, and as the ſun, moon, and ſtars differ in their glorious qualities from one another; ſo do our raiſed bodies differ in quality from thoſe earthly bodies we at preſent have; as is evident from the enſuing words, in which he mentions this difference betwixt them in qualities. Note,

2*dly*, That in the inſtances of *fleſh of man and beaſts*, and of *celeſtial* and *terreſtrial bodies*, and of *celeſtial bodies* among themſelves, here uſed by the apoſtle, there is not only a difference as to qualities, but alſo as to the ſubject-matter, that being in them only *ſpecifically*, but not *numerically* the ſame; whereas it is not ſo as to our bodies ſown and raiſed, they differing only as to the qualities from the body ſown, but not as to the ſubject-matter, it being *this corruptible body which muſt put on incorruption*. As therefore the different qualities of divers ſouls good and bad, learned and unlearned, made glorious and miſerable, infer a difference in ſubſtance, becauſe the ſubject of thoſe qualities is not the ſame; but when the ſame ſoul becomes virtuous and learned, all this new ornament of grace and knowledge, and even its advancement to a ſtate of perfect happineſs and glory, makes it not ceaſe to be the ſame ſoul ſtill: So it is here as to the difference of glorious qualities the raiſed body hath above the body ſown. I therefore,

3*dly*, Grant that the raiſed body is as different from the earthly body we at preſent have, as a *corruptible, weak, natural, mortal body, is from an incorruptible, powerful, ſpiritual, immortal body*: but then the ſubject of theſe different qualities being ſtill the ſame, this difference hinders not its being the ſame body ſtill; ſince otherwiſe Chriſt's body being alſo raiſed *an incorruptible, powerful, immortal body*, could not be the ſame with that in which he ſuffered; and if his body is ſtill the ſame that ſuffered and was raiſed from the dead, then a like change of our vile bodies will not hinder their being ſtill the ſame.

But it is ſtill objected, That "the body raiſed is "as different from the bodies we at preſent have, "and lay down in the grave, as a body that is "fleſh and blood, is from a body that is not fleſh "and blood; for *fleſh and blood*, ſaith St Paul, *can-* "*not inherit the kingdom of God.*"

Anſwer. To this I anſwer, (1.) *ab abſurdo*, That if even this hinder the body raiſed from being the ſame body, our Saviour cannot now have the ſame body with that which he ſuffered in, or which was raiſed from the dead; for doubtleſs he is entered into, and doth inherit the kingdom of God: If therefore *fleſh and blood cannot inherit the kingdom of God, and the* body which hath not fleſh and blood cannot be the ſame body with that which hath fleſh and blood; our Saviour's glorified body cannot be the ſame body which was raiſed from the dead, or in which he ſuffered.

2*dly*, I anſwer, That fleſh and blood doth in the ſcripture-language denote the weakneſs and the frailty of that which is compounded of them, as when it is ſaid, *We wreſtle not with fleſh and blood, i. e.* weak, frail men, Eph. 6. 12. See Matth. 16. 17.

(z) Pirk. Eliez. c. 33. p. 80.

Gal.

17. Gal. 1. 16. Heb. 2. 14. Eccl. 14. 18. And thus it is true that *flesh and blood*, that is, such weak, frail bodies, as they are, which here consist of flesh and blood, unchanged into incorruptible bodies, or unclothed upon with their celestial bodies, which will keep them from mortality, or a possibility of corruption, ver. 48. 49. 2 Cor. 5. 1. 2. *cannot inherit the kingdom of God*: And therefore the apostle adds, That *this mortal must put on immortality, this corruptible put on incorruption*, and so it shall be changed, as to its qualities: But then I have shewed, that this change from mortal and corruptible, to an immortal and incorruptible body, hinders not its being still the same body, that is, the same in substance as it was before.

3*dly*, I think it is evident from the apostle's words, that the bodies of good men, then living, shall have the same qualities with the bodies of them who are raised from the dead, for they also shall *inherit the kingdom of God*, they shall have spiritual, powerful, immortal bodies; their bodies, saith he, *shall be changed, for this corruptible must put on incorruption*: And yet can it be thought that this change shall amount to the destruction of that body they then had, and the production of another body, as it must do, if they cease to have the same body which they had before this change? If it do not, it is hence evident, that the body may be still the same body, notwithstanding the great change which shall then pass upon it.

In a word, what the apostle says here, evidently concerns only the bodies of good men, and so gives us no cause to think the bodies of the wicked shall be changed at all; and if the wicked shall be raised with the same bodies to the resurrection of condemnation, why not the good with the same bodies to the resurrection of life?

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

First EPISTLE to the CORINTHIANS.

CHAP. I.

Verse 1. PAUL called to be an apostle *(or the called apostle)* of Jesus Christ, through the will of God, and Sosthenes our brother.

2. Unto [a] the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, *(or the saints called)*, [b] with all that in every place [c] call upon the name of Jesus Christ our Lord, [d] *(yea)*, both theirs and ours.

3. [e] Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

4. I thank my God always on your behalf [f] for the grace of God, which is given you by *(or in)* Jesus Christ.

5. That in every thing ye are *(or have been)* enriched by him, [g] in all utterance *(of tongues)*, and in all knowledge *(of divine mysteries, or in the gift of prophecy, 1 Cor. 14.)*.

6. [h] Even as *(by these gifts)* the testimony *(we gave)* of *(or doctrine concerning)* Christ was confirmed in you, *(or established among you)*;

7. [i] So that ye come behind *(the other churches)* in no gift, waiting for the coming *(or revelation)* of our Lord Jesus Christ.

8. [k] Who shall confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.

9. *(For)* God is faithful, by whom ye were called to the fellowship *(or communion)* of his Son Jesus Christ our Lord; (i.e. *That God by whom ye are called, is faithful to perform his part, in preserving you blameless to that day, or to confer upon you the promised inheritance.*)

10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, *(owning and teaching the same doctrine, which you have received, 1 Cor. 11. 2. and 15. 1. Rom. 16. 17. in love and unity)*, and that there be no divisions *(or schisms)* among you; but *(that)* ye be perfectly joined [l] together in the same mind, and in the same judgment, *(in the same belief, and in the same kind affections, one towards another.)*

11. For it hath been declared to me of you, my brethren, by them that are of the house of Cloe, that there are contentions among you.

12. Now this I say, *(or mean, by charging you with these contentions)*, that every one of you saith, *(one)* [m] I am *(a follower)* of Paul, and *(another)* I of Apollos, and *(a third)* I of Cephas, and *(a fourth)* I [n] of Christ.

13. *(Why do not you all say the same thing? viz. I am of Christ, chap. 3. 23.)* Is Christ divided? *(was it one Christ that sent, and enabled Paul; another that sent Peter, to preach the gospel to you? Is not one and the same Christ preached to you by us all? Or is his body divided? 2 Cor. 11. 4.)* Was Paul

(or

(or any other but Chriſt Jeſus) crucified for you? *(that you ſhould be baptized into their death, as Chriſtians are into the death of Chriſt)*; or were you baptized in the name of Paul? *(ſo as to be called the diſciples of Paul.)*

14. I thank God, *(whoſe providence ſo ordered it)* that I baptized none of you, but Criſpus and Gaius:

15. Leſt any ſhould ſay that I had baptized in my own name.

16. And I baptized alſo the houſehold of Stephanas: Beſides, ° I know not whether I baptized any other.

17. For ᵖ Chriſt *(when he called me)* ſent me not to baptize, but to preach the goſpel *(to the Gentiles, and that)* not with wiſdom of words, leſt the croſs of Chriſt (i. e. *the doctrine of Chriſt crucified)* ſhould be made of none effect *(by that means.)*

18. For the preaching of the croſs *(or of a crucified Jeſus in this plain manner)* is *(only)* to them that periſh, *(by rejecting it, becauſe not attended with this human wiſdom)*, fooliſhneſs; but unto us who are ſaved *(by it)* it is *(evidently)* the power of God; *(we embracing this faith, becauſe it is confirmed by demonſtrations of the Spirit and power, chap. 2. 4.)*

19. *(Whereas the preaching of it in the words of human wiſdom, would render it of none effect)*: For it is written, I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent, *(Iſ. 29. 14. as he hath already done; for)*

20. ᵠ Where is *(now the wiſdom of)* the wiſe *(philoſophers among the Gentiles?)* where is *(the wiſdom of)* the ſcribe *(the interpreter of the law, or teacher of traditions among the Jews?)* where is the diſputer of this world, *(or the ſearcher into the ſecrets of nature, or into the ſenſe of the ſcripture?)* Hath not God *(by this diſpenſation)* made *(or declared to be)* fooliſh the wiſdom of this world?

21. ʳ For *(to begin with the philoſophers)* ˢ after that in the wiſdom of God, *(diſcernible in his works of creation and providence)*, the world by *(all its)* wiſdom knew not *(the true)* God, *(ſo as to glorify him as God, and to be thankful to him for his bleſſings, Rom. 1. 21.)*, it pleaſed God by the fooliſhneſs of preaching, *(as they think fit to ſtyle it)*, to ſave them that believe *(in a crucified Jeſus, thus preached to them.)*

22. *(Which ſalvation thus tendered, the wiſe men of the world, and the Jewiſh doctors will not accept)*: For the Jews require ᵗ a ſign, and the Greeks ſeek after *(profound)* wiſdom *(to induce them to believe.)*

23. But *(or nevertheleſs)* we preach Chriſt crucified, *(though his crucifixion be)* ᵘ unto the Jews a ſtumbling-block, and ˣ to the Greeks fooliſhneſs.

24. *(For this he is to infidels only)*: But unto them which are called, both Jews and Greeks, *(he is)* Chriſt the power of God, *(in the ſigns and wonders which are wrought by faith in Chriſt for confirmation of this doctrine, and ſo he gives the ſign the Jews require)*; and the wiſdom of God, *(in the manifold and divine wiſdom diſcovered in this diſpenſation for the ſaving loſt man, ver. 30. and ſo anſwers the Greeks requeſt for wiſdom.)*

25. *(I ſay, the power and the wiſdom of God)*; becauſe the fooliſhneſs of God (i. e. *the way of God, which is eſteemed fooliſhneſs by the Greeks)* is wiſer than *(all the wiſdom of)* men, *(and much to be preferred before it)*; and the weakneſs of God (i. e. *that way of propagating man's ſalvation, which is weak in their eyes)* is ſtronger than *(the power of)* men: *(For the weapons of our warfare are mighty through God to the pulling down of ſtrong holds, and confounding all the ſtrength, policy, and wiſdom of the world oppoſed againſt it, 2 Cor. 10. 3. 4.)*

26. For you ſee (Gr. *look upon*) your calling, brethren, *(and you will diſcern)*, how *(agreeably to theſe things the divine wiſdom hath ſo ordered it)* that ʸ not many wiſe men after the fleſh, not many mighty, not many noble are *(either)* called *(by, or made uſe of to propagate the goſpel.)*

27. But God hath choſen the fooliſh things of the world, *(that ſimple way of inſtructing mankind, which they call fooliſhneſs, and thoſe unlearned apoſtles whom they repreſent as fools)*, to confound the wiſe *(philoſophers, ſo that they ſhall not be able to gainſay, or reſiſt the wiſdom with which they ſpeak, Acts 6. 10. Luke 21. 15.)* And God hath choſen the weak things of the world, *(unarmed fiſhermen, tent-makers, aſſiſted with no human force)*, to confound the things that are mighty; *(to break through all the oppoſition that the kings and rulers of the world do make againſt them, to pull down the ſtrong holds, caſt down the reaſonings, level the heights of the philoſophers, who do exalt themſelves againſt the knowledge of Chriſt, 2 Cor. 10. 4. 5.)*

28. And *(he hath choſen the)* baſe things of the world, ᶻ and things which are deſpiſed hath God choſen, yea, and things which are not, (i. e. *the Gentiles who are eſteemed baſe, and looked upon as nothing by the Jews)*, to bring to nought (Gr. *to aboliſh)* things that are; *(to become God's church and people, and ſo to cauſe the Jewiſh church and œconomy to ceaſe, Rom. 11. 15. 17. Philip. 3. 3.)*

29. That no fleſh ſhould *(have cauſe to)* glory in his preſence, *(either of their wiſdom, birth, or privileges.)*

30. *Not you who are advanced to this happy ſtate;)* for of him are you in Chriſt Jeſus, who of God is made unto us ᵃ wiſdom, and righteouſneſs, and ſanctification, and redemption.

31. That according as it is written, *(Iſ. 65. 16. viz.)*, He that glorieth, let him glory in the Lord; *(ſo it may be done by us Chriſtians.)*

ANNO-

ANNOTATIONS on Chap. I.

Verſe 2. [a] Τῇ ἐκκλησίᾳ τοῦ Θεοῦ, *the church of God.*] The *ſanctified in Chriſt Jeſus, the ſaints called*, ſeem here to be words of the ſame import, denoting ſuch as are called out of the world, and ſeparated from others, through faith in Chriſt, to be a peculiar people to God, as the Jews were before: All Chriſtians being by virtue of this calling *a choſen generation, a royal prieſthood, an holy nation, a peculiar people*, 1 Pet. 2. 9.; though many members of the church of Corinth, and of other churches, wanted the inward ſanctification of the Holy Spirit. So that the word *ſaints*, in many places of the Acts, and the Epiſtles, is as large as the word *Chriſtians*, and ſtands oppoſed, not to the unſound Chriſtians, but to the Heathen world, Acts 9. 13. 32. 41. and 26. 10. 1 Cor. 6. 1. 2. See here 1 Cor. 14. 33. and 16. 1. 15. 2 Cor. 8. 4. and 9. 1. 12. and 13. 13.

Ibid. [b] *With all that in every place.*] Hence it appears that St Paul's epiſtles, though occaſionally written and directed to particular churches, were deſigned for the uſe of all Chriſtians.

Ibid. [c] Τοῖς ἐπικαλουμένοις ὄνομα Κυρίου, *that call upon the name of the Lord Jeſus.*] This in the New Teſtament is the character of a Chriſtian, that he is one that *calleth on this name*, Acts 9. 14. 21. and 22. 16. Rom. 10. 12. 13. 2 Tim. 2. 22.; and that theſe words ought not to be rendered paſſively, viz. *all that are called by the name of Chriſt*, is evident from the Septuagint, who ſtill tranſlate the phraſe, יקרא בשם, which is active, by ἐπικαλέσεται ἐν ὀνόματι Θεοῦ, or ἐν ὀνόματι Κυρίου, *i. e. he ſhall call on the name of the Lord.* See Gen. 4. 26. and 12. 8. and 13. 4. and 21. 33. and 25. 25. Pſal. 79. 6. and 99. 6. and 116. 4. Iſ. 65. 1. Lam. 3. 55. Zech. 13. 9.: but when the phraſe runs thus, שם־ נקרא, that is, *Thy name is called upon us*, or *we are called by thy name*; it is rendered thus, τὸ ὄνομά σε ἐπικέκληται ἐφ' ἡμᾶς, Deut. 28. 10. 1 Kings 8. 43. 2 Chron. 7. 14. Iſ. 4. 1. and 63. 19. Jer. 14. 9. and 15. 16. Dan. 9. 18. 19. Amos 9. 12. See the note on Acts 9. 2. and 22. 16.

2*dly*, We are expreſsly told, that the diſciples were firſt called Chriſtians at Antioch, Acts 11. 26. Now, before this time, we find not only Stephen ἐπικαλούμενον, *calling upon this name*, and ſaying, *Lord Jeſus, receive my ſpirit*, Acts 7. 59. and St Paul bid to waſh away his ſins, *calling upon the name of the Lord*, or ἐπικαλούμενος τὸ ὄνομα τοῦ Κυρίου, Acts 22. 16. but we find this to have been the character of a diſciple, or a convert to the faith of Chriſt, that he was one that called upon the name of the Lord. Thus Ananias ſpeaks to the Lord Jeſus of St Paul, *He is one who hath received power from the high prieſt, to bind* τοὺς ἐπικαλουμένους τὸ ὄνομά σου, *all that call upon thy name*, Acts 9. 14.; and of St Paul converted, it is ſaid, that he had deſtroyed τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, *them that called upon this name in Jeruſalem*, ver. 21.

3*dly*, The Reverend Dr Hammond, who here tranſlates this phraſe paſſively, doth elſewhere tranſlate it actively, the context forcing him ſo to do. So Rom. 10. 13. *Whoſoever ſhall call upon the name of the Lord, i. e.* pray and adhere to Chriſt, *ſhall be ſaved;* and Acts 9. 14. *He hath authority to bind all that call upon thy name, i. e.* ſaith he, *that publicly own the worſhip of Chriſt*, Acts 22. 16.

Ibid. [d] *Yea, both theirs and ours.*] All the Greek interpreters, Chryſoſtom, Theodoret, Oecumenius, Theophylact, obſerve, that the words *theirs and ours*, are to be connected with the word *Lord*, τὸ δὲ αὐτῶν τε καὶ ἡμῶν τῷ Κυρίῳ συνάπτεσθαι; and ſo the ſenſe is this, *The Lord, I ſay, both of me who writ, and you to whom I write.*

Ver. 3. [e] Χάρις ὑμῖν, &c.] It is unadviſedly ſaid by ſome, that this is a wiſh, and not a prayer. The full import of the phraſe is, as St Peter, 2 Pet. 1. 2. and St Jude ver. 2. and (*a*) Polycarp do cite it, *viz. Grace and peace be multiplied to you from God the Father, and from the Lord Jeſus Chriſt.* Now, is not this to deſire for them grace and peace from God the Father, and conſequently to pray for it? Why therefore is it not alſo to deſire the ſame bleſſings from God the Son? Are they not both the givers of grace and peace to the church? Doth not Chriſt know all the neceſſities of his church in this kind? Doth not he who *ſearcheth the heart and reins*, Rev. 2. 24. know the deſires of his ſervants? And why then ſhould they only wiſh theſe things from I know not whom, and not pray to him who is the giver of grace and peace for them? Eſpecially when they have St Paul's example for it in theſe words, *For this thing I beſought the Lord* Chriſt *thrice; and he ſaid unto me, My grace is ſufficient for thee*, 2 Cor. 12. 8. 9. 10.; and again, *The Lord Jeſus Chriſt, and God the Father, who hath loved us, and given us eternal conſolation, and good hope through grace, comfort your hearts, and confirm you in every good word and work*, 2 Theſſ. 2. 16. 1 Theſſ. 3. 11. 12.

Ver. 4. [f] Ἐπὶ τῇ χάριτι τοῦ Θεοῦ, *For the grace of God.*] Here the context ſeems to reſtrain this phraſe to the favour of God ſhewed to the Corinthians, in vouchſafing theſe ſpiritual gifts, which is a frequent import of this phraſe in ſcripture. So Rom. 12. 6. *Having*

(*a*) Proœmio epiſt. ad Philip.

gifts differing according to the grace of God *that is given to us; whether prophecy, let us propheſy according to the proportion of faith*, &c. Eph. 4. 7. 8. *To every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men*, 1 Pet. 4. 10. *As every one hath received the gift, ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God*, 2 Cor. 1. 12. *Not in fleſhly wiſdom, but by the grace of God we have had our converſation in the world, and more abundantly to you wards*; our preaching to you being not in the words of human wiſdom, but *in demonſtration of the Spirit, and in power*, 1 Cor. 2. 4. Thus, to *ſing with grace in the heart*, Eph. 5. 19. Col. 3. 16. is, ſay the ancients (*b*), to ſing *uſing the ſpiritual gift* vouchſafed to them by the Holy Ghoſt. Which interpretation is confirmed from the ſpiritual pſalms, hymns, and ſongs there mentioned. See 1 Cor. 14. 15. Eph. 6. 18. And this is very ſuitable to the language of the Jews, who, when the Hebrew mentions Chen, *grace*, do render it the *ſpirit of prophecy*. So Pſal. 45. 2. *Grace is poured into thy lips. Datus eſt ſpiritus prophetiæ in labiis tuis*, ſaith the Chaldee.

Ver. 5. [e] Ἐν παντὶ λόγῳ.] Eſthius ſaith, this ought not to be interpreted of the gift of tongues, becauſe λόγος, in ſcripture, never bears that ſenſe. But, 1. it is certain from ver. 7. that it is χάρισμα, a *gift*; and it is joined with faith and knowledge, which are gifts, 2 Cor. 8. 7. and cannot well be referred to any other gift vouchſafed then to the church And, 2. the word γνῶσις, relating to prophecy, or the knowledge of myſteries, was uſually attended with the gift of tongues. See Acts 19. 6. and though we find not the word λόγος abſolutely put in this ſenſe; yet λόγος σοφίας, *the word of wiſdom*, and λόγος γνώσεως, *the word of knowledge*, are reckoned among ſpiritual gifts, 1 Cor. 12. 8. All this indeed with Mr le Clerc paſſes for mere niceties; and he ſaith, It is "more "natural to underſtand by λόγος, the knowledge of "religion," though that, as he confeſſes, "is the "import of the following word, γνῶσις, knowledge;" ſo that, according to this expoſition, the apoſtle thanks God, here, and 2 Cor. 8. 7. commends them for *abounding in the knowledge*, and *in the knowledge of religion*. Beſides, the knowledge of religion cannot be called grace in the ſenſe given of that phraſe, ver. 4.; nor was *the teſtimony of Chriſt confirmed* to the Corinthians, ver. 6. by that, but by the gifts of the Holy Spirit.

Ver. 6. [f] Καθὼς, *even as*.] This particle ſignifies ſometimes, *when*, as Acts 7. 17. καθὼς δὲ ἤγγιζεν ὁ χρόνος, *but when the time drew nigh*.

Ver. 7. 8. [i] From theſe three verſes it is to be obſerved, 1*ſt*, That the Corinthians were abundantly repleniſhed with the gifts of the Holy Ghoſt, the gifts of tongues and knowledge, ver 5. that they *came behind the other churches in no gift*, ver. 7.

2*dly*, That they obtained theſe gifts by Jeſus Chriſt, and through faith in him, ver 4.

3*dly*, That by theſe, the doctrine of Chriſt, the teſtimony of the apoſtles concerning him, That he was *raiſed from the dead, and become the author of ſalvation to them that believe*, was confirmed to them, ver. 6.

4*thly*, That by theſe gifts, and by this earneſt of the Spirit, they had encouragement to expect, or wait for the ſecond coming of the Lord.

Ver. 8. [k] Βεβαιώσει ὑμᾶς, *who ſhall alſo confirm you to the end*, &c.] Theſe words are by the ancients thus interpreted, *viz.* who, in that day of the Lord Jeſus, which you expect, will confirm you for ever blameleſs. And this is ſuitable to his prayer, that Chriſtians may be *unblameable in the day of the Lord*, Phil. 1. 9. 10. 1 Theſſ. 3. 12. 13. and 5. 23. For, ſay they, God is faithful who hath promiſed to them that obey the goſpel υἱοθεσίαν, *the adoption, that is, the redemption of the body*, Rom. 8. 23. or that they ſhall be partakers of that kingdom and glory to which he hath called them, 1 Theſſ. 2. 12. Others thus, He will do all that is requiſite on his part, (*c*) *quod ſuarum eſt partium*, to render you unblameable to the end; ſo that you ſhall not fail of it through any want of divine grace neceſſary to that end, or any unfaithfulneſs on God's part to his promiſe, who hath already reconciled you to himſelf, through the death of Chriſt, *to preſent you holy, and unblameable, and unreproveable in his ſight; if you continue in the faith grounded and ſettled, and be not moved away from the hope of the goſpel*, Col. 1. 21. 22. 23. See Philip. 1. 6. Heb. 3. 6. 14. That the apoſtle ſpeaks not here of any promiſe of perſeverance made to the elect only among the Corinthians, is evident, (1.) Becauſe he plainly ſpeaks to the whole body of the church, *to the church of God which was in Corinth, to all that call upon the name of our Lord Jeſus Chriſt*. And (2.) he ſpeaks not only of their being preſerved from falling away finally; but of their being preſerved *unblameable*; whereas it is certain, the elect are not always ſo preſerved.

Ver. 10. [l] Ἐν τῷ αὐτῷ νοΐ, *That ye be perfectly joined in the ſame mind and judgment*.] (*d*) This can be no further the matter of an exhortation than it is in our power to obey it; ſeeing then it is not in any man's power to change his ſettled judgment, or to think otherwiſe upon our intreaty, becauſe our exhortation gives no conviction to the underſtanding,

(*b*) Ἀπὸ χαρίσματος διὰ τῆς ἀπὸ τῦ ἁγίυ πνύματος δοθείσης χάριτος. (*c*) Grotius.
(*d*) Hoc ad affectus animi refertur. Sic γνώμη ſumitur, Apoc. 17. 13. 2 Macc. 9. 20. Grot

ing, it follows, that this exhortation must only be to do what was in the power of the Corinthians, *viz.* 1. To prevail with them to lay aside their *strife, envy,* and *divisions,* 1 Cor. 3. 3. and the sad consequents of them, *debate, wrath, backbiting, whispering, swelling, tumult,* 2 Cor. 12. 20.; and to this the reason of this exhortation leads, *Be of one mind and judgment; for I hear there be contentions among you,* ver. 11. And (2.) to engage them unanimously to own the doctrine they had received, and he had preached to them, 1 Cor. 15. 1. which, if they were so minded, might easily be done, since they so lately had received it, the heads of it were so few, 1 Cor. 15. 3. and it was so easy for them to consult the apostle in their doubtings of the sense of what he had delivered. But at this distance of time from the first discovery of the Christian faith, and after it is become a system of very many, and those disputable opinions, for the truth of which we have now no apostle, no living and infallible judge of controversies, to consult, if it be not sufficient to preserve unity in the church, that men heartily believe all the articles of the apostles creed, which are plainly delivered in scripture, and live peaceably and quietly together, *following after peace and charity with all that call upon the Lord Jesus out of a pure heart,* 2 Tim. 2. 22. and avoiding any separations from their brethren, where nothing sinful is injoined to be believed or done, to hold communion with them, I doubt there will be little union in the church of God.

Ver. 12. ⁿ Ἐγὼ μὲν Παύλου, *I am of Paul,* &c.] Of the Gentile part of the church of Corinth, some preferred St Paul, as being their spiritual father, *who in Christ Jesus had begotten them through the gospel,* 1 Cor. 4. 14. 15.; others preferred Apollos, as being an *eloquent man, and mighty in the scriptures,* Acts 18. 24.; the Jewish Christians preferring St Peter as the chief apostle of the circumcision out of the territories of Judea. That this is here said, not by a fiction of names or persons, under which the apostle taxed the heads of the sects among the Corinthians; but that they really divided upon these accounts, is evident, *first,* from St Paul's thanking God that he baptized so few of them, lest they should have occasion to say, he baptized in his own name, and so made disciples to himself: *Secondly,* from these words, *Let no man glory in men; for all are yours, whether Paul, or Apollos, or Cephas,* chap. 3. 21. 22.

Ibid. ⁿ *I am of Christ.*] (*e*) Epiphanius observes of the Ebionites, that they pleaded for the circumcision of Christians, from the example of Christ, who was circumcised, because the disciple was to be as his master; and so the import of these words may be this. Others say, I am for the circumcision of the Gentiles, that they may be like Christ.

Ver. 16. ᵒ Οὐκ οἶδα, *I know not.*] Therefore his inspiration, or divine assistance in writing his epistles, did not reach to an information in such things as these, but only to direct him in all to the truth he was to teach unto the churches. See chap. 16. 7. 1 Pet. 5. 12.

Ver. 17. ᵖ Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, *Christ sent me not to baptize, but to preach,* &c.] *i. e.* When he appeared himself, and after sent Ananias to him, he expressly sent him to preach to the Gentiles, Acts 22. 21. and 26. 16. 17. to bear his name before the Gentiles, Acts 9. 15. to be the witness of his resurrection, Acts 22. 15. But in that threefold rehearsal of his commission, there is no mention made of his being sent to baptize; nor was it needful, after the general commission given to Christ's apostles for that end, Matth. 28. 19. That was not, say the Greek expositors, his great business; for (*f*) *to baptize is easy to any who is admitted to sacred orders;* but to preach the gospel requires a divine revelation, and great assistance of the power of God. Hence Peter himself preaches to Cornelius *and his kinsmen, but commands them to be baptized by others,* Acts 10. 48. And this gospel he sent me to preach (*not with the wisdom of words, lest the cross of Christ should be made of none effect*): Men not ascribing the prevailing of it to the power of God, but to the persuasion of human wisdom; God not approving, ver. 19. and therefore not assisting the preaching of the gospel in that way. Ἴσως γάρ, εἰ καλλιφωνίᾳ καὶ ὑπερβολῇ λόγου πεισθήσονται ἂν τινες ὑπὸ τῶν ἀλλήλων κατηχούμενοι τῶν ἀνθρώπων, ἀλλὰ τὴν ἐμφαινομένην ἀκολουθίαν, καὶ τὸ τῆς πίστεως καλλιφωνίᾳ ἐψυχαγωγεῖσθαι τοὺς ἀκροωμένους. Orig. Philocal. p. 25.

Ver. 20. ᵠ Πῦ σοφός;] That is, What hath been done by the wisdom of the philosophers, or by the Jewish doctors, or by the searcher into nature's secrets, to bring men to the true knowledge of God, and of his will? Hath not God discovered their wisdom to be but folly, in comparison of this way which he hath chosen to bring men to the knowledge of himself? The disputer of this world is by St Jerom rendered, *Causarum naturalium scrutator,* Com. in Gal. 3. and so the naturalists are styled by the Jews, רבני המקר, (g) Sapientes scrutationis, *the searchers into the secrets of nature;* though I conceive the apostle here doth rather understand the Midrashim,

(*e*) Hær. 30. § 30.
(*f*) Πᾶσιν ἴσως ἐπιτρεπτὸν τοῖς ἱερατικοῖς ἀξιώμασιν. Theod. August. contra lit. Petil. l. 3. c. 56.
(*g*) Buxt. Lex in voce מקר.

or the diſputers in the Jewiſh ſchools and academies, touching their traditions, That the σοφὸς, *i. e.* the wiſe men mentioned here, refers not to the Cochmin, or wiſe men of the Jews, but to the philoſophers among the Gentiles, is evident, for that the *wiſdom of the wiſe*, ver. 19. is the wiſdom of the Heathen world, appears from ver. 21. where it is ſaid, *The world through wiſdom knew not God*, which is true only of the Gentiles, not of the Jews. 'Tis therefore reaſonable to conceive the wiſe, in the 20th verſe, ſhould ſignify the ſame perſons. So doth St Paul interpret the wiſe in theſe words, *I am a debtor to the Greek, and to the barbarian, to the wiſe and the unwiſe*, Rom. 1. 14. So Chryſoſtom, Theodoret (*h*), Oecumenius, Theophylact, upon the place, ſaying that by the *wiſe*, the apoſtle underſtands the man adorned with the verboſity and eloquence of the Greeks. I have not been ſolicitous to ſhew the agreement of the words of St Paul here with thoſe of Iſaiah, chap. 33. 18. becauſe I find not that Paul intendeth here to cite them.

Ver. 21. [r] Here two things are to be learned, 1. That from the creation, beauty, order, and grandeur of the world, and the direction of all things in it to an end, and the fitting them with parts and inſtruments adapted beſt to the obtaining that end, it might be known that the creator of the world was God alone, and ſo was only *to be glorified as God*, Pſal. 19. 1. 2. Rom. 1. 19. 20. Pſal. 104. 24. and 136. 5. Jer. 10. 12. and 51. 15. 2. That the goſpel was ſent into the world, that they who did not know the true God acceptably by the light of nature, might do it by the light of that revelation, which made ſuch a bright and glorious manifeſtation of the power, wiſdom, juſtice, and goodneſs of God, which they whom Satan had not blinded muſt diſcern, 2 Cor. 4. 4.

Ver. 21. [s] Ἐπειδὴ γὰρ 22. ἐπειδὴ καὶ.] The argument here ſeems to lie thus. The wiſe men among the Greeks, the ſcribe or interpreter of ſcripture among the Jews, are by this diſpenſation convinced of folly, and inſufficiency to give men the knowledge of ſaving truth; ἐπειδὴ γὰρ, for ſince the world by all its wiſdom could not obtain the right knowledge of God, he by this diſpenſation hath given this ſaving knowledge to believers. And ἐπειδὴ καὶ, ſeeing alſo the unbelieving Jews for confirmation of this doctrine *require a ſign, and* the Greeks ſeek after human wiſdom, who is on that account a ſcandal to thoſe Jews, and in the eſtimation of the unbelieving Greeks is fooliſhneſs; yet is he and his doctrine to the believing Greeks, *Chriſt the wiſdom of God*, they ſeeing in it wiſdom ſufficient to engage them to believe this doctrine; and to the believing Jews, *the power of God*, they being convinced of its truth by the ſigns wrought in confirmation of it: and with great reaſon do they ſo eſteem it; for what the unbelieving Greeks deem fooliſhneſs, hath more of ſound reaſon in it, than all the wiſdom of the Greeks, or thoſe who are accounted wiſe men by the Jews, have ſhewn; they who by them are deemed fools, having diſcovered *that wiſdom of God in a myſtery*, which they with all their wiſdom never knew; and that which they ſtyle weakneſs, is attended with ſuch a viſible power of God, as enables it, without human power or wiſdom, to prevail over all the ſtrength and wiſdom which Jew or Gentile can oppoſe againſt it.

Ver. 22. [t] Σημεῖον, *a ſign.*] From heaven, ſuch as was that of *Moſes giving them bread from heaven*, John 6. 30. 31. that in the time of Joſhua, when *the ſun ſtood ſtill*, chap. 10. 13. or of Elijah, who brought down *fire from heaven* to conſume the offering, 1 Kings 18. 38. and to conſume *the captains and their fifties*, 2 Kings 1. 10. 12. Luke 9. 54. the Son of man being to *come in the clouds of heaven*, as he did at the deſtruction of Jeruſalem, Dan. 7. 13. Matth. 24. 30. and to give *ſigns from heaven*, Joel 2. 30. as he did at the day of Pentecoſt, Acts 2. 2. and as God did by a voice from heaven at our Saviour's baptiſm, Matth. 3. 17. at his transfiguration, Matth. 17. 5. at his preaching, John 12. 28. 29.

Ver. 23. [u] Ἰουδαίοις μὲν σκάνδαλον, *unto the Jews a ſtumbling-block.* "Your Jeſus," ſaith Trypho, "having by this fallen under the extremeſt curſe of "the law of God, we cannot ſufficiently admire "that you ſhould expect any good from God, who "place your hopes in a man that was crucified, ἐπ' "ἀνθρώπου ἐσταυρωμένου." Dial. cum Juſt. p. 227. 249. 317. And again, "We doubt of your Chriſt, who "was ſo ignominiouſly crucified; for our law ſtyles "every one that is crucified, accurſed. Hence by way of ignominy they ſtill call our Saviour *Talui* (*i*) *ſuſpenſum*, one hanged upon the tree.

Ibid. [x] *To the Greeks fooliſhneſs.*] "They count "us mad," ſaith Juſtin Martyr (*k*), "that after the "immutable and eternal God, the Father of all "things, we give the ſecond place ἀνθρώπῳ ἐσταυρωμένῳ, "to a man that was crucified. "It is wicked and a-"bominable," ſaith Celſus (*l*). "The wiſe men of "the world inſult over us," ſaith St Auſtin (*m*), "and aſk, Where is your underſtanding, who wor-"ſhip him for a God, who was crucified?" So M. Felix, pag. 9. Arnob. l. 1. p. 20. Lact. l. 4. c. 16. Euſeb. l. 3. de vita Conſt. c. 1.

(*h*) Τὸν τῇ ἑλληνικῇ παιδείᾳ κοσμούμενον.
(*i*) Buxt. lex Talm. in voce. (*k*) Apol. 2. p. 60. 61. (*l*) Κακὸν καὶ ἀνόσιον. Apud Orig. l. 7. p. 340.
(*m*) Quale cor habetis qui Deum colitis crucifixum? *Serm.* 8. *de verb. apoſt.*

Ver. 26.

Ver. 26. ῥ Οὐ πολλοὶ σοφοὶ, *not many wise.*] This seems to be spoken in a direct opposition to that celebrated maxim of the Jews, "That prophecy re-"sides not, but upon a wise, a strong, and a rich "man."

Ver. 28. ˢ Καὶ τὰ μὴ ὄντα, &c.] To confirm the explication of these words given in the paraphrase, let it be noted,

1. That the apostle, in this chapter, often speaks conjunctly of the Jew and Gentile, interweaving them together in his discourse. So ver. 20. he speaks of the wise men of the Greeks, and then of the Scribes among the Jews; ver. 22. of the Jews requiring signs, and the Greeks wisdom; of Christ crucified being to *the Jews a stumbling-block, and to the Gentiles foolishness.* So here, ver. 27. he seems to speak of the gospel preached by the apostles in a plain familiar way, and by them deemed weakness, and styled foolishness, as confounding all the wisdom and the power of the Greeks; and ver. 28. of the Gentile church succeeding and abolishing that of the Jews. Note therefore,

2. That the Jews looked upon themselves as the only ἰυγενῆς, persons of true nobility, as being of the stock of Abraham: "Even the poorest Israelite," saith R. Akibah, "is to be looked upon as a gentle-"man, as being the son of Abraham, Isaac, and "Jacob:" but the Gentiles they horribly despised, as the base people of the earth, not fit to be conversed with by them, they being in their law styled οὐκ ἔθνος, *not a nation*; λαὸς ὁ τιχθησόμενος, *a people that shall be born*, Psal. 22. 31.; ὁ κτιζόμενος, *that shall be created in the generation to come*, Psal. 102. 19. and so yet had no being, Deut. 31. 21. ὁ λαὸς, *not a people*, Hos. 1. 10.; and it being said by the prophet, that *all the Heathens are as nothing, and were accounted as nothing*, Is. 40. 17. they still accounted them as such. Hence Mordecai is introduced as praying thus, *Lord, give not thy sceptre* τοῖς μὴ οὖσι, *to them that are not*, Esther 4. 11.; and Esdras speaking to God thus, *As for the people which also came of Adam, thou hast said they are nothing, but like unto spittle, and hast likened the abundance of them to a drop that falleth from a vessel. And now, O Lord, these Heathens, who have ever been reputed as nothing, have begun to be lords over us*, 2 Esdras 6. 56. 57. Thus Abraham is said to be the father of the Gentiles, *before that God who calleth things which are not as if they were* (*n*), Rom. 4. 17.; and Clemens Romanus (*o*) saith of the Gentiles, "He called "us who were not, and would that of no being we "should have a being." So fitly are the Gentiles represented here by τὰ μὴ ὄντα, τὰ ἀγενῆ, τὰ ἐξουθενημένα, *the things base, accounted as nothing, and the things which are not.* See also 1 Cor. 6. 4. And this is the ancient exposition of Origen, who speaking of the rejection of the Jews, and the calling of the Gentiles, and God's provoking the Jews *to jealousy by them that were not a nation*, he confirms this from these words, *God hath chosen the base things of the world, and the things which are not, that he might abolish the things which were before, that Israel according to the flesh might not glory before God* (*p*).

Ver. 30. ᵗ Σοφία, &c. *wisdom.*] As being the author of that evangelical wisdom, which far excels the wisdom of the philosopher and scribe, and even that legal constitution which is called the wisdom of the Jews, Deut. 4. 6.; the author of *justification*, as procuring for us that remission of sins which the law could not give, Gal. 2. 21. and 3. 21.; the author of *sanctification*, as procuring for, and working in us, not only an external and relative holiness, as was that of the Jews, but ὁσιότητα τῆς ἀληθείας, *true and internal holiness*, Eph. 4. 24. wrought in us by the Holy Spirit; the author of *redemption*, not from the Egyptian bondage or Babylonish captivity, but from the servitude of Satan, the dominion of sin and death, and from *the bondage of corruption into the glorious liberty of the sons of God, or the redemption of the body*, Rom. 8. 21. 23. They who say Christ is made our righteousness, by his righteousness imputed to us, have the same reason to say also, that he is made our wisdom, by his wisdom, and our sanctification, by his holiness imputed to us.

See a discourse concerning the imputation of Christ's perfect righteousness, or obedience to the law, to us for righteousness, or justification, at the end of this epistle.

CHAP. II.

Verse 1. AND I, brethren, (*have acted suitably to what I told you, that Christ sent me not to preach the gospel with wisdom of words*, 1 Cor. 1. 17. *for*) when I came to you, (*I*) came not with excellency of speech, or of (*human*) wisdom, declaring to you ᵗ the testimony of God.

(*n*) Τὰ μὴ ὄντα, ὡς ὄντα.

(*o*) Ἐκάλεσεν γὰρ ἡμᾶς ὧν ὄντας, καὶ ἐθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς. Epist. 9. §. 1. Ut essemus qui nondum eramus. *Iren. l.* 5 *c.* 1.

(*p*) Ἵνα ἐκεῖνα τὰ πρότερον ὄντα καταργήσῃ, καὶ μὴ καυχήσηται ὁ κατὰ σάρκα Ἰσραὴλ καλούμενος ὑπὸ τῆς ἀποστόλου σαρκὸς υἱὸς Θεοῦ. Philocal. c. p. 3.

2. For

2. For I determined [b] not to know any thing among you, (i. e. *to diſcover any other knowledge to you*), ſave *(that of)* Jeſus Chriſt, and him crucified.

3. And I was with you [c] in weakneſs, and [d] in fear, and in much trembling, *(or in much fear and trembling.)*

4. And my ſpeech, and my preaching, was not with enticing words of man's wiſdom, but [e] in demonſtration of the Spirit, and of power; *(the power of God confirming what I preached with ſigns and wonders*, Rom. 15. 19. 2 Cor. 12. 12.)

5. That your faith ſhould not *(ſeem to)* ſtand in the wiſdom of man, but in the power of God.

6. Howbeit, we ſpeak the *(higheſt)* wiſdom [f] among them that are perfect *(men in Chriſt Jeſus*, i. e. *fully inſtructed in the principles of Chriſtian faith)*; yet not the wiſdom of the *(Heathen)* world, nor of the princes of the world, *(the Jewiſh magiſtrates and doctors)*, who come to nought, *(and are to be aboliſhed.)*

7. But we [g] ſpeak the wiſdom of God in a myſtery, [h] even the hidden wiſdom which God ordained [i] before the world, *(to be revealed in due time)*, to our glory; (i. e. *to be the means of our happineſs and glory.)*

8. Which [k] none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.

9. But (*God hath dealt with us*) as it is written, (*Iſ.* 64. 4.), [l] Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. But God hath revealed them to us by his Spirit; for the Spirit ſearcheth all things, yea, the deep (*and myſterious*) things of God.

11. *(And as it is among men, ſo it is here in reference to theſe things)*; for what man knoweth the *(ſecret)* things of a man, ſave the ſpirit of man which is in him? even ſo the *(ſecret)* things of God knoweth no man, (Gr. *none*), but the [m] Spirit of God *(which is in him.)*

12. Now we have not received the ſpirit of the world, *(which ſuggeſts worldly wiſdom)*, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth, [n] comparing ſpiritual things with ſpiritual.

14. But [o] the natural man (*who acteth only the principles of human reaſon, and of worldly wiſdom*) [p] receiveth not the things of the Spirit of God, for they are fooliſhneſs to him, (*as being deſtitute of his human wiſdom, chap.* 1. 23.); [q] neither can he know them (*by any ſtudy of his own*), becauſe they are ſpiritually diſcerned, (i. e. *by ſcripture-prophecies, and by the revelation of the Spirit; and therefore while he continues to reject this way of knowledge, he cannot receive them.*)

15. But he that is ſpiritual, (i. e. *who hath the revelation of the Spirit*), [r] judgeth (*or diſcerneth*) all things (*relating to this myſtery, ver.* 7.), yet he himſelf is judged of no man; (*or diſcerned by none, who hath no higher principle than that of nature to diſcern things by.*)

16. For who (*without a revelation*) hath known the mind of the Lord, [s] that he may inſtruct him, (*or, which will, and can inſtruct him in theſe things? ſure no man by natural principles*); but we (*who are ſpiritual)* have the mind of Chriſt, (*and ſo are able to diſcern and inſtruct others in it.*)

ANNOTATIONS on Chap. II.

Verſe 1. [a] Τὸ μαρτύριον τοῦ Θεοῦ, *the teſtimony of God.*] This is the reading of Chryſoſtom, Oecumenius, Theophylact, who intimate not in the leaſt, that they knew any copies which read μυστήριον. The teſtimony of the apoſtles concerning the Meſſiah, or the Son of God, his death, his reſurrection and exaltation to be a Prince and Saviour, is called the *teſtimony of God*, 1 John 5. 9. becauſe God teſtified to the truth of theſe doctrines *by ſigns and wonders, and divers miracles, and diſtributions of the Holy Ghoſt*, Heb. 2. 4.

Ver. 2. [b] Οὐ εἰδέναι τι, *not to know any thing.*] To act as one who knew nothing τῆς ἔξω σοφίας, of the eloquence and wiſdom of the Greeks, but only to give you the knowledge of a crucified Saviour, which was to them fooliſhneſs, chap. 1. 23. So Chryſoſtom.

Ver. 3. [c] Ἐν ἀσθενείᾳ, *in weakneſs*,] of the body, and of ſpeech, *his bodily preſence being weak* (and mean), *and his ſpeech contemptible*, 2 Cor. 10. 10.; this infirmity of fleſh rendering him deſpicable in the eyes of others, Gal. 4. 13. 14.

Ibid. [d] Ἐν φόβῳ καὶ ἐν τρόμῳ, *in fear and trembling*,] by reaſon of the violent oppoſition which he found from the Jews, which made ſo deep impreſſion on him when he was at Corinth, that Chriſt ſaw fit to appear to him, and encourage him, by ſaying, *Be not afraid, but ſpeak, and hold not thy peace, for I am with thee*, Acts 18. 6. 9.

Ver. 4. [e] Ἐν ἀποδείξει Πνεύματος, *in demonſtration of the Spirit*;] this is, ſaith Origen (*q*), by demonſtration

(*q*) Contra Celſum, p. 5.

of

of the truth of what I said concerning Christ out of the prophets, who spake by the Spirit, and comparing spiritual things revealed to us with spiritual things revealed to them, ver. 13. reasoning with the Jews out of the scripture, as St Paul's manner was, Acts 17. 2. *and saying no other things but those which Moses and the prophets said should come, that Christ should suffer, and that he should rise from the dead, and should shew light to the Gentiles,* Acts 26. 22. 23.

Others, as Chrysostom, Theodoret, Oecumenius, and Theophylact (*r*), understand by this phrase, the miraculous gifts of the Holy Ghost; only it must be noted against Mr le Clerc, that neither the word πνῦμα is to be restrained to the gift of tongues, but comprehends all the internal gifts of the Holy Ghost; nor must the word δυνάμις, *power*, be restrained to healing diseases, but comprehend all the external gifts shewed upon others, *as casting out devils, raising the dead.*

Ver. 6. [f] Ἐν τοῖς τελείοις, *among them that are perfect;*] *i. e.* fully instructed in the principles of the Christian faith. That this is the sense of the word *perfect* here, appears from the opposition of those that are perfect, *to babes in Christ*; as in those words, *You have need that one teach you which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong drink; for every one that useth milk, is unskilful in the word of righteousness. Therefore leaving the principles of the doctrine of Christ, let us go on to perfection,* Heb. 5. 12. 13. and 6. 1. εἰς τὴν τελειότητα. Thus to that question of the young man, *What lack I yet?* Christ answereth, εἰ θέλεις τέλειος εἶναι, *If thou wilt be perfect, i. e.* fully instructed in the conditions of life required by the gospel, *go sell all and follow me,* Matth. 19. 21. So Philip. 3. 15. *Let us therefore, as many as be perfect, i. e.* fully instructed in our Christian liberty, mind this. See 1 Cor. 13. 10. Col. 1. 28. *Strong meat is for them that are perfect,* Heb. 5. 14.

Ver. 7. [g] *We speak the wisdom* ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων, *which God hath ordained before the world to our glory.* Hence also it seems plain, that God hath appointed his gospel for the salvation of all to whom it is revealed; for though the apostle chargeth many of the church of Corinth with those things that would exclude them, without repentance, from this glory, yet he excludes none of them from being by God ordained, or appointed to receive glory by it.

Ibid. [h] Τὴν ἀπεκκεκρυμμένην, *the hidden wisdom*;] *i. e.* before, not after the revelation of it; for this mystery, saith the apostle, *God hath revealed to us by his Spirit,* ver. 10. It is the mystery which hath been *hid from ages and generations, but now is made manifest to the saints,* Rom. 16. 25. 26. Eph. 1. 9. and 3. 3. 4. 9. 10. and 6. 19. Col. 1. 26. 27. and 2. 2. and 4. 3. 4.

Ibid. [i] Πρὸ τῶν αἰώνων, *before the world.*] At the beginning of the ages of the world, Gen. 3. 15. and before any of them were completed, or run out. Hence it is styled *the mystery concealed in the times of the preceding ages,* Rom. 16. 25. as being not made known in other ages to the sons of men as now it is, Eph. 3. 5. but being a mystery hid from those ages, ver. 9. In this sense seemeth it to be, that God hath promised us eternal life, πρὸ χρόνων αἰωνίων, *from ancient generations,* ἐξ ἀρχῆς, *from the beginning,* saith Photius; and this grace in the promise of it is said *to be given us in Christ,* 2 Tim. 1. 9. πρὸ χρόνων αἰωνίων, *a long time ago,* saith Dr Hammond; ἄνωθεν, καὶ ἐξ ἀρχῆς, *from the beginning, or of old,* saith Theodoret.

Ver. 8. [k] Οὐδεὶς τῶν ἀρχόντων, *none of the princes.*] Pilate, or the Jewish rulers, for they only can be said to have *crucified the Lord of glory*; they only are the rulers which were to be *abolished,* ver. 6. and they are styled οἱ ἄρχοντες, *princes and rulers,* Luke 14. 1. and 18. 18.; *the princes who stood up, and the rulers which took counsel against the Lord, and against his Anointed,* Psal. 2. 2. Acts 4. 26. They were the princes who delivered him to be condemned to death, and crucified him, and this they did out of ignorance, Acts 3. 17. and 13. 27.

Ver. 9. [l] Ὀφθαλμὸς οὐκ εἶδε, *eye hath not seen.*] These words do not immediately respect the blessings of another world, but are spoken by the prophet of the gospel-state, and the blessings then to be enjoyed by them that love God, Rom. 8. 28.; "For all the pro-"phets," say the Jews (*s*), "prophesied only of the "days of the Messiah; but as for the world to come, "or the state of things then, (as it is written), *Eye "hath not seen, O God, beside thee;*" where the gloss adds, *The eyes of the prophets could not see these things.* Hence the apostle adds in the following verse, *But God hath revealed them unto us by his Spirit;* whereas our future happiness is not yet revealed, saith St John, 1 John 3. 2. Yea, the words of Isaiah, chap. 64. 4. in their primary sense may only intimate, that no man, by his own sense or reason, or by instruction from others, can discern any other god besides the true God, or know what kindness he will afford them that wait on him. And both the context, and the opposition of these words to the revelation of these things by the Spirit, shew the primary intent of the apostle to be this, that no human wisdom, by any thing that may be seen, heard of, or conceived by us, can acquaint us with

(*r*) Διὰ γὰρ τῆς ἁγίας πνεύματος, καὶ τῶν ἐξ αὐτῆς σημείων, καὶ δυνάμεων, τὰς ἀποδείξεις τῆς ἀληθοῦς λέγειν παρεχόμεθα. Photius.
(*s*) Light. in locum.

the

the things taught by the Holy Spirit, without a revelation.

Ver. 11. [m] Εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ, *but the Spirit of God.*] Theſe words accord with thoſe of the book of wiſdom, *Thy counſel who hath known, except thou give wiſdom, and ſend thy Spirit from above, which knoweth and underſtandeth all things?* chap. 19. 11. whence it ſeems plainly to follow,

1. That the Holy Spirit is omniſcient, "as knowing all things, even the deep things of God. Wiſdom is a loving Spirit, and will not acquit a blaſphemer of his words; for God is witneſs of his reins, and a beholder of his heart, and a bearer of his tongue; for the Spirit of the Lord filleth the world, and that which containeth all things hath the knowledge of the voice," Wiſd. 1. 6. 7.

2*dly*, That the Holy Spirit is with God, and *in God*, even as intimately as the ſoul is in the body, according to thoſe words of the book of Wiſdom, "She is μετά σε, with thee, an aſſeſſor of thy throne, and was preſent with thee when thou madeſt the world." Wiſd. 9. 4. 9.

Ver. 13. [n] Πνευματικὰ πνευματικοῖς συγκρίνοντες, *comparing ſpiritual things with ſpiritual*]; "that is," ſaith Mr le Cl. "ſpeaking ſpiritual things to ſpiritual men." But where doth συγκρίνω ſignify *to ſpeak*; or why doth he limit what is ſpoken *to the ſpiritual man*, ſince the apoſtles ſpake as well to the unbelieving Jew and Gentile, as to the ſpiritual man? And how doth it appear that ἄνθρωπος, *man*, is here to be underſtood, becauſe it follows in the next verſe, rather than πράγματα, *things*, which is underſtood in the immediate foregoing words? The interpretation of the fathers is much more probable, viz. We ſpeak theſe things "in the words taught by the Holy Ghoſt, (*t*) comparing the things which were writ by the Spirit of the Old Teſtament, with what is now revealed to us by the ſame Spirit, and confirming our doctrines from them." Moreover, from this and the preceding verſes, as alſo from the following, it is exceeding evident that the apoſtles ſpake and writ by inſpiration of the Holy Ghoſt, as did the prophets of old time, and delivered only thoſe things as from God, which God revealed to them by the Holy Spirit, according to thoſe words of St Peter, *We preach the goſpel to you by the Holy Ghoſt ſent down from heaven*, 1 Pet. 1. 12.

Ver. 14. [o] Ψυχικὸς ἄνθρωπος, *the natural man.*] "By the natural man," ſaith Mr le Cl. "is not here meant the man that makes uſe of nothing but reaſon; but the man that is wholly devoted and enſlaved to earthly things, and entirely taken up with the concernments of this life, like a brute creature. The oppoſition made here between ſpiritual and animal things," ſaith he, "plainly proves what I have ſaid." Whereas there is not a word ſpoken of ψυχικὰ, *animal things*, in the whole chapter, but only an oppoſition betwixt ψυχικὸς, the *natural* or *animal*, and πνευματικὸς, *ſpiritual perſon*, whom I ſhall prove to be a perſon endued with a ſpiritual afflatus, and by that confound his notion. That the natural man here is the man who rejects revelation, and admits of no higher principle to judge of things by, but philoſophy, and demonſtration from the principles of natural reaſon, or in the words of (*u*) Porphyry, τῆς κατὰ τὸν λογισμὸν πιθοῦς ἐυρισκομένης, *of perſuaſion to be found out by a rational deduction*, is the expreſs aſſertion of Theodoret (*x*), St Chryſoſtom (*y*), Photius, Oecumenius, and Theophylact (*z*) upon the place; they therefore thought the word would bear this ſenſe: And evident it is to any one who conſiders the chain of the apoſtle's diſcourſe, from chap. 1. 17. to the end of this chapter, that this muſt be the ſenſe; for ver. 17. he begins to declare he preached the goſpel, οὐκ ἐν σοφίᾳ λόγου, *not in wiſdom of words, or human wiſdom*, here, ver. 1. that he did not καθ' ὑπεροχὴν λόγου ἢ σοφίας, *with excellency of ſpeech or human wiſdom*; there the perſons which reject the goſpel are σοφοὶ, *the wiſe men of the world*; verſ. 19. 20. 21. ſtyled σοφοὶ κατὰ σάρκα, *wiſe men according to the fleſh*; the Greeks that *ſeek for wiſdom*, ver. 22. they who eſteemed it fooliſhneſs are the ſame Greeks, ver. 23. here it is the ψυχικὸς, natural man, who *receives it not*, and to whom it is fooliſhneſs. Who therefore ſees not that the natural man is the ſame with the wiſe man, the diſputer, the philoſopher, the Greek there? There the goſpel rejected by them for want of this wiſdom, and accounted fooliſhneſs, is indeed the *power of God*, and the wiſdom of God, ver. 24. Here it is the *wiſdom of God in a myſtery revealed to the apoſtles by the Spirit*, ver. 7. 10. *i. e.* the Spirit, not of the world, or of human wiſdom, but the Spirit *they had received from God, that they might know it*, ver. 12. and therefore they delivered it *not in the words of human wiſdom*, in which the Greeks gloried, and which they ſought for in the goſpel, but in *words taught them by the Holy Ghoſt*, ver. 13. when then it follows, *But the natural man receives*

(*t*) Ἔχομεν γὰρ τῆς παλαιᾶς διαθήκης μαρτυρίαν, καὶ δι' ἐκείνης τὴν καινὴν βεβαιοῦμεν. Theodoret.
(*u*) De abſt. l. 1. § 1.
(*x*) Ψυχικὸν καλεῖ τὸν μόνοις τοῖς οἰκείοις ἀρκούμενον λογισμοῖς, καὶ τὴν τοῦ πνεύματος διδασκαλίαν μὴ προσιέμενον. Theodoret.
(*y*) Ψυχικός ἐστιν ὁ τὸ πᾶν τοῖς λογισμοῖς τοῖς ψυχροῖς δεδεκὼς, καὶ μὴ νομίζων ἄνωθέν τινος δεῖσθαι. Chryſoſt.
(*z*) Τὸν μηδὲν πίστει δεχόμενον, μήτε νομίζοντά τινος ἄνωθεν δεῖσθαι βοηθείας. Theoph.

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not τὰ τῦ Πνεύματος, the things of the Spirit, muſt he not be the man who receives not the things taught by the revelation of the Holy Ghoſt? The oppoſition which he bears to the πνευματικὸς, *the man who hath this wiſdom revealed to him* by the Spirit of God, demonſtrates this to be the ſenſe.

Ibid. ῥ Οὐ δέχεται, &c. *he receiveth not the things of the Spirit of God.*] But counts them fooliſhneſs, chap. 1. 23. when propounded to him, becauſe he doth not ſee them proved from principles of natural reaſon, by philoſophical deductions, which is the wiſdom he ſeeks after, ver. 22. Hence again it is evident he is the Greek, and not the ſenſual perſon.

Ibid. ſ Οὐ δύναται γνῶναι, *he cannot know them*, viz. By that wiſdom which alone he will be conducted by, becauſe they are ſpiritually diſcerned, or by the revelation of the Spirit; for being myſteries, they are not knowable by human reaſon, till God is pleaſed to reveal them. So ver. 9. 10. 11. 16.

Note alſo, That the apoſtle doth not here diſcourſe of the inability of an Heathen to underſtand the ſenſe of any revelations diſcovered to him, for how then are they to be diſcovered to him? but only of his inability to find out, and originally come to the knowledge of them by the mere light of reaſon: and from the denial of this, he infers the neceſſity of a ſupernatural revelation, that the hidden wiſdom of God may be made known to the world. Nor doth he ſay, that the natural man cannot underſtand theſe revelations when diſcovered to him, becauſe he wants further means to do it, but only that he cannot know them, before they are diſcovered by the revelation of the Spirit; and that he will not then receive them, becauſe they are not taught him, as the wiſdom of the world is, by deductions from principles of human reaſon. The Jew, ſaith he, admits of revelation, and ſo he only doth *require a ſign* to prove this revelation; but the Greek ſeeks after human wiſdom, and becauſe he finds not that in our way of preaching, he will not receive the revelation, though it be confirmed *by demonſtration of the Spirit, and of power.*

Ver. 15. τ Ἀνακρίνει, *judgeth all things.*] The paſſive ἀνακρίνεσθαι is rendered *diſcerned*, in the foregoing verſe, and ſo ſhould have been rendered here; and the active, *ſearcheth* or *diſcerneth*, as Acts 17. 11. and here chap. 10. 25. 27. and 14. 24. So Iren. l. 4. c. 66. *Hic examinat omnes, a nemine autem examinatur.*

Ver. 16. Ὃς συμβιβάσει αὐτὸν, *That he may inſtruct him.*] Though theſe words in the prophet Iſaiah do certainly refer to God, they lying in the Hebrew thus, *Who hath directed the Spirit of the Lord? and* (who is) *the man of his counſel, that hath made him to know?* chap. 40. 13. 14. yet as they are varied here thus, *Who hath known the mind of the Lord? who will* (or can) *direct him?* they ſeem plainly to refer to the ſpiritual man, and to affirm, that he could not be inſtructed in the myſteries of the goſpel by any human wiſdom. *1ſt*, Becauſe our knowing of the mind of Chriſt from him may enable us to direct others; but not that Lord who affords us this knowledge. *2dly*, Becauſe this is plainly introduced as a proof, that the *ſpiritual man* can be judged, or diſcerned by no other perſon, who is not ſpiritual, and therefore muſt reſpect not God, but him.

Πνευματικὸς here, and in other places of this epiſtle, is not the man who is adorned with the fruits of the good Spirit, much leſs, as Mr. Cl. ſuggeſts, the man who *reliſhes* or *is affected with the ſpiritual doctrines of the goſpel*; but (*a*) ὁ τῆς τῦ πνεύματος χάριτος ἐξιωμένος, *the man who is endued with a ſpiritual afflatus*, and hath thoſe gifts of the Spirit which are ſtyled *the word of wiſdom, and of knowledge*, chap. 12. 8. For, 1. he is the man who ſpeaks *in demonſtration of the Spirit*, ver. 4. *the wiſdom of God in a myſtery*, ver. 7. *to whom God hath revealed it by the Holy Spirit*, ver. 10. *that he might know the things that are freely given us of God*, ver. 12. and who ſpeaks of them *in words taught by the Holy Ghoſt*, ver. 13. and who by this revelation of the Spirit *hath the mind of Chriſt* made known to him, ver. 16. who ſpeaks πνεύματι Θεῦ, *by the Spirit of God*, and by the Holy Ghoſt, chap. 12. 3. Such were the prophets in the firſt age of the church, who by this afflatus, performed all ſacred offices in the church, before they had ſtated church-officers among them. See note on 1 Cor. 14. 32. Whence the apoſtle ſaith, *If any man be a prophet among you, or ſpiritual, let him know*, (*i. e.* acknowledge and diſcern by his ſpiritual afflatus), *that the things which I write unto you are the commandments of the Lord*, 1 Cor. 14. 37. And to thoſe prophets he writes thus, *Brethren, if any man be overtaken with a fault, you that are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs*, Gal. 6. 1. See the note there. This is the conſtant notion of the ſpiritual man in Irenæus (*b*), who, ſpeaking of thoſe men who had the prophetical gifts

(*a*) Theod.

(*b*) Perfectos dicit eos qui acceperunt Spiritum Dei, et omnibus linguis loquuntur per Spiritum Dei, quemadmodum et multos audivimus fratres in eccleſia prophetica habentes charismata, et per Spiritum univerſis linguis loquentes, et abſcondita hominum in manifeſtum producentes ad utilitatem, et myſteria Dei enarrantes, quos et ſpirituales apoſtolus vocat, ſecundum participationem Spiritus exiſtentes ſpirituales. *L. 4. c. 75.*

for the edification of the church, ſaith, *They are men whom the apoſtle ſtyles ſpiritual.* When afterwards church-governors were appointed, they ſeem to have been choſen out of theſe ſpiritual men, or to have had for a time, together with their ordination, this gift, which therefore he ſtyles *the gift of truth; and from whom,* ſaith he, *the truth is to be learned by others.* If the church of Rome would from this chapter gather the infallibility of their doctors met in council, let them ſhew it by their ſpiritual gifts, or exhibit *chariſmata veritatis,* as Irenæus (*c*) ſpeaks.

CHAP. III.

Verſe 1. AND I, brethren, (*though I ſpeak the higheſt wiſdom among them that are perfect; yet*) could (*I*) not ſpeak unto you as to ſpiritual (*perſons*), but as unto carnal, (*by reaſon of thoſe fruits of the fleſh which ſtill abide in you, ver.* 3. *and your affection to thoſe who are only wiſe according to the fleſh, chap.* 28. *and*) even as unto babes in Chriſt.

2. I have fed you with milk, (*the principles of the doctrine of Chriſt, Heb.* 5. 12. 13. *and* 6. 1. *See* 1 *Cor.* 15. 2. 3.), and not with meat, (*the higher doctrines of Chriſtianity*); for hitherto (*or then*) [a] ye were not able to bear it, neither yet now are ye able.

3. For ye are yet [b] carnal; for whereas there is (*yet*) among you envying, and ſtrife, and diviſions, (*which are the works of the fleſh, Gal.* 5. 20. 21.), are ye not carnal, and walk as men (*who have little of the Spirit in you? See note on chap.* 9. 8.)

4. For while one ſaith (*in oppoſition to each other*), I am (*the diſciple*) of Paul, and another, I am of Apollos, are ye not carnal?

5. Who then is Paul, and who is Apollos? (*not authors of your faith*), but (*only*) miniſters by whom ye believed, (*which faith alſo they wrought in you*), even as the Lord gave (*his gifts*) to every man, (*and his bleſſings on their labours.*)

6. I have planted (*the goſpel among you*), Apollos watered (*the ſeed ſown*); but God (*only*) gave the increaſe (*of it.*)

7. So then, neither is he that planteth, (*to be eſteemed as*) any thing, nor he that watereth, [c] but (*the glory of all muſt be aſcribed to*) God that giveth the increaſe.

8. Now he that planteth, and he that watereth [d] are one, (*in their deſign and miniſtry*); and every man (*of them*) ſhall receive his own reward, (*from that God whoſe workmen they are*), according to his own labour.

9. (*I ſay, according to his labour*): For we are labourers together with God, (*his grace aſſiſting us*); ye are [e] God's huſbandry, ye are God's building.

10. According to the grace of God which is given unto me, as a wiſe [f] maſter-builder, (*aſſiſted by divine wiſdom*), I have laid the foundation, (*Jeſus Chriſt, and him crucified,* 1 *Cor.* 2. 2.), and another (*coming after me*) buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For other (*true*) foundation can no man lay, than that (*which*) is laid (*already by me*), which is (*faith in*) Jeſus Chriſt.

12. Now if any man build upon this foundation, gold, ſilver, precious ſtones, (i. e. *ſound doctrine, which will bear the trial of the fire*); wood, hay, ſtubble, (*human eloquence and wiſdom, legal rites, and Judaical traditions, which will be aboliſhed and vaniſh away*);

13. Every man's work ſhall be made manifeſt: [g] for the day (*of Chriſt's advent to deſtroy the Jewiſh temple, church, and nation*) ſhall declare it, becauſe it ſhall be (Gr. *it is*) revealed by fire; (i. e. *to be attended with great tribulation, Matth.* 24. 21. πυρὶ πειραζομένη, *with burning for trial,* 1 *Pet.* 4. 12.); and the fire ſhall try every man's work of what ſort it is, (*whether it be gold or ſilver, to abide the fire; or hay and ſtubble, to be conſumed by it.*)

14. If any man's work abide which he hath built thereupon; (*as ſound evangelical doctrine will, ſuffering nothing by, but being confirmed by the conflagration which ſhall burn up the Jewiſh œconomy*); he ſhall receive a reward; (*be approved as a wiſe builder, and ſhall be eminently preſerved from the evils of that day of trial, Matth.* 24. 13.)

15. If any man's work ſhall be burnt, (*as theirs muſt be, who build upon the foundation of legal obſervances and Judaical rites, for they muſt periſh with that church and temple, which is the foundation of them*), he ſhall ſuffer (*the*) loſs (*of all his labour*), but he himſelf ſhall be ſaved, [h] yet ſo as by fire; (*i. e. not without great hazard and difficulty, as one ſnatched out of the fire.*)

16. *Moreover, to paſs from their falſe doctrines, to the evil effects of them in your diviſions*): Know ye not that ye (*Chriſtians*) are the temple of God, and that the Spirit of God dwelleth in you, (*the Chri-*

(*c*) Eis qui in eccleſia ſunt preſbyteris obedire oportet, his qui ſucceſſionem habent ab apoſtolis, qui cum epiſcopatus ſucceſſione chariſma veritatis certum ſecundum beneplacitum patris acceperunt. *l.* 4. *c.* 43. Poſuit Deus in eccleſia, 1. apoſtolos, 2. prophetas, 3. doctores. Ubi igitur chariſmata Domini poſita ſunt, ibi diſcere oportet veritatem. *Ibid. c.* 45.

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stian church, as the Schechinah did in the temple?)

17. If (*then*) any man [t] defile the temple of God, (*by dividing that church which is his temple, and in which one and the same Spirit dwells, into parts and factions*), him shall God destroy; for the temple of the Lord is holy; (*and therefore not to be profaned by those divisions which render you carnal*, 1 *Cor.* 3. 1. 3.), which temple ye are.

18. (*And because you break into these divisions on the account of, or are taught these practices by the philosophers of this age; men in whom you glory for their eloquence and wisdom*): Let no man deceive himself: If any man among you seemeth to be [x] wise in (*the wisdom and learning of*) this world, let him (*embrace that gospel and doctrine of Christ, which the world calls foolishness, and so*) become a fool (*to them*), that he may be wise, (*according to the wisdom of God*, 1 *Cor.* 1. 24. 25.)

19. For the wisdom of this world is foolishness with God; for it written, (*Job* 5. 13.), He taketh the wise in their own craftiness, (*causing one sect of philosophers to destroy what another established, and so shewing the uncertainty and vanity of their pretended wisdom.*)

20. And again, (*Psal.* 94. 11.), The Lord knoweth the thoughts (*and machinations*) of the wise, that they are vain.

21 Therefore let no man (*so*) glory in men, (*as to be induced by their esteem of them to rend or divide the church, or to indulge to those vile practices which corrupt the temple of God*). For [y] all things (*or persons*) are yours, (*as being appointed for your service*);

22. Whether Paul, or Apollos, or Cephas, (*they have received their apostleship for your sakes*); or the world, (*as being made for you*), or life, or death, or things present, or things to come, all are yours, (*as being all designed for your good*);

23. And you are (*only*) Christ's, (*who is your head*), and [z] Christ is God's, (*or of God, having, as Mediator, his commission and his power from him, and acting all things to his glory.*)

ANNOTATIONS on Chap. III.

Verse 2. [v] Οὐ γὰρ ἐδύνασθε, *for yet you could not*, add, *bear it.*] So in the Old Testament, *lo ochal* is often used, *i. e. I cannot*, or, *I would not*, where *endure*, or *bear it*, is understood; so Job 31. 23. *by reason of his highness I could not*, sup. *endure*; Psal. 101. 5. *Him that is of an haughty eye, and proud look, I cannot*; Is. 1. 13. *the calling of assemblies I cannot*, i. e. *bear*.

Ver. 3. [b] Σαρκικοί, *carnal.*] This word being here plainly applied to the works of the flesh, seems to imply, that the spiritual man, opposed to him, should signify the man endued with the fruits of the good Spirit, or who *walketh in the Spirit, not fulfilling the lusts of the flesh*, Rom. 8. 1. 4. Gal. 5. 16. And thus the Greek interpreters do understand these words; hence noting, that it is possible for men to have great gifts, as the Corinthians had, and yet be carnal. Yet Irenæus (*d*) interprets the words thus, That *they were carnal, because the Spirit of the Father did not rest upon them, i. e.* because he, being the Spirit of love and union, would not abide with them when they indulged to envy and divisions, or be unto them a Spirit of instruction; and according to this interpretation, he must deny them to be spiritual, as the word signifies one who enjoys some spiritual gift, and receives some illumination from him; or as one that is not purely governed by the revelation made by the Spirit, but rather walks κατ' ἄνθρωπον, as a man attending, not the dictates of the Spirit, but of human reason, or of his natural inclinations; for that this is the genuine import of that phrase, *to walk as men*, see note on Rom. 3. 5. 1 Cor. 9. 8. Whatever be the sense, it must be noted, that the apostle doth not here style them carnal, in that worst sense in which the carnal person is represented as one *who is not subject to the law of God, neither indeed can be*, Rom. 8. 7. 8. and therefore can do nothing pleasing to God, and as it wholly doth exclude us from any interest in Christ, Gal. 5. 24. for he allows them to *be babes in Christ*, ver. 1.; but as it imports men, through the too great prevalency of their carnal appetites lusting against the Spirit, still subject to such things as shewed some strong remainders of a carnal mind in them.

But yet one great difficulty remains scarce observed by any interpreter excepting Crellius, *viz.* how the same Corinthians could be such *babes in Christ*, and have such *need of milk, and not of meat*, and yet be *enriched in all utterance and knowledge*, 1 Cor. 1. 5. and *abound in faith, utterance, and knowledge*, 2 Cor. 8. 7.

I answer, That these encomiums must be restrained to some few of them who were their extraordinary church-officers, and enjoyed this faith and knowledge for the instruction of the rest; and then, notwithstanding this, it may be true, that the apostle could not write to the generality of them as such, but rather as to *babes in Christ*. Or, 2. This *faith, utterance, and knowledge* must be restrained to the gift of miracles, of tongues, and the interpretation

(*d*) Nondum autem Spiritus Patris requiescit super vos propter vestram infirmitatem. *l.* 4. *c.* 75.

of them, which might be given for the confirmation of the goſpel, and the good of others, to them who were not ſpiritual in the beſt ſenſe, but of very ſmall proficiency in the ſaving fruits of the good Spirit. Hence we find them *puffed up* on the account of theſe gifts, envying others who had them in an higher meaſure, and abuſing them to vain oſtentation and confuſion in the church, and not to edification, which things ſufficiently evidence they were but *babes in Chriſt*.

Ver. 7. [c] Ἀλλὰ Θεὸς, *but God*, &c.] Whence it is evident, that there can be no cauſe why you ſhould run into factions about, or deſire to be named from them, who have no excellency but from God, and do nothing but by his aſſiſtance.

Ver. 8. [d] Ἓν εἰσιν, *are one*.] Καὶ τὴν διακονίαν, according to their miniſtry, ſaith (*e*) Clemens Alex. as being God's miniſters in this diſpenſation; or, ὁτι τῷ πνεύματι, as having both received their different gifts from the ſame Spirit, it being *one and the ſame Spirit who divideth to every man as he will*, 1 Cor. 12. 11.

Ver. 9. [e] Θεοῦ γεώργιον, *God's huſbandry*.] This, I think, is better rendered God's *field*, by Chryſoſtom, Oecumenius, and Theophylact (*f*), who hence infer, that the field is God's; the apoſtles only, γεώργοι αὐτοῦ, his labourers ſent forth to labour in it, and enabled by him for that work; and that they ought as a field to be fenced, ἐν τῷ φραγμῷ τῆς ὁμονοίας, with the hedge of concord, and not be divided into parties. Accordingly the word anſwers to the Hebrew Shadeh: ſo Prov. 24. 30. *I went by* γεώργιον, *the field of the ſlothful*; and chap. 31. 16. *The wiſe woman conſidereth* γεώργιον, *a field*, and *buyeth it*.

Ver. 10. [f] Ἀρχιτέκτων, *a maſter-builder*.] So the Jews call their wiſe men, בנאים, *architecti*. See Buxtorf. lex. Talm. p. 318. which metaphor the apoſtle here uſes.

Ver. 13. [g] Ἡ γὰρ ἡμέρα δηλώσει, *for the day will declare it*.] Here obſerve,

1*ſt*, That a day abſolutely put, doth often ſignify a day, or a time of puniſhment; ſo *they that come after him, ſhall be aſtoniſhed at his day*, Job 18. 21. *The Lord ſhall laugh at him, for he ſeeth that his day is coming*, Pſal. 37. 13. *Remember, O Lord, the children of Edom, what they did in the day of Jeruſalem*, Pſal. 137. 7. *So the day of Midian*, Iſ. 9. 4. *Wo unto them, for their day is come, the time of their viſitation*, Jer. 50. 27.

2*dly*, That in like manner the day here mentioned, is the day of our Lord's coming, to deſtroy the unbelieving Jews, to burn their temple, and to deſtroy the Jewiſh œconomy, will appear probable from the deſcription of that day, *as a refiner's fire*, Mal. 3. 2. 3. and 4. 1. 2. Joel 2. 1. 13. 30. 31.; and as the fire of an oven, burning up the chaff and ſtubble; for, *behold, the day of the Lord cometh that ſhall burn as an oven, and all the proud, and all that do wickedly, ſhall be as ſtubble, and the day that cometh ſhall burn them up*.

But whether we underſtand theſe words of that day, or any other day of judgment, this is certain, that the apoſtle cannot be here ſuppoſed to ſpeak of the Roman purgatory-fire: 1. Becauſe the fire the apoſtle ſpeaks of, as (*g*) Origen hath noted, is not πῦρ ὑλικὸν καὶ αἰσθητὸν, ἀλλὰ τροπολογικὸν, *fire properly, but metaphorically ſo called*; as appears from theſe words, *he ſhall eſcape as by fire*. 2. Becauſe this fire is to try *every man's work*, Paul and Apollos's, as well as theirs who built on the foundation hay and ſtubble; and, ſure, they will not ſay Paul and Apollos went to purgatory. 3. This fire ſhall try every man's work *of what ſort it is*: now, purgatory-fire doth not try every man's works, but puniſh them for them.

Ver. 15. [h] Ὡς διὰ πυρὸς, *as out of the fire*.] To be *ſaved out of the fire*, is a proverbial ſpeech concerning them that eſcape with great danger out of a calamity; ſo it is uſed in the Old Teſtament, *I have plucked them as a fire-brand out of the fire*, Amos 4. 11. *Is not this a brand plucked out of the fire?* Zech. 3. 2.; and in the New, Jude 23. *Others ſave with fear, plucking them out of the fire*. So L. Æmilius in Livy (*h*), ſaith, "He eſcaped the popular flame half-"burnt." The interpretation of Sir Norton Knatchbull, "He ſhall be ſaved, but ſo as that he paſs "through the fire of perſecution with conſtancy to "the faith," accords well with Chriſt's words, Matth. 24. 13. but not with the uſe of this proverbial expreſſion. Now, hence it is evident, that the apoſtle ſpeaks not of the Gnoſtics, who denied the reſurrection, 1 Cor. 15. 14. 17. and ſo believed in vain, and taught, that Chriſt might be denied with the mouth in the time of perſecution, and ſo were then aſhamed of him, and alſo were abominably filthy both in doctrine and manners; for of ſuch the apoſtle would not ſay, *They ſhould be ſaved, yet ſo as by fire*; but as Jude and Peter do, they are *of old ordained to condemnation, their judgment lingereth not, and their damnation doth not ſlumber*, Jude 4. 13. 2 Pet. 2. 3.

Ver. 17. [i] Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, *if any man corrupt the temple of God*.] I have in the paraphraſe followed the common interpretation of theſe words; but the like words uſed, chap. 6. from ver. 15. to 19. by way of dehortation from fornication, and 2 Cor. 6. 16. from communion with Heathens in their idolatrous rites and evil practices, and by way of inducement to *cleanſe ourſelves from all filthineſs of fleſh*

(*e*) Strom. p. 272. D. (*f*) In locum. (*g*) In Celſum, l. 4. p. 168. (*h*) L. 22. c. 40.

and

and ſpirit, chap. 7. 1. more naturally incline us to refer theſe verſes to the corrupting of the temple of God, by filthineſs of the fleſh, uncleanneſs and fornication, or by filthineſs of the ſpirit, *i. e.* idolatrous practices; both which the Corinthians did. See the note on 1 Cor. 7. 1. And then the connection will run thus, I have declared you to be *a building of God*, ver. 9. as being *built up together for an habitation of God through the Spirit*, Eph. 2. 22.; if therefore you do not keep this temple of God holy, but corrupt it by *joining the temple of God with idols*, 2 Cor. 6. 16. or profane and defile it by uncleanneſs and fornication, you may expect, that theſe ſins, by which God's temple is deſtroyed, ſhould end in your own ruin and deſtruction.

Ver. 18. [k] Σοφὸς εἶναι ἐν τῷ αἰῶνι τούτῳ, *to be wiſe in the wiſdom of this world.*] That the Corinthians were induced to eat things offered to idols in the idol-temples, by men pretending to great knowledge, ſee chap. 8. 1. 2.; that they alſo introduced among them the doctrine of the lawfulneſs of fornication, ſee note on chap. 5. 1. on chap. 6. 16. on chap. 7. 1.: and to this ſenſe of the two laſt verſes agree the deſcants of the ancients, who ſay, the apoſtle, ver. 17. begins to ſpeak περὶ τῦ πεπορνευκότος, *of him that had committed fornication*, chap. 5. 1. and againſt them *qui turpiter viventes corpora ſua violando corruperunt*, who, by filthy practices, had corrupted their bodies, and violated the temple of the Holy Ghoſt: theſe teachers ſeem to have been the Nicolaitans, who received their doctrines from the philoſophers.

Ver. 21. [l] Πάντα ὑμῶν ἐστιν, *all are yours.*] The Jews believed that the world was made for them, and that God deſpiſed the Gentiles, and looked upon them as nothing when he made it, 2 Eſdr. 6. 55. 59.; the apoſtle on the contrary affirms, the world was made for the Gentiles converted to the Chriſtian faith: and adds, that the apoſtles had received their gifts and authority for their ſakes, that if life were continued to them under continual perils, it was for *their furtherance and joy in the faith*, Philip. 1. 25.; or if we, ſaith he, be always given up to death, ſo that *death worketh in us*, it is that *life may work in you*, 2 Cor. 4. 11. 12.; for *we ſuffer all things for you*, ver. 15. 2 Tim. 2. 10. that *things preſent*, the preſſures they now ſuffered; and things *to come*, the proſperity and adverſity they might afterwards be ſubject to, were for their ſakes; *for whether we be afflicted, it is for your conſolation and ſalvation, or whether we be comforted, it is for your conſolation and ſalvation*, 2 Cor. 1. 6.

Ver. 23. [m] Χριστὸς δὲ Θεοῦ, *and Chriſt is God's.*] Here the Socinians cry out, *Vide hic diſcrimen inter Deum et Chriſtum*, ſee here the difference betwixt God and Chriſt. "Hence it appears," ſaith Crellius, "that "Chriſt is in no wiſe God moſt high, as having ano-"ther above him, as his head, on whom he depends, "and from whom he is here manifeſtly diſtinguiſh-"ed."

But the fathers thought not ſo, who ſay, Chriſt is of God, ὡς προαιώνιον, γέννημα καὶ ὡς αἰτίαν ἔχων τὸν Πατέρα, *as being begotten by him before all ages, and having him for his Father*, ἐξ αὐτῦ γεγεννημένος κατὰ τὴν θεότητα, *as receiving the divine nature from him.* Others grant this of Chriſt as Mediator betwixt us and God, in which ſenſe he performing that office as man, or by virtue of his human nature, in which alone he could be a prophet ſent from God, or offer up himſelf to the death for us, or intercede in our behalf, or be *exalted to the right hand of God, to be a Prince and a Saviour.* He therefore was exalted thus *to the glory of God the Father*, and ſo depended on him in the exerciſe of that office. See note on 1 Cor. 11. 3.

CHAP. IV.

Verſe 1. *(WE are yours, I ſay, yet)* Let a man *(alſo)* ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God, (i. e. *of thoſe revelations of the goſpel which are ſtyled myſteries, as not being before revealed to the world. See note on chap.* 2. 2. 7.)

2. Moreover, it *(chiefly)* is required in ſtewards, that a man *(taking that office upon him)* be found faithful.

3. But *(whether it be thus or not)* with me it is a very ſmall thing [a] that I ſhould be judged of you, or of man's judgment; yea, I judge not my own ſelf, *(ſo as to acquieſce in that judgment.)*

4. For I know nothing *(of unfaithfulneſs)* by myſelf, [b] yet I am not thereby juſtified *(at Gods tribunal)*; but he that *(further)* judgeth me is the Lord.

5. Therefore [c] judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will [d] make manifeſt the counſels of the heart; and then ſhall every man have praiſe of God.

6. And theſe things, brethren, [e] I have in a figure transferred to myſelf, *(one rude in ſpeech, but not in knowledge*, 2 *Cor.* 11. 6.), and to Apollos, *(a man of eloquence and wiſdom, Acts* 18. 24.), for your ſakes; that you might learn in *(the example of)* us, not to think of *(other)* men above that which is written, *(viz. that we are only miniſters of Chriſt by which ye believed, chap.* 3. 5.), that no one of you be puffed up for one againſt another *(becauſe of the different gifts vouchſafed to them.)*

7. For [f] who maketh thee *(what doctor ſoever thou*

thou art) to differ from another? And what *(gift)* haſt thou which thou didſt not receive *(from God?)* Now if thou didſt receive it, why doſt thou glory as if thou hadſt not received it *(from him?)*

8. Now [a] ye *(Corinthians)* are full *(of ſecular wiſdom)*; now ye are rich, *(both in wealth and in ſpiritual gifts)*, 1 Cor. 14. 26.); ye have reigned as kings *(flouriſhing in the enjoyment of theſe things in all tranquillity and honour)* without *(any want of)* us; and I would to God ye did reign *(indeed, and not in conceit only)*, that we alſo *(poor, perſecuted, and deſpiſed apoſtles)* might reign with you.

9. For I think that God hath ſet forth us, the apoſtles, laſt, (i. e. *as the laſt, or the meridian gladiators)*, as it were *(men)* [b] appointed unto death: for we are made a ſpectacle to the world, and to angels, and to men.

10. We are *(counted as)* fools for Chriſt's ſake, but ye *(who flouriſh in your eloquence and wiſdom, are accounted)* wiſe in Chriſt; we are weak *(as to bodily preſence, 2 Cor. 10. 10. and bodily infirmities, 1 Cor. 2. 3. 2 Cor. 12. 9. and made ſtill weaker by our continual wants and perſecutions)*, but ye are ſtrong *(and luſty)*; ye are honourable *(for your gifts and wiſdom, which have gotten you a great name and reputation among others)*, but we are deſpiſed, *(or in diſgrace, every where.)*

11. Even to this preſent hour, we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place, *(or are in no certain condition;)*

12. And labour, working with our own hands; being reviled, we bleſs; being perſecuted, we ſuffer it, *(or, we bear, as weak perſons, who know not how to eſcape, or help ourſelves;)*

13. Being defamed, we intreat; we are made as the [i] filth of the world, and *(are as)* the offſcouring *(or refuſe)* of all things to this day.

14. *(But though I thus ſpeak of your glorying in theſe things, with the neglect of us, ver. 8.)*, I write not theſe things to ſhame you, but, as my beloved ſons, I warn you *(to behave yourſelves hereafter more like dutiful children towards me.)*

15. For though you have ten thouſand inſtructors in Chriſt, yet have you [k] not many fathers, *(indeed not any beſides me)*; for in Chriſt Jeſus I have begotten you through the goſpel.

16. Wherefore, I beſeech you, be ye followers of me, *(adhering to the doctrine received from me, and walking as I do, and teach, ver. 17.)*

17. For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways which are in Chriſt, as I teach every where in every church.

18. Now ſome *(among you)* are puffed up, as though *(becauſe I have ſent Timothy to you)* I would not *(myſelf)* come to you:

19. But I will come to you ſhortly, if the Lord will, and will know *(and examine)*, not the ſpeech *(and eloquence)* of them which are puffed up, but the power *(and ſpiritual authority which attends their preaching, whether that be equal to the power God hath given us for edification.)*

20. For the kingdom of God is *(confirmed and propagated)* [l] not in *(and by the wiſdom of)* word, but in *(and by the)* power *(of the Spirit; which if they want, they cannot be ſent from God, as we are.)*

21. What will you? Shall I come unto you [m] with a rod, *(inflicting puniſhments upon you)*, or *(will you ſo reform, that I may come unto you)* in love, and in the ſpirit of meekneſs?

ANNOTATIONS on Chap. IV.

Verſe 3. [a] Ἵνα ὑφ' ὑμῶν ἀνακρι θῶ, *that I ſhould be judged of you.*] Not that he was unconcerned whether the Corinthians had a good eſteem of him, or not; the contrary is evident from the whole drift of his epiſtles, in which he labours to convince them of the truth of his doctrine, and of his ſincerity in the diſcharge of his office, and rejoiceth greatly in their affection to him, 2 Cor. 6. 13. and 7. 14. 15. and 8. 24.: his meaning only is, that their judgment is little to him in compariſon of the final and unerring judgment of the Lord.

Ver. 4. [b] Οὐκ τούτῳ δεδικαίωμαι, *yet am I not thereby juſtified.*] Here alſo the apoſtle doth not intend to ſay, that he and others could have no good aſſurance of their preſent juſtification and favour with God from the teſtimony of an upright conſcience, which, ſaith St John, gives *confidence with God*, 1 John 3. 21. for then farewell all joy and comfort in this world: he doth himſelf aſſure us, that *their rejoicing was this, even the teſtimony of their conſcience, that in ſimplicity and godly ſincerity they had their converſation in this world*, 2 Cor. 1. 12.; he adviſeth all men to approve *their actions to themſelves, and then*, ſaith he, *they ſhall have rejoicing in themſelves, and not in another*, Gal. 6. 4.: his meaning therefore is, That our final juſtification, or abſolution from condemnation, depends not on the judgment which we paſs upon ourſelves, but upon that which God, the righteous Judge, will paſs upon us at the laſt. Here alſo note in St Paul another ſenſe of juſtification, as it relates to our abſolution from condemnation, and our approbation as righteous at the laſt day, which will

will be, saith he, according to our works, 2 Cor. 5. 10. and our fidelity in execution of the trusts committed to us, ver. 2.

Ver. 5. [e] Μὴ πρὸ καιροῦ τι κρίνετε, *judge nothing before the time.*] The apostle doth not here condemn all judgment, civil or ecclesiastical, of any person's deeds or words, or bid us suspend our judgment of things occurring to our senses till the day of judgment; but only forbids our censures of things uncertain, of which no righteous judgment can be passed, because we cannot be certain of the truth of that judgment, and of things which it belongs not to us to judge of. And this appears both from the words, and the occasion of them: from the words, for they respect *the hidden things of darkness*, and *the counsels of the heart*, of which no certain judgment can be passed; from the occasion of them, they passing their censures on St Paul, ver. 3. and questioning his fidelity in his office, ver. 2. of whom they they had no authority so to judge, nor any occasion so to judge.

Ibid. [f] Ὃς φανερώσει τὰς βουλὰς τῶν καρδιῶν, *who will make manifest the counsels of the heart.*] Hence note, That Jesus Christ must have the knowledge of the secrets of the hearts of all men subject to his judgment, and so must be that God who alone knows the hearts of all men, 1 Kings 8. 39. and is alone *the searcher of all hearts*, 1 Chron. 28. 9. *to give every man according to his ways, and according to the fruit of his doing*, Jer. 17. 10.; and therefore Christ expressly ascribes this knowledge to himself, by saying, *All the churches shall know that I am he which searcheth the reins and the hearts, and I will give to every one of you according to your works*, Rev. 2. 23.

Ver. 6. [g] Μετεσχημάτισα, *I have in a figure transferred.*] This seems not to refer, as most interpreters conceive, to what the apostle had said, chap. 1. 12. *viz.* their saying *I am of Paul, I am of Apollos, I of Cephas*; for here is nothing said of Cephas: but it refers to what he had said, chap. 3. 5. 6. 7. 8. that Paul and Apollos were only ministers by whom they believed, that therefore neither Paul nor Apollos were to be looked upon as any thing, they doing nothing but by the grace given them by that God, to whom therefore the whole praise was due for the success of all their labours; and this scheme of speech I have used, saith he, touching myself and Apollos, instructing you not to think highly of other doctors among you, who have done less for the promoting your faith than we have done.

Ver. 7. [h] Τίς σε διακρίνει; *who maketh thee to differ?*] The apostle manifestly speaking here of those gifts of the Spirit which were immediately infused without human industry, and were dispensed by God, and by his Spirit, according to his good pleasure, 1 Cor. 3. 5. and 12. 11. it cannot be hence argued, that no man doth any thing to make himself differ from another in any virtue or pious disposition. For to what purpose are men continually exhorted and stirred up by powerful motives to all Christian duties, and particularly to excel in virtue, if these exhortations and motives are not proposed to engage them to exercise these Christian virtues, to chuse the good and refuse the evil? And if one man, upon consideration of these motives, doth chuse to live a pious life, whereas another is not by the same motives prevailed on so to do, doth he not differ from another by virtue of that choice? And though the grace of God by way of excitation worketh in us thus to will, yet since our faculties do first deliberate upon, and then comply, and chuse to do that thing to which this grace excites us; if to consider be to differ from him that does not so, and to comply with, and embrace the call of God, be to differ from him who complies not with the same call, it must be certain, that as God's grace preventing and exciting, so my faculties co-operating, tend to make me differ from another, though having also these faculties from God, the action may be well ascribed, and the whole glory of it must be due to him.

Seeing then no act of virtue, and no good habit is produced in us without a frequent and manifold co-operation of our own faculties to the same action and habit, whereas these gifts of tongues, interpretation and prophecy, were gifts conferred upon Christians in the primitive times, without any such co-operation of their faculties, it cannot, with like reason, be inquired of the former, as it may be of those gifts, *who made thee to differ from another* in them? And though all ground, and even pretence of glorying, by this immediate infusion of these gifts, is evidently excluded, yet the apostles do themselves glory in those good actions which they chuse to do, 1 Cor. 9. 15. 16. 2 Cor. 1. 12. and 11. 20. and say to others thus, *Let every man try, and approve his own work, and then shall he have* καύχημα, *rejoicing, or glorying in himself*, Gal. 6. 4.

Ver. 8. [i] Κεκορεσμένοι ἐστέ, ἐπλουτήσατε, *ye are filled, ye are rich.*] All the ancient commentators have noted in their prefaces to this epistle, that Corinth (*i*) was a city which abounded in wealth, and was full of rhetoricians, and of philosophers, and that hence arose their disorders, pride, and vain-glory, as well as from their gifts; I thought fit in the paraphrase to take notice of both.

(*i*) Κορίνθῳ μὲν πλουσιωτάτῃ βιωτικῶς ὑπάρχει, πρὸ τῶν ἄλλων πάντων τῇ τῶν χρημάτων περιουσίᾳ ----- ἔτι δὲ καὶ ῥητόρων πολλῶν ἐμπλέως ἡ πόλις φιλοσόφων.

Ver. 9.

Ver. 9. [h] Ὡς ἐπιθανατίους, *as men appointed unto death.*] Here the apoſtle ſeems to allude to the Roman ſpectacles, τῆς τῶν θηριομάχων, καὶ μονομαχίας ἀνδροφόνου, that of the *beſtiarii*, and the *gladiators* (*k*), where, in the morning, men were brought upon the theatre to fight with wild beaſts, and to them was allowed armour to defend themſelves, and ſmite the beaſts that did aſſail them; but in the *meridian ſpectacle* were brought forth the gladiators naked, and without any thing to defend them from the ſword of the aſſailant, and he that then eſcaped was only reſerved for ſlaughter to another day: ſo that theſe men might be well called ἐπιθανάτιοι, *men appointed for death*; and this being the laſt appearance on the theatre for that day, they are ſaid here to be ſet forth ἐσχάτοι, *the laſt*. Of theſe two ſpectacles Seneca ſpeaks thus (*l*): "In "the morning men are expoſed to lions and to "bears; at mid-day to their ſpectators, thoſe that "kill are expoſed to one another; the victor is de-"tained for another ſlaughter; the concluſion of "this fight is death. The former fighting, com-"pared to this, was mercy; here is only butchery; "they have nothing to cover them; their whole "body is expoſed to every ſtroke," &c. Hence Tertullian (*m*) cites the words thus: *Puto nos Deus apoſtolos noviſſimos elegit velut beſtiarios:* "I think God hath "choſen us apoſtles laſt, as men to be expoſed to "wild beaſts."

Ver. 13. [i] Περικαθάρματα, περίψημα,] Theſe words, which we render *filth* and *off-ſcouring*, do probably relate to the ſacrifices which the Heathens uſed for the luſtration of a city. "The Athenians," ſaith Phavorinus (*n*), "nouriſhed ſome very baſe and refuſe "people, and when any calamity or plague befel "them, they ſacrificed them for the purgation of "the city, and theſe they called καθάρματα." And Suidas ſaith (*o*), they ſaid of ſuch a man, "Be thou "our περίψημα, redemption, our propitiation, and "then flung him into the ſea as a ſacrifice to Nep-"tune." Hence Origen ſaith (*p*), That our Lord giving up himſelf for the propitiation of our ſins, was made much more than his apoſtles, περικάθαρμα τῶ κόσμω, καὶ πάντων περίψημα, *the luſtration of the world, and peculiar ſacrifice of all men.*

Ver. 15. [k] Οὐ πολλοὺς πατέρας, *not many fathers.*] The maſters of tradition among the Jews (*q*) called them children whom they inſtructed in their traditions; and the *Targum* upon Numb. 3. 1. obſerves, that Nadab and Abihu are called *the ſons of Moſes*, becauſe he had inſtructed them; for he who teacheth another, is, as it were, his father. Thus the diſciples of the prophets are called *the ſons of the prophets*; ſo Jonathan, "Theſe are the names of "the ſons of Aaron, the diſciples of Moſes, and the "ſons of Iſrael, who were called by his name." And ſo both Irenæus (*r*), and Clemens Alexandrinus (*s*) do obſerve, "That they were called fathers who "taught and catechiſed others, and they ſons who "were taught by them."

Ver. 20. [l] Οὐκ ἐν λόγῳ, ἀλλ' ἐν δυνάμει, *not in word, but in power.*] It is propagated, ſaith Theophylact, διὰ σημείων τῇ δυνάμει τοῦ Πνεύματος γινομένων, *by miracles done by the power of the Spirit;* for to convince men of the truth of it, ſaith Chryſoſtom, it is not enough to uſe fine words, but the dead muſt be raiſed, the devils caſt out, and other mighty wonders muſt be wrought, for by theſe things the goſpel is eſtabliſhed.

Ver. 21. [m] Ἐν ῥάβδῳ, *with a rod.*] That the apoſtles had power of inflicting corporal puniſhments on ſome who did oppoſe the progreſs of, or who notoriouſly offended againſt the rules of the goſpel, is the opinion of all the ancient commentators, who inſtance in the death inflicted by St Peter on Ananias and Sapphira, Acts 5. 10. the blindneſs inflicted by St Paul on Elymas, Acts 13. 11. the delivery of Hymenæus and Alexander, and the inceſtuous perſon, unto Satan, 1 Tim. 1. 20. 1 Cor. 5. 5. ὥστε παιδεῦσαι τὸ σῶμα, *ſo as to chaſtiſe the body of them*, ſaith Theodoret; ἵνα νόσῳ αὐτὸν τύξῃ, *that he might macerate him with ſome diſeaſe*, ſay Chryſoſtom, Oecumenius, and Theophylact; and ſo they interpret theſe words, *Shall I come unto you with a rod?* that is, ἐν κολάσει, ἐν τιμωρίᾳ, *with puniſhments and chaſtiſements.* And this ſenſe will appear highly probable, if we conſider

(*k*) Iren. *l.* 1. p. 26.

(*l*) Mane leonibus et urſis homines, meridie ſpectatoribus ſuis objiciuntur. Interfectores inter ſe jubentur objici, et victor in aliam detinetur cædem; exitus pugnantium mors eſt —— quicquid ante pugnatum eſt miſericordia fuit, nunc, omiſſis nugis, mera homicidia ſunt, nihil habent quo tegantur, ad ictum totis corporibus expoſiti, nunquam fruſtra manum mittunt. *Epiſt.* 7.

(*m*) De pudicitia, *c.* 14. *p.* 566.

(*n*) Ἕτερόν τινας Ἀθηναῖοι λίαν ἀγενεῖς καὶ ἀχρήστους, καὶ ἐν καιρῷ συμφορᾶς τινὸς ἐπιλαβούσης τῇ πόλει, λοιμοῦ λέγω, ἢ τοιούτου τινός, ἔθυον τούτους ὑπὲρ τῆ καθαρθῆναι τῷ μιάσματος· ὃς καὶ ἐπωνύμαζον καθάρματα. Phav.

Ὑπὲρ τῆ καθαρισμοῦ πόλεως ἀνῆκεν ἐσολισμένον τίνα ὃν ἐκάλεν καθάρμα, &c. Ariſt. Plut. p. 24. et in equit. p. 240.

(*o*) Περίψημα ἡμῶν γένου, ἤτοι σωτηρία, καὶ ἀπολύτρωσις. Suid. *Vide* Outram. de ſacrif. l. 1. c. 22.

(*p*) Com. in Joh. *tom.* 13. *p.* 363. *D. E.*

(*q*) Galat. *l.* 1. *c.* 2. *p.* 5.

(*r*) Qui enim eſt ab aliquo edoctus verbo, filius docentis dicitur, et ille ejus pater. *Iren. l.* 4. *c.* 29.

(*s*) Πατέρας τὸς κατηχήσαντας φάμεν. Clem. ſtrom. 1. p. 1.

theſe

these words of the apostle, *I write unto you, being absent, lest being present I should use sharpness, according to the power God hath given me for edification, and not for destruction,* 2 Cor. 13. 10. For, that these words cannot be understood only of the power of excommunication, common to him with others, we may learn from the same words, 2 Cor. 10. 8. where the mighty weapons of his warfare, able *to remove every height exalting itself against, and to captivate every mind to the obedience of Christ, and to avenge all disobedience*, being premised, it follows, *For should I boast exceedingly of the power God hath given me for edification, and not for destruction, I should not be ashamed.*

CHAP. V.

Verse 1. IT is reported commonly, that there is fornication among you, and such fornication as is not [a] so much as named among the Gentiles, (*viz.*) [b] that one should have his father's wife; (i.e. *his stepmother.*)

2. And [c] ye are puffed up, and [d] have not rather mourned *(for the scandal of this great offence, nor taken care)* that he that hath done this deed, *(so reproachful to the society of Christians)*, may be taken away (*and cast out*) from among you, (*as he ought to be.*)

3. For I verily, as (*being*) absent in body, but [e] present (*with you, Col.* 2. 5.) in (*and by the*) spirit (*exciting me so to do*), have judged already, as though I were present, concerning him that hath so done this deed, (*that he ought to be removed from your body, and delivered up to Satan*);

4. (*And therefore do command you*) in the name of our Lord Jesus Christ, when ye are gathered together (*in your Christian assemblies*), and my spirit *(supplying my absence)*, [f] with the power of our Lord Jesus Christ, (*is present with you*),

5. To deliver such an one to (*the buffetings of*) Satan, for the destruction of the flesh, *(so lasciviant in him)*, that the spirit may be saved in the day of the Lord Jesus.

6. [g] Your glorying (*in such a doctor, or such wisdom*) is not good: know ye not, that (*as*) a little leaven [h] leaveneth (*and soureth*) the whole lump, *(so such a member continued among you will defile the whole body, or society?)*

7. [i] Purge out therefore the old leaven, that ye may be a new lump, *(for as much)* as ye are (*by your Christianity obliged to be*) unleavened: For even Christ our passover is sacrificed for us (*Christians, and at that feast all leaven was to be put out of their houses, Exod.* 12. 15.)

8. Therefore let us keep the feast, not with (*the*) old leaven (*of our former uncleanness*), nor with the (*Pharisaical*) [k] leaven of malice, and *(deceitful)* wickedness, but with the unleavened bread of sincerity and truth.

9. [l] I wrote to you in an epistle, (*or, I had writ to you in this epistle, before I was fully acquainted with the state of your affairs, by the coming of Stephanas, Fortunatus, and Achaicus,* 1 *Cor.* 16. 17.), not to company with fornicators.

10. Yet not (*intending*) altogether (*to forbid you any conversation*) with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11. [m] But now *(since I heard of this great miscarriage, and have been more exactly informed of the state of your church)* I have (*changed my style, and)* written to you not to keep company, if any man that is [n] called a brother be a fornicator, or covetous, or an idolater, or a railer, (*a contumelious person*), or a drunkard, or an extortioner, (*and that so strictly as to charge you*) with such a one [o] no not to eat.

12. [p] For what have I to do to judge (*or censure*) them also that are without (*the church, as Heathen fornicators, and the stepmother of this incestuous fornicator are*); do not ye (*and all other churches and societies*) judge them that are within (*their body?*)

13. But them that are without, God judgeth: therefore (*leaving them to the judgment of God, censure them that thus offend within your body, and you will, by so doing*) put away from among yourselves that wicked person.

ANNOTATIONS on Chap. V.

Ver. 1. [a] Οὐδὲ ὀνομάζεται, *not named.*] *i. e.* Not countenanced among civilized Heathens, but forbidden by their laws; by the laws of the Greeks, say Ocellus, Lucanus (*t*), and Jamblicus (*u*); and by the Romans, it being, saith Cicero, *scelus inauditum, an unheard of wickedness*, of which the Persians only are accused by Philo (*x*), Tertullian (*y*), Minutius Felix (*z*); and therefore this was one of the

(*t*) Qui inter πρωτάρχοντα νόμιμα ἐν ταῖς ἑλληνικαῖς πόλεσι, enumerant, τὸ μήτι μιᾶιξαι συγγενέσθαι. De vita Pyth. c. 31. p. 180. Ocell. orat. pro Cluentio, N. 10.

(*u*) Περὶ τῆς τῶ παντὸς φύσεως. Cap. 4. Plato de repub. l. 5. p. 657. E. F.

(*x*) De Leg. special. p. 600. (*y*) Tertull. Apol. c. 9. (*z*) Minut. p. 35.

three great infamies, with which the (*a*) Heathens loaded the primitive Chriſtians, that they had *inceſta convivia* among them, and practiſed the very crime here cenſured by St Paul; and the words ὅλως ἀκούεται, *it is every where heard of*, do make it not improbable, that this very thing might give the riſe to that vile objection againſt Chriſtianity, eſpecially if the Corinthians had the foundation of this practice from the Jews, from whom the Chriſtians for ſome time were not diſtinguiſhed.

Ibid. [b] Ὥστε γυναῖκα τινὰ τὸν πατρὸς ἔχειν, *that one ſhould have his father's wife.*] Either as his wife, or ſo as to commit fornication with her. Now this, ſaith Dr Lightfoot, was done by them agreeably to the Jewiſh doctrine concerning proſelytes, *viz.* that they were "as perſons new-born, and had loſt all their "kindred they had before:" ſo that by the law, as (*b*) the rabbins expounded it, they might marry their mother and ſiſter. And to this (*c*) Tacitus ſeems to refer in his account of the Jews, when he ſaith, "All "things are by them deemed profane, which to us "are ſacred; *rurſum conceſſa apud illos quæ nobis* "*inceſta*, and what we account inceſtuous is with "them lawful;" and that they are firſt of all taught to contemn the gods, *parentes, liberos, fratres vilia habere*, and to have no regard to parents, children, and brethren. But conſidering, that Corinth abounded with philoſophers, and that (*d*) Chryſippus the Stoic reckons the enjoyment of a mother, ſiſter, or daughter, as things blamed without reaſon; and that hence the (*e*) Nicolaitans and Carpocratians had their doctrine of the community of women, not excepting mothers, and daughters, and ſiſters; I think it probable, that this corruption might have had its riſe from them, and that, upon one or other of theſe accounts, they ſo tamely endured him who had done this infamous thing; yea, they were puffed up, ſay the Greek interpreters, on account of the eloquence and wiſdom of this very man.

Ver. 2. [c] Πεφυσιωμένοι ἐστὲ, *ye are puffed up.*] Either in your conceit, that you have got ſuch a profound and eloquent teacher; or on the account of ſome high wiſdom, which makes you look on theſe things as indifferent.

It is conjectured, that this woman, cohabiting with her ſon-in-law, had divorced herſelf from her huſband; and true it is, as I have obſerved, note on chap. 7. 11. that the Attic laws allowed the woman to do this, but then ſhe was firſt to bring τὰς ἀπολύσεως γράμματα, the cauſes why ſhe deſired to leave her huſband before the Archon, or judge of ſuch matters, and to have his allowance ſo to do; if this ſtepmother did not this, ſhe was ſtill her huſband's wife; if ſhe did, and the cauſes ſhe alledged were allowed of by the judge, this freed her from that relation to her former huſband, and then he ſuffered no wrong by this action; as the apoſtle intimates that he did, by ſtyling him ἀδικηθέντα, *the perſon that had ſuffered wrong*, 2 Cor. 7. 12.

Ibid. [d] Καὶ οὐχὶ μᾶλλον ἐπενθήσατε, *and have not rather mourned.*] It was the cuſtom, both of the Jews and Chriſtians, when any one was to be cut off from the church as a dead member, to do it with faſting and humiliation, to ſhew their ſympathy with him, and to demonſtrate their ſorrow for the ſcandal brought upon the ſociety.

"The ſchool of Pythagoras," ſaith Origen (*f*), "put coffins in the room of them who deſerted the "ſociety, looking upon them as dead men; and the "Chriſtians lament them who have been guilty of "laſciviouſneſs, or any other abſurd action, as per-"ſons loſt and dead to God." And, among the apoſtolical conſtitutions (*g*), this is one, *With ſorrow and mourning cut off from the church the incurable perſon; for*, ſaith the apoſtle, *you ſhall put away from among you the evil perſon:* and to this cuſtom the apoſtle ſeemeth to allude, 2 Cor. 2. 1. 3. and 12. 21.

Ver. 3. [e] Παρὼν δὲ τῷ πνεύματι, *preſent in ſpirit.*] That is, ſay the fathers, not only with mind and conſent, but (*h*) διὰ τῆς πνευματικῆς χάριτος, *by the gift of the Spirit*, by which I am enabled to diſcern what is fit to be done in this caſe; even by the Spirit by which I am enabled, καὶ τὰ πόρρωθεν ἰδεῖν, *to diſcern things done at a di-*

(*a*) Θυεστείους μίξεις. Juſt. Apol. 2. p. 70. Athenag. p. 4. 43. Theoph. l. 3. p 119.

(*b*) Per legem licitum eſt Ethnico ducere in uxorem, matrem ſuam, aut ſororem ex matre, quæ proſelytæ fiunt. *Maimon. in Iſſurei biah. c.* 14. *Lightf. in John* 3. 3. *Seld. uxor. Hebr. l.* 2. *c.* 18. *De jur. nat. et gent. l.* 2. *c.* 4.

(*c*) Hiſt. l. 5. ab initio.

(*d*) Τὸ μητράσιν ἢ θυγατράσιν ἢ ἀδελφαῖς συγγίνεσθαι ἀλόγως διαβέβληται. De Stoic. repugn. p. 1044. F. Sext. Empyr. l. c. 24. 25.

(*e*) Μίγνυσθαι ὅπως ἐθέλοιεν αἷς βούλοιντο. De Carpocr. Cl. Alex. ſtrom. 3. p. 430. D. Τῇ προκαταλεχθείσῃ ἑκάστην ἑκάστου εἶναι. p. 431. Immo Perſarum more, μητράσι, καὶ θυγατράσι, καὶ ἀδελφαῖς μίγνυσθαι. Ibid. Et de Nicolaitanis, πάνδημον ἀφροδίτην κοινωνίαν μυσικὴν ἀναγορεύουσιν. p. 436. D.

(*f*) Οὗτοι δὲ ἀπολωλότας καὶ τεθνηκότας τῷ Θεῷ τὸν ἐπ' ἀσελγείας ἢ τινος ἄτοπα πεπραγμένας ὡς νεκρὰς πενθοῦσι. Contra Celſ. l. 3. p. 142. 143.

(*g*) Μετὰ λύπης καὶ πένθους ἀνιάτως ἔχοντα τῆς ἐκκλησίας ἀπόκοπτε, ἐξαιρεῖτε γὰρ. l. 2. c. 41. p. 190.

(*h*) Theodoret.

ſtance,

stance, as Elisha did the actions of Gehazi by his *prophetic spirit*, 2 Kings 5. 26. So Chrysostom and Theophylact. And so the phrase seems to be used in these words, *For though I am absent in the flesh, yet I am with you in the spirit, rejoicing and beholding your order, and the stedfastness of your faith*, Col. 2. 5. since, in his absence, he could not behold their order, and the stedfastness of their faith by his own spirit, but only by the assistance of the Holy Spirit. So also do they interpret τῷ ἐμῷ πνεύματι, *my spirit*, ver. 4. by *my spiritual gift*. So that the sense of these words, ver. 3. 4. seems to run thus, "I, by the spirit of "discerning, and the authority God hath given me, "have already judged, that this person ought to be "delivered up to Satan; and therefore when you "are gathered together in the name of Christ, and "have my spirit, who also presides in your assem-"blies, and there assists you in the performance of "your Christian offices, and have the power of "Christ ready to confirm, and execute your sen-"tence, do you in his name deliver such a one to "Satan."

Ver. 4. ᶠ Σὺν τῇ δυνάμει, *with the power of the Lord Jesus Christ.*] The word δυνάμις, *power*, hath still reference to some miraculous and extraordinary power, and is not used, that I know of, concerning any simple act of discipline, as when Christ answers St Paul thus, ἡ δυνάμις μου, *my power is perfected in weakness*; and the apostle saith on that account, *Most gladly will I rejoice in my weakness*, ἵνα ἡ δυνάμις τοῦ Χριστοῦ, *that the power of Christ may rest upon me*, 2 Cor. 12. 9. 10. *i. e.* say the ancients, that, in the midst of my manifold infirmities, the power of Christ, enabling me to do all kind of miracles, may more conspicuously reside in me. This miraculous assistance is by the apostle sometimes called simply, *the power*, 1 Cor. 2. 4. and 4. 19. 20. and 12. 28. 29.; sometimes *the power of God*, 1 Cor. 18. 24. and 2. 5. 6. 14. 2 Cor. 4. 7. and 13. 4.; and sometimes *the power of Christ*, as in the place now cited. Now, among the powers of Christ, which attended the preaching of the gospel, this was one, of delivering men for their offences up to Satan, to inflict corporal punishments on them for the destruction of the flesh. This power seems to have been peculiar to the apostles, and therefore here St Paul prescribes the doing of it, the authority or power of his spirit being present with them. That this is indeed the import of delivering up to *Satan for the destruction of the flesh*, is evident not only from the concurring exposition of the ancients, who all interpret it of some disease to be inflicted on him by Satan (*i*), but also from the end of that delivery to him, which is, saith the apostle here, *for the destruction of the flesh*; and in the case of Hymenæus and Philetus, *that they might learn not to blaspheme*. Now, bodily afflictions plainly tend to mortify the flesh, and to awaken men, as oft as they came thus from a miraculous power, to consider of their ways, and quit those courses which thus subject them to the hand of God; whereas excommunication hath no apparent tendency to those ends, when no such dreadful issue follows from it; and therefore seems not to be all that is intended by this delivery up to Satan: though, I confess, the Jews expected some like effect of their excommunication, called *Cherem*, which, saith Buxtorf (*k*), ran in this form of words, *Sint super ipsum plagæ magnæ, et fideles, morbi magni, et horribiles*; let his strokes be great, and his diseases horrible. Moreover, the apostle speaks not of this as of a common act of discipline, which every presbyter might exercise, but as of that which required his extraordinary presence in the Spirit, and the power of Christ assisting them; and therefore seems to speak of it as an act which was to be attended with some miraculous effect.

Ver. 6. ᵉ Οὐ καλὸν τὸ καύχημα ὑμῶν.] Some Latin copies omit the negative, ὐ, whence, saith Dr Mills, this is undoubtedly the true reading; whereas it is retained by all the Greek commentators, and all the versions, by Hilary the deacon, and Cod. Alex. and so undoubtedly ought to be read: that also φύραμα ζυμοῖ, and not δυλοῖ, is the true reading here, and Gal. 5. 9. see proved *Examen Millii* here.

Ibid. ʰ Ζυμοῖ, *leavens.*] *i. e.* soureth and corrupteth; so Jerom, *totam massam corrumpit*, "it corrupts "the whole lump." Thus Plutarch saith (*l*), the priest of Jupiter might not touch leaven, because ἡ ζύμη δὲ γίγνεται ἐκ φθορᾶς, αὐτὴ καὶ φθορὰν τὸ φύραμα μιγνύμενη, *leaven both arises from corruption, and corrupts the mass it is mixed with.*

Ver. 7. ⁱ Ἐκκαθάρατε τὴν παλαιὰν ζύμην, *purge out the old leaven.*] Here the apostle speaks of cutting off the incestuous person, according to the metaphor of the Jews, whose saying is, that *as a little leaven leavens the whole lump, so concupiscence corrupts the whole man*; and that by the command to abstain from leaven, *adultery is forbidden.* This impurity he calls *the old leaven* to be purged out, because the Corinthians were infamous for it to a proverb, as Phavorinus, Hesychius, and Erasmus shew (*m*). He alludes also to the command *to put away leaven out of their house*, in commanding to put away the evil

(*i*) Hic traditur Satanæ in interitum carnis, ut serpens terram ejus lingeret, animæ non noceret. *Ambros. de pæn. l.* 1. *c.* 12. See note on chap. 4. 21.

(*k*) Lex Talm. in voce Cherem. (*l*) Quæst. Rom. p. 289. E.

(*m*) Verbo Κόρινθος κορινθιάζειν, Hesych. Phavor. Corinthiari adag. p. 720. ut Corinthia videris, p. 633.

perſon; and to the paſchal feaſt, in giving this reaſon why the old leaven ſhould be put away, *becauſe Chriſt our paſſover is ſacrificed for us*; which being done once for all, we Chriſtians muſt ever keep the feaſt, by being always a new lump, pure from hypocriſy, which is *the leaven of the Phariſees*, Luke 12. 1.; from the leaven of falſe doctrine, and corrupting of the word of God, which is the leaven of the Phariſees and Sadducees, Matth. 16. 6. 12.; and from the *leaven of wickedneſs*, and wicked men, according to thoſe words of the pſalmiſt, *Deliver me out of the hands of the wicked, and from the hands of the cruel,* ורומץ, *and the leavened*, Pſal. 71. 4. *i. e.* the ſour, and the angry man, who corrupts and depraves others.

Ver. 8. [k] Μὴ ἐν ζύμῃ κακίας, *not with the leaven of that malice*;] Which is uſually carried on with diſſimulation of affection, and concern for piety, and ſo is Phariſaical; nor with that wickedneſs which prompts us to deceive another to his hurt. Thus Theophylact here ſaith, "He is κακὸς, an evil man, "who doth evil things; but he is πονηρὸς, who doth "them with profound ſubtilty, and deceitful or hurt-"ful counſel." Thus πονηροὶ καὶ γόητες, *evil men and deceitful* are joined together, as *deceiving and being deceived*, 2 Tim. 3. 13. *But with the unleavened bread of ſincerity*; which expreſſion ſeems to allude to the import of the Hebrew, מצות, or *azyma*, which, ſaith Bochart (*n*), ſignifies *panes puros et ſinceros*, pure and ſincere loaves, free from all mixture of leaven. And ſo this is an exhortation to reject ſuch falſe apoſtles and deceitful workers, as this doctor was, and others in the church of Corinth, who *transformed themſelves into the apoſtles of Chriſt*, 2 Cor. 11. 13. and yet were not ἐξ εἰλικρινείας, *men of ſincerity*, 2 Cor. 2. 17. but corrupters of the truth, who *walked in craftineſs, handling the word of God deceitfully*, 2 Cor. 4. 2. and by their *ſubtilty ſeduced them from the ſimplicity which was in Chriſt*, 2 Cor. 11. 3. More intolerable is it in the Doctor to reject theſe words, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας, upon the ſole authority of the Æthiopic verſion, they being owned by all the other verſions, by all the Greek ſcholiaſts, by Origen, Ed. Huet, in Jer. p. 143. in Matth. p. 170. in Joh. p. 163. 172. by Hilary D. by Jerom, l. 1. *contra* Pelag. F. 97.; and the very word *Mattſoth*, *Azymos*, might have taught him the pertinency and elegancy of theſe words; that ſignifying, ſaith Bochart, *panes puros, et ſinceros*, chap. 6. 5. He rejects ἀδὶ ὡς, upon the ſole authority of the ſame verſion, though it be owned by all the other verſions, and all the Greek and Latin commentators. See the miſchief of this licentiouſneſs, *Examen Millii* in locum.

Ver. 9. [l] Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, *I had written to you in this epiſtle.*] All the Greek commentators upon this place conclude he wrote this, οὐκ ἐν ἄλλῃ ἀλλ' ἐν ταύτῃ, *not in another, but in this epiſtle.* So Chryſoſtom, Theodoret, Oecumenius, Photius, and Theophylact on this place. And whoever heard among the ancients of more than fourteen epiſtles of St Paul? or of one word cited from an epiſtle of his to the Corinthians, ſuppoſed to be loſt? It cannot therefore be concluded hence, that any epiſtle of St Paul writ and ſent to the church of Corinth, is loſt; but only, that ſome things in this epiſtle were changed by him, before he ſent it to them. "But," ſaith Mr Clerc, "there is a contrariety in this in-"terpretation to all the rules of grammar," which it ſeems none of the Greek ſcholiaſts underſtood ſo well as he. Moreover, it is the common obſervation of grammarians, that the *Aoriſt* is ſo called, becauſe it is of an indefinite ſignification, and is ſometimes uſed for the perfect, ſometimes for the pluſquamperfect tenſe. So Herod laying hold of John, ἔδησεν αὐτὸν, *had bound him*, Matth. 14. 3.; *he commanded his ſervants to be called*, οἷς ἔδωκε τὸ ἀργύριον, *to whom he had given the ſilver*, Luke 19. 15.; *Jeſus* ἐμαρτύρησεν, *had teſtified*, John 4. 44.; ἐξῆνευσεν, *he had withdrawn himſelf*, John 5. 13.; Annas ἀπέστειλεν, *had ſent him bound to Caiaphas*, John 18. 24. 2. That τῇ, as Pavorinus ſaith, is put ἀντὶ τοῦ ταύτῃ, inſtead of this, he both confeſſes, and proves from Col. 4. 16. 1 Theſſ. 5. 27.; and where then is the contrariety of this interpretation to the rules of grammar?

Ver. 11. [m] Νυνὶ δὲ ἔγραψα ὑμῖν, *but now I have written to you.*]

Object. 1. *This ſhews*, ſaith Mr Clerc, *that the apoſtle here ſpeaks of this epiſtle, and in ver.* 9. *of another.*

Anſ. This only ſhews, that he ſpeaks of this epiſtle ſent, and ver. 9. of what he had writ in it, before he ſaw this cauſe to change his ſtyle, and to add to what he had ſaid before, a railer and a drunkard.

Object. 2. *But*, ſaith he, *he had no where, in the former part of this, admoniſhed his Corinthians not to aſſociate with fornicators.*

Anſ. Nor is it to be wondered, that he ſhould no where ſay that which he had changed into theſe words, ver. 11. And ſecondly, according to my expoſition, what he before had written, is contained in the immediate preceding words, ver. 10.

Ibid. [n] Ὀνομαζόμενος ἀδελφὸς, *called a brother.*] Some think the word ὀνομαζόμενος refers to the words following, and imports, that, if any man be defamed, and noted for the vices following, he is by the apoſtle's direction to be avoided: but the word plainly refers to the brother, and imports, that if any one, who hath profeſſed himſelf a Chriſtian, be found guilty of

(*n*) Hieroz. l. 2. c. 50. p. 601.

theſe

these crimes, he is to be avoided. Now, of all these sins, some among the Corinthians were still guilty; of *fornication*, 2 Cor. 12. 21.; of *covetousness* and *extortion*, 1 Cor. 6. 8. 2 Cor. 11. 20; they were *idolaters*, 1 Cor. 10. 7. 14. 20.; *railers*, or contumelious persons, 2 Cor. 10. 2. and 11. 19.; *drunkards*, 1 Cor. 11. 21.

Ibid. ° Μηδὲ συνεσθίειν, *no not to eat.*] According to the Jewish canons, it was not lawful to eat or drink with one that was under their cherem. Tertullian and Theodoret carry this farther. and say, *cum talibus non vult nos cibum sumere, nedum eucharistiam*, with such we must not eat at our own, much less at the Lord's table. But this, being a matter of discipline, can concern only those who are intrusted with the government of the church, not private communicants; though doubtless, he who was by excommuncation separated from the place where this and other sacred functions were performed, was also separated from the table of the Lord.

Ver. 12. ᵠ Τί γὰρ μοι καὶ τοὺς ἔξω κρίνειν, *for what have I to do to judge them that are without?)* Here our critic Mr le Cl. is too bold; 1. When he quarrels with St Paul's Greek; asking, what construction this is, τί μοι κρίνειν? I answer none at all, but τί μοι προσήκει καὶ τοὺς ἔξω κρίνειν, *what concerns it me to judge them that are without?* is both good sense and good Greek. As in Latin, *Quid mea refert?* in English, *What is it to me?* So τί μοι ὄφελος, *what profit* (is it) *to me?* 1 Cor. 15. 32. τί γὰρ, *what is it*, to the truth of God? Rom. 3. 3. τί γὰρ, *quid enim refert?* Philip. 1 18. 2. It is horibly bold to add, without any, yea, against all copies, μὲν οὖν γε instead of κρίνειν οὐχί, which have no affinity either in letters or in sense. The words need none of these criticisms; they are taken from Deut. 13. 5. and 22. 21. and there they run thus, καὶ ἐξαιρεῖς τὸ πονηρὸν ἐξ ὑμῶν αὐτῶν, *so shall you put away the evil from among you*; and the Greek commentators read them thus, καὶ ἐξαιρεῖτε τὸ πονηρὸν, *and you will put away the evil.* So the whole sense runs thus, κέκρικα, *I have judged already of the incestuous person*, ver. 3. " and I judge " concerning all other persons, in profession Christi- " ans, but in practice fornicators, &c. that you ought " not to communicate with them: but I say no- " thing of the stepmother of this person, who " hath not owned the Christian faith; for what " belongs it to me to judge of them who are with- " out the church? Do not you in your church, and " civil assemblies, judge them only which are of " your body? But them who are without the church, " God who is the governor of all men, judgeth; " and by thus judging those that are within your " body, you will put away the evil, or this evil " person from you."

CHAP. VI.

Verse 1. DAre any of you, having a matter *(of complaint, suit, or action)* against another, ᵃ go to law before the unjust, *(the Heathen tribunals)*; and not *(rather, submit it to be heard)* before the saints?

2. Do ye not know *(from Daniel)*, that the ᵇ saints *(of the Most High shall receive the kingdom, Dan. 7. 27. and so)* shall judge the world? And if the world shall be judged by you *(Christians, and by Christian magistrates)*, are ye unworthy *(of the smallest judicatures, or)* to judge ᶜ the smallest matters?

3. Know ye not *(from Christ)*, that we *(endowed with the Holy Spirit)* ᵈ shall judge *(condemn, and cast out the prince of this world, and his evil)* angels? ᵉ how much more *(worthy are we, by the assistance of the same Spirit, to judge of the)* things that pertain to this life?

4. If then ye have judgments *(controversies, or judicial causes)* of things pertaining to this life; *(do ye)* set them to judge who ᶠ are least esteemed in *(and by)* the church? (i. e. *the Heathen magistrates.*)

5. I speak *(this)* to your shame; is it so that *(by this action you should even confess before the Heathen, that)* there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6. But brother goeth to law with *(his Christian)* brother, and that before the unbelievers; *(as if there were not among them one believer sufficient to decide their controversies?)*

7. Now therefore ᵍ there is utterly a fault *(or a defect)* among you, because ye go to law *(about these matters)* one with another: why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded?

8. Nay, *(so far are you from this Christian temper of bearing injuries with patience, that)* you do wrong, and defraud, and that your brethren.

9. *(And what will be the issue of these evil practices?)* Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.

11. And such were some of you; but ye are washed *(by baptism)*, but ye are sanctified, but ʰ ye are justified, in the name of our Lord Jesus, and by the Spirit of our God.

12. *(And whereas your false teachers encourage you*

you to eat things offered to idols, in the idol-temples, chap. 10. 23. *and to indulge unto exceſs, becauſe all meats are lawful; I grant that*) all (*theſe*) things are lawful to me, but all things (*lawful*) are not expedient (*to be done, eſpecially when tending to my brother's ruin, or my own*); all things (*of this nature*) are lawful for me, but I will not be brought under the power of any, (*ſo as that I cannot refrain from them in ſuch caſes.*)

13. Meats (*indeed are*) for the belly, and the belly for meats, (*nor have either of them any other uſe*); but (*this is only for this preſent life; the time will come, when*) [i] God ſhall deſtroy both it and them. And (*but now whereas ſome extend theſe words, All things are lawful for me, to fornication alſo; know ye that*) [k] the body is not (*at all*) for fornication, but for (*the ſervice of*) the Lord, (*the head of the body*); and the Lord for (*the reſurrection and glorification of*) the body.

14. And (*accordingly*) God hath both raiſed up the Lord, and will alſo raiſe up us by his own power.

15. Know ye not that your bodies are the members of Chriſt (*your head?* 1 *Cor.* 12. 12. 27.): ſhall I then [l] take the members of Chriſt, and make them the members of an harlot? (*as I by fornication ſhall moſt ſurely do*), God forbid.

16. What? know ye not, that he who is joined to an harlot, is one body (*with her*)? For two, ſaith he, ſhall (*by that action*) be one fleſh, (*as doing that, by which, according to God's inſtitution, two are made one fleſh.*)

17. But he that is joined to the Lord, is one ſpirit (*with him, as being partaker of his Spirit; for by one Spirit we Chriſtians are all united to this head, Rom.* 8. 11. 1 *Cor.* 12. 13.)

18. Flee (*therefore*) fornication; (*for*) every (*other*) ſin that a man doth, is without (*the pollution of*) the body; but he that committeth fornication, [m] ſinneth againſt (*and polluteth*) his own body.

19. What, know ye not that [n] your body is the temple of the Holy Ghoſt, which is in you, (*and*) which you have of God; and you are not your own, (*he having by his Spirit taken poſſeſſion of you, and ſealed you up as his own proper goods.*)

20. (*You, I ſay, are not your own*): for you are bought with a price, (*even the precious blood of Chriſt*), [o] therefore glorify God in your body, and in your ſpirit, which are God's, (*by right of purchaſe, and the poſſeſſion of his Spirit.*)

ANNOTATIONS on Chap. VI.

Verſe 1. [a] Κρίνεσθαι ἐπὶ τῶν ἀδίκων, *go to law before the unjuſt.*] The ſaying of the Jews is this, That (*o*) "he who goes to law before "the tribunal of the Gentiles, profanes the name "of God, and gives honour to an idol; that he is "to be accounted a wicked man, and as one that "hath reproached and blaſphemed, and lifted up "his hand againſt the law of Moſes." Accordingly, the apoſtle here repreſents this action in the Chriſtian, as a reproach to the ſociety, and to the Spirit of wiſdom which was poured out upon the church, ver. 5. 6. and as that which gave occaſion to the Heathens to obſerve in the Chriſtians a contentious ſpirit.

Ver. 2. [b] Οἱ ἅγιοι τὸν κόσμον κρινοῦσι, *the ſaints ſhall judge the world.*] We often read that even the beſt of ſaints ſhall *ſtand before the judgment-ſeat of Chriſt*, Matth. 25. 33. 2 Cor. 5. 10. Rev. 20. 12.; that they ſhall be *aſſeſſors* with Chriſt then, we read not; the words of Chriſt, Matth. 19. 28. in what ſenſe ſoever taken, prove it not; they being ſpoken not of all ſaints, of whom the apoſtle here ſpeaks, but of the twelve apoſtles only. Theſe words muſt therefore admit of one of theſe two ſenſes, *viz.* That there ſhall be Chriſtian magiſtrates, who ſhall be governors, and ſo judges of the world, according to the prophecy of Iſaiah, *That kings ſhall be their nurſing-fathers, and queens their nurſing-mothers*, Iſ. 49. 23.: and that of Daniel, chap. 7. 18. *The ſaints of the Moſt High ſhall take the kingdom*; or, that they ſhall judge and condemn the world by the faith preached for a teſtimony to them, as Noah did, Heb. 11. 7. (whence is the goſpel ſo often called *the teſtimony of Chriſt*, Matth. 10. 18. and 24. 14. Luke 21. 13. 1 Cor. 1. 6. and 2. 1. 2 Theſſ. 1. 10. 1 Tim. 2. 6. 2 Tim. 1. 8.); and by the Spirit given *to convince the world of ſin, of righteouſneſs and judgment*, John 16. 8. in which ſenſe our Lord ſaith, *Now is the judgment of this world*, John 12. 31.

Ibid. [c] Κριτηρίων ἐλαχίστων, *the ſmalleſt matters.*] This word κριτήρια here, and ver. 4. ſaith Grotius, doth not ſignify tribunals, but controverſies and judicial cauſes. Accordingly the βιωτικὰ κριτήρια, judgments concerning things of this life, ver. 4. are by Photius rendered, τὰ βιωτικὰ φιλονικήματα, καὶ τὰς πρὸς ἀλλήλους δίκας καὶ ἔριδας, *their controverſies, contentions, and judicial cauſes againſt each other*, about theſe matters.

Ver. 3. [d] Ἀγγέλους κρινοῦμεν, *We ſhall judge angels.*] *i. e.* evil angels, ſay all the Greek ſchoaliſts; and this the Chriſtians gloriouſly did by expelling them from their ſeats, and their dominions, and forcing them to confeſs before their votaries, they were

(*o*) Buxt. Lex. Talm. *p.* 1666.

only

only devils. See the general preface, sect. 18. in which sense, saith our Saviour, *Now is the prince of this world cast out*; *the prince of this world is judged*, John 12. 31. and 16. 11.

Ibid. [o] Μήτι γε βιωτικά,] How much more, μήτι γε πόσῳ γε μᾶλλον, Hesychius, Phavorinus, and Photius apud Oecumenium.

Ver. 4. [p] Τοὺς ἐξουθενημένους, *them who are least esteemed.*] That the ἐξουθενημένοι are the Heathens, hath been shewed, note on 1 Cor. 1. 27. 28. Moreover, it is manifest that these words are to be read by way of question, as in the paraphrase; or by way of charge against them, thus, "If you still retain your secu-"lar judicatures, or tribunals, you set them to be "judges over you, who are despised in the church." For the apostle doth not here command them to do this, but sharply doth rebuke them for it, saying, *I speak this to your shame:* And this he doth, by shewing that this in effect signified, that there was *not a wise man among them.*

Ver. 7. [q] Ὅλως ἥττημα, *there is utterly a defect.*] Among you, that you go to law at all, it being either, on the one side, want of patience and Christian contentment, that you do not rather bear some injuries, than thus seek to redress them; or, on the other, covetousness and injustice, which moves you to do wrong to, and defraud your brethren.

Ver. 11. [r] Ἀλλ' ἐδικαιώθητε ἐν ὀνόματι Κυρίου, &c. *but ye are justified in the name of our Lord.*] Here is the figure called *Hyperbaton*, for we are justified in the name of our Lord Jesus Christ, and sanctified by the Spirit of our God. So Philem. 5. *Hearing of thy love and faith, which thou hast towards the Lord Jesus Christ, and towards all saints*; *i. e.* which faith thou hast towards Christ, and love to his saints. Moreover, whereas Mr Cl. here saith, "That to be "justified is the same thing with being washed, or "sanctified, and that to be so by the name of the "Lord, is to be so by taking upon them the pro-"fession of the Christian religion in baptism;" he is utterly out in both: for sure I am he cannot produce one passage in all St Paul's epistles, where δικαιωθῆναι, *to be justified*, bears any such sense; but it still signifies to be absolved from the guilt of sin, and approved as righteous, either at present, or before God's tribunal. And so the name of Christ, when we are said to be justified by it, must signify, not the profession of Christianity, but faith in Christ dying for us, and be the same with ἐν αὐτῷ, *in him, for in him shall all that believe be justified*, &c. Acts 13. 39. Moreover, justification here is ascribed to the name of Christ, *i. e.* to faith in him; sanctification, to *the Spirit of God*; which shews they cannot signify the same thing; for where the cause is different, the effect must be so also.

Ver. 13. [s] Ὁ Θεὸς καταργήσει, *God shall destroy both it and them.*] From these words that opinion, not of Origen only, but of Athanasius (*p*), St Basil (*q*), Hilary (*r*), Theodoret (*s*), and others, seems to be confirmed, that at the resurrection, when we shall neither eat nor drink, *marry, nor be given in marriage*, Matth. 22. 30. there will be, as no meats, the world being then burnt up; so no belly, *nec quæ sunt sub ventre*, nor any difference of sexes.

Ibid. [t] Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, *the body is not for fornication.*] The heresy of the Nicolaitans held, that it was lawful to eat things offered to idols, and to commit fornication, Rev. 2. 14. 15. as Irenæus, Clemens Alexandrinus, Theodoret, and St Austin testify. See the notes on 2 Pet. 2. and the epistle of St Jude. And therefore Theodoret introduces the words thus, τοῦτο λέγεις, *This thou sayest in defence of thy eating thus, and of thy fornication, All things are lawful for me.*

Ver. 15. [u] Ἄρας οὖν.] Taking them then from Christ, shall I make them the members of an harlot? For, saith Hilary here, *Membra adhærentia meretrici desinunt esse membra Christi:* "The members which "cleave to an harlot, cease to belong to Christ."

Ver. 18. [w] Εἰς τὸ ἴδιον σῶμα, *against his own body.*] Other sins pollute the heart and the soul, but those of fornication and uncleanness do properly pollute the body. Hence are those actions styled always in the scripture, *pollutions*; for "though all sins," saith Hilary, "render a man carnal, yet is this more "especially *desiderium carnis, quod sordibus macu-"latam animam cum corpore tradit gehennæ*, carnal "concupiscence, which exposes to hell the soul, "together with the body, defiled by its filthiness." This argument against fornication, from the defilement of the body by it, plainly shews, that it is a sin against the law of nature, and is a fault in man, as man.

Ver. 19. [x] Τὸ σῶμα ὑμῶν ναὸς, &c. *your body is the temple of the Holy Ghost.*] Two things concur to make up the notion of a temple.

1. That the Divinity should either dwell in, or give some signal tokens of his especial presence there. Hence was the temple of Jerusalem called *the house of God's habitation*, and the tabernacle, *the house where the Divinity or Shechinah dwelt in the midst of them.* Accordingly, *I am with you*, Hag. 2. 4. is there interpreted, ver. 5. *My Spirit is in the midst of you*, or, *among you.* Hence is the tabernacle styled *the place of the habitation of God's glory*, Psal. 26. 8. and from thence he is said *to shine forth*, when he

(*p*) Orat. 3. cont. Arian. (*q*) In Psal. 114.
(*s*) In locum. *Vide* Huet. Orig. l. 2. qu. 9. sect. 8. (*r*) Con. 23. in Matth..

gave

gave them a teſtimony of his gracious preſence. Now the Holy Spirit being that in the New Teſtament which anſwers to the *Shechinah* in the Old, he dwelling in the bodies, and being preſent in the aſſemblies of the ſaints, doth make them a *ſpiritual temple*, or *habitation of the Lord*, Eph. 2. 22.

2*dly*, That it be a place dedicated, and appropriated to his uſe. Hence were the tabernacle and temple, ſo often ſtyled *the houſe* and *temple of the Lord*, and by him *my houſe*, according to thoſe words of Chriſt, *Wiſt you not that I muſt be* ἐν τοῖς τοῦ πατρός; *in my Father's houſe?* For as to be (*t*) ἐν τοῖς τοῦ διὸς, is to be *in the temple of Jupiter*, ſo to be ἐν τοῖς τοῦ πατρὸς, muſt ſignify to be *in my Father's temple;* and therefore, ſaith the apoſtle, *you are not your own*, as being dedicated and appropriated to God's uſe and ſervice.

He alſo ſaith, *If any man corrupt*, or *deſecrate*, *the temple of God, him will God deſtroy, for the temple of God is holy*, 1 Cor. 3. 17. *i. e.* appropriated and conſecrated to his uſe; and he exhorts all Chriſtians to abſtain from all idolatrous and profane actions by this inquiry, *What communion hath the temple of God with idols?* proving all Chriſtians to be the temple of God, and ſo appropriated to him by theſe words, *You are the temple of God*, as God hath ſaid, *I will dwell and walk in them; I will be their God, and they ſhall be to me a people*, 2 Cor. 6. 16.

Excellent therefore is the inference of Tertullian (*u*), "That ſince all Chriſtians are become the "temple of God, by virtue of his Holy Spirit ſent "into their hearts, and conſecrating their bodies to "his ſervice, we ſhould make chaſtity the keeper "of this ſacred houſe, and ſuffer nothing unclean "or profane to enter into it, leſt that God who "dwelleth in it, being offended, ſhould deſert his "houſe thus defiled."

Ver. 20. [a] Δοξάσατε δὴ τὸν Θεὸν.] See this reading juſtified, *Examen Millii in locum.*

CHAP. VII.

Verſe 1. NOW (*to ſpeak*) concerning the things whereof you wrote unto me, (*viz.*) [a] It is good for a man not to touch a woman, (i. e. *to live unmarried, or without the uſe of a woman, or it is not good to marry, Matth.* 19. 10. *This I grant, as Chriſt did to him, who, having the gift of continency, can receive the ſaying.*)

2. Nevertheleſs, to avoid (*that*) fornication (*which is ſo common at Corinth, and ſo freely practiſed by the Nicolatians, under the pretence that matrimony is a thing indifferent*), let every man have (ἐχέτω, *retain*) his own wife, and let every woman have her own huſband.

3. Let (*alſo*) the huſband render to the wife due benevolence, (i. e. *the conjugal duty*), and likewiſe alſo the wife to the huſband.

4. (*For*) the wife [b] hath not power over her own body, but the huſband; and likewiſe alſo the huſband hath not power of his own body, but the wife.

5. Defraud ye not (*therefore*) one another (*of this benevolence*), except it be with (*mutual*) conſent for a time, that ye may give yourſelves [c] to faſting and prayer, and (*then*) [d] come together again, that Satan tempt you not for your incontinency.

6. But I ſpeak this (*which I am now about to ſay of continence, ver.* 2.) [e] by permiſſion, and not by commandment (*of the Lord, injoining continence, ver.* 25.)

7. For I would that all men were (*unmarried*), even as I myſelf (*am*); but every man hath his proper gift of God, one after this manner, and another after that.

8. I ſay therefore [f] to the unmarried (*men*), and (*to the*) widows, It is good for them if they abide even as I (*do.*)

9. But if they [g] cannot contain, let them marry; for it is better to marry than to burn, (*or be inquieted with filthy luſtings.*)

10. And to the married I command, yet not I (*only*), but the Lord (*alſo, Matth.* 19. 9.), [h] Let not the wife depart (*or ſeparate herſelf*) from her huſband.

11. But if ſhe depart, (Gr. ἐὰν δὲ χωρισθῇ, *but if ſhe be ſeparated*), let her remain unmarried, or be reconciled to her huſband; and let not the huſband put away (*or divorce*) his wife.

12. But to the reſt (*you mention to me, who are coupled with unbelievers*), ſpeak I, [i] not the Lord, (*by any deciſion he hath made, or any precept he hath given in this caſe, ver* 25. *as in the former inſtance*); If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away.

13. And the woman which hath an huſband that believeth not, and (*yet*) he be pleaſed to dwell with her, [k] let her not leave him.

(*t*) Apud Joſeph. l. 1. contr. Apion. p. 1043. A.

(*u*) Cum omnes templum ſimus Dei, illato in nos et conſecrato Spiritu Sancto, ejus templi æditua et antiſtita pudicitia eſt, qui nihil immundum nec profanum inferri ſinat, ne Deus ille, qui inhabitat, inquinatam ſedem offenſus derelinquat. *De cultu fœmin. l.* 2. *c.* 1.

14. For

14. For the unbelieving husband is (Gr. *hath been*) sanctified [1] by the (*believing*) wife, and the unbelieving wife is (Gr. *hath been*) sanctified by the (*believing*) husband; [m] else were your children *(seminally)* unclean, (*and so not to be admitted to the Christian covenant*), but now are they holy.

15. But if the unbelieving *(person will)* depart, (*and so break off the matrimonial duty*), let him depart; a brother or sister [n] is not under bondage, (Gr. *is not inslaved*) in such cases: but God hath called us to peace, (*and therefore we must give no occasion of quarrel with, or separation from so near a relative, or of disturbance of the family.*)

16. For what knowest thou, O wife, whether (*by dwelling with him*) thou shalt (*not be a means to*) save thy husband? or how knowest thou, O man, whether thou shalt (*not, by dwelling thus with her, be a means to*) save thy wife?

17. [o] But (*whether this be so, or not*) as God hath distributed (*the gift of continence*) to every man, (*or not*), as the Lord hath called every one (*to the faith, married to an unbeliever, or servant to them, or not*), so let him walk, (*doing nothing on his part contrary to those relations*): and so ordain I in all churches (*which I have converted.*)

18. Is any man called, being circumcised? [p] let him not (*endeavour to*) become (*as one*) uncircumcised: is any (*man*) called in uncircumcision? let him not be circumcised.

19. Circumcision is nothing, and uncircumcision is nothing, (*that renders us more or less acceptable in the sight of God*), but the keeping of the commandments of God (*is all in all.*)

20. Let every man *(still)* abide in the same calling in which he was called (*to the faith, not thinking himself obliged by it to quit his calling.*)

21. Art thou called, being a servant? care not for it; but if thou canst (*lawfully*) be made free, use it rather: (*care not, I say*),

22. For he that is called in the Lord, being a servant, is the Lord's freeman, (*being delivered by him from his bondage to sin, John* 8. 36.); likewise he that is called, being free, (*nevertheless*) is Christ's servant.

23. [q] Ye are bought with a price, (Gr. *have you been bought with a price from your slavery?*), be not ye (*again*) the servants of men (*who are unbelievers, 1 Tim.* 6. 2.)

24. (*Otherwise*), brethren, let every man wherein he is called, therein [r] abide with God.

25. Now [s] concerning virgins, I have no *(particular)* commandment of the Lord; [t] yet I give my judgment, as one that hath obtained mercy of the Lord to be *(found)* faithful (*in my apostolical function, by advising still what is best and most expedient in those cases to be done.*)

26. I suppose therefore that this is good [u] for the present distress (*of Christians, daily subject to persecution*), I say, that it is good for a man so to be, (i. e. *a virgin still.*)

27. Art thou (*then*) bound to a wife? seek not to be loosed; art thou loosed from a wife? seek not a wife.

28. But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned; nevertheless, such (*in these times of persecution*) shall have (*more*) trouble in the flesh; but I spare you, (*not thinking it therefore fit to lay the yoke of celibacy upon you.*)

29. But this I say, brethren, (*that*) the time (*of this life*) is short; it remains (*then*), that both they that have wives, be as though they had none;

30. And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31. And they that use this world, [x] as not abusing it, (*or as those that use it not*): for the fashion of this world passeth away.

32 But (*this advice I give, because*) I would have you without carefulness (*for the things of the world; now so it is that*) he that is unmarried careth (*only*) for the things that belong to the Lord, how he may please the Lord:

33. But he that is married, careth (*also*) for the things that are of the world, (*and is solicitous*) how he may please his wife.

34. [y] There is (*the same*) difference also between a wife and a virgin: *(for)* the unmarried woman careth (*only*) for the things of the Lord, that she may be holy both in body and spirit; but she that is married, careth (*also*) for the things of the world, how she may please her husband.

35. And (*of*) this (*difference*) I speak for your own profit, not that I may cast a snare upon you, (*by restraining you wholly from marriage*), but for that which is comely, and that you may attend upon the Lord without distraction.

36. But if any man think that he behaveth himself uncomely towards his virgin, [z] if she pass the flower of her age, (Gr. *if it be over-aged*), and need so require, (*or he thinks this ought to be done*), let him do what he will, he sinneth not; let them (*who so think*) marry.

37. [a] Nevertheless, he that stands stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed (*or determined*) in his heart that he will keep his virgin, (i. e. *virginity*), doth well.

38. So then, he that giveth (*her*) in marriage doth well, but he that giveth (*her*) not in marriage doth better. (*Or thus, so that he that marrieth*

doth well, but he that marrieth not doth better.)

39. The wife is bound by the law, ſo long as her huſband liveth; but if her huſband be dead, ſhe is at liberty to be married to whom ſhe will, only *(ſhe ought to do it)* [b] in the Lord

40. [c] But ſhe is happier if ſhe (*can, and therefore doth*) ſo abide, after my judgment; and I think alſo I have the Spirit of God, (*to direct me even in this judgment*; δοκῶ δὲ κἀγὼ, *I think that I alſo have the Spirit of God.*)

ANNOTATIONS on Chap. VII.

Verſe 1. [a] Καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι, *it is good for a man not to touch a woman.*] It was an old philoſophical queſtion, *An uxor ducenda eſſet?* Whether a man ſhould marry? in which many of them held the negative, as Bion and Antiſthenes (*x*), who ſaid, *An handſome wife would be common, one deformed a puniſhment, ὁ λοιπὸν ἄρα, therefore we ſhould have none.* Hence that of Menander *(y)*, ὁ γαμεῖς ἐάνγε μὴ ἔχῃς, *if thou art wiſe, thou wilt not marry.* This was held out of different ſentiments, as, *v. g.* by ſome out of good liking to that celebrated doctrine of Plato, Κοινὰς μὲν γυναικὰς, κοινὰς δὲ εἶναι παῖδας, *that women and children ſhould be common;* and this doctrine was improved by the Nicolaitans into all manner of impurity, who therefore did ἀναιδῶς ἐκτρυφῶσιν, *commit whoredom without ſhame.* But others of the ſchool of Pythagoras refuſed to touch a woman, as being an impediment to philoſophy, and that which defiled that purity they aimed at. Hence Apollonius (*z*) the magician is repreſented as a man of ſo great chaſtity, γυναικὸς ὅτι καθαρὸν ἑαυτὸν μίξεως διὰ τέλος ἤγαγε, *that he lived ever free from converſe with women.* And Porphyry ſaith (*a*), *That a philoſopher muſt not marry; that to live the intellectual life, we muſt abſtain from women, all uſe of them being a defilement.* The word γυνὴ, which in this chapter ſtill ſignifies a wife, ſeems to refer this queſtion to the firſt opinion; but the phraſe, γυναικὸς μὴ ἅπτεσθαι, inclines us to refer it to the latter; the firſt queſtion being too groſs to be propounded by the Corinthians to the apoſtle; the ſecond being a queſtion then in vogue, on the account of which Apollonius and the Pythagoreans obtained great repute.

Ver. 4. [b] Οὐκ ἐξουσιάζει, *hath not power.*] Here is a plain argument againſt polygamy; for if the man hath not power over his own body, he cannot give the power of it to another, and ſo he cannot marry another; nor could his wife, excluſively to him, have the power of his body, if he could give his body to another.

Ver. 5. [c] Τῇ νηστείᾳ καὶ τῇ προσευχῇ, *to faſting and prayer.*] The apoſtle ſpeaks not here of ordinary prayer, which is the daily work of Chriſtians, but of extraordinary devotions on ſome ſpecial occaſions; for daily prayers, public or private, needed no ſuch conſent of parties, nor by them could either of them be defrauded of their due benevolence. Vain therefore are the queſtions of St Jerom, *Quale illud bonum eſt quod orare prohibet, quare non ingrediuntur eccleſias?* as if the bed undefiled could hinder mens prayers, or their going to church. Vain is his inference, *Si ſacerdoti ſemper orandum eſt, ergo ſemper carendum matrimonio,* "If the prieſt muſt always "pray, he muſt never marry;" for to pray always and without ceaſing, is alſo the duty of the laity, Luke 18. 1. Eph. 6. 18. 1 Theſſ. 5. 17.

Ibid. [d] Καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, *and come together again.*] This chapter affords many arguments againſt the vow of continence, and thoſe perpetual divorces from the bed, which are ſo commonly practiſed by the Papiſts, on pretence of religion: For, 1. The apoſtle here admits of no ſeparation of the wife and huſband, but only with condition that they *come together again* to perform conjugal duties, as the word συνιέναι doth import, not allowing a perpetual ſeparation, no *not that they may give themſelves to prayer and faſting*; and that for a perpetual reaſon, at leaſt whilſt an age capable of temptation, and which may be ſubject to incontinence, remains. 2. He declares the gift of continence not to be common to all, but proper to ſome only, as being the proper gift of God, and therefore not to be gotten by our induſtry: *I would,* ſaith he, *that all men were unmarried, even as I myſelf am; but every man hath his proper gift of God, one after this manner, and another after that: He then that can receive it,* ſaith our Saviour, *let him receive it,* Matth. 19. 12. Whence it is natural to conclude, that all men cannot. 3. Notwithſtanding the preſent neceſſity which rendered it ſo deſirable, *that they might ſerve the Lord without diſtraction,* and which made their condition better and more happy, who had the gift of continence, he abſtains from laying any obligation to celibacy upon them, leſt he ſhould lay *a ſnare* on their conſciences, ver. 35. and bring them under a neceſſity of *burning,* ver. 9. much leſs would he have urged young men and women to that vow,

(*x*) Laert. in Bion. p. 108. in Antiſt. l. 6. p. 138. (*y*) Athen. l. 3. p. 559. (*z*) Euſeb. contr. Hier. p. 520.

(*a*) Πρὸς τὸν κατὰ νέαν ζωὴν ἀφικτέον ἀφροδισίων. De abſt. l. 1. § 41. p. 34. Οὐ γὰρ ἐις γάμον καθίστην ὁ φιλόσοφος. L. 2. § 52. p. 92. Τὰ ἀφροδισία μιαίνει. L. 4. § 20. p. 173. Καὶ καθάπαξ ἀφροδισία μιαίνει. p. 174.

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which lays a greater snare, and an absolute necessity upon them, rather to burn than marry. And, *lastly*, he supposes, that some cannot contain, ver. 9.; some have a necessity to marry, *and need so requires them to do*, ver. 36. 37. This respects not what the apostle had said, but what he was about to say of continence, it being very usual with the apostle to make this preface to what he was about to say: so ver. 29. of this chapter, τοῦτο δὲ φημι, *But this I say, brethren, the time is short;* chap. 1. 12. τοῦτο δὲ λέγω, *But this I say*, viz. *that every one of you saith, I am of Paul;* chap. 11. 17. τοῦτο δὲ παραγγέλλων, *But as to this I am about to declare unto you, I praise you not;* 1 Thess. 4. 15. see Gal. 3. 17. Blot out therefore the note here, and substitute this in the room of it.

Ver. 8. [i] Ἀγάμοις, *the unmarried men.*] The apostle begins his discourse concerning the virgin man and woman, ver. 25.; here therefore he must speak of the unmarried man, or the man loosed from a wife, and of the widow, as ver. 11. Ἄγαμος is the woman who must not embrace a second marriage; and, perhaps this only was St Paul's case, as may, saith Grotius, be probably collected from this place, and may be argued from the testimony of Clemens of Alexandria (*b*), and the interpolated Ignatius, who both reckon St Paul among the apostles that were married, and from the strictness of the Jewish canons, which obliged all Jews to marry at twenty.

Ver. 9. [k] Εἰ δὲ οὐκ ἐγκρατεύονται γαμησάτωσαν, *if they contain not, let them marry.*] Had the apostle then known of any vow of continence, or any ecclesiastical law rendering it a damnable sin, and a renouncing their first faith to marry, though they burned, he could not so generally have propounded and prescribed marriage as the remedy of that disease, but would have restrained his words, as Esthius here doth, *Iis quibus conjugii contrahendi potestas esset, id est, qui a lege et voto continentiæ sunt liberi*, to those who were free from the law and vow of celibacy: but I believe he knew of none whom God's law had placed under a necessity of burning; that is, say the Greek commentators, of being subject to the insults of lust.

Ver. 10. [l] Γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, *let not the wife depart from her husband.*] Note, That the apostle speaks here of the married persons, who had mutually embraced the Christian faith, forbidding them to divorce themselves, except for cause of fornication, as it was customary for women as well as men to do, both amongst the Jews and Romans. Dr Lightfoot on this place cites this canon from R. Juchanan, *The wife hath power to put away her husband*; and he gives instances of it in Herodias divorcing herself from Philip, and Drusilla from Azizas; and our Lord supposes this was practised, in these words, *If a woman put away her husband, and marry another, she commits adultery*, Mark 10. 12. That this was common among the Heathens, is apparent from that saying of Seneca (*c*), "That none blushes "at it, because there was scarce a marriage with-"out it." Hence had they divers names for the divorce of both kinds; for the wife being after marriage carried to the house of her husband, her divorce was called ἀποπεμπὴ (*d*), *a sending her away from his house;* and because the woman, being not mistress of the house, could not do this to the man, but only leave his house, her divorce was called ἀπόλυσις, *a leaving of the house*, though it was conceived in the usual form, *Res tuas tibi habeto*. See note on 1 Tim. 3. 2. 12. And therefore, though the word ἀφιέναι be used both ver. 12. and 13. it was not amiss in our translators, when it related to the man, to render it, *let him not* ἀποπέμπειν, *put, or send her away*, and when it related to the woman, to render it, *let her not* ἀπολύειν, *leave him.* That here the apostle condemns these divorces with our Saviour, is evident, because he saith, he speaks this *by commandment of the Lord.*

Ver. 12. [m] Οὐκ ὁ Κύριος, *not the Lord.*] St Paul doth not say this, to intimate that this direction was given by him, only as a man using his natural reason to direct them to what he thought best, but not as delivering the mind of Christ; for he had before declared the contrary, saying, *We have the mind of Christ*, chap. 2. 16. and after doth it in these words, *If any man think himself a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord*, chap. 14. 37. But he speaks thus to declare, our Lord, in his discourse touching divorce, had not decided the case *de imparibus conjugiis*, of the marriage of a believer with an infidel, but left this to the decision of the apostles, by the assistance of the Holy Ghost, promised to lead them into all truth. Theophylact here notes, that this and the former verse speak of those who were both infidels when they first married; for, saith he,

(*b*) Strom. 7. p. 736. 741. et Strom. 3. p. 448. Ignat. interp. ep. ad Philad. § 4.

(*c*) Nunquam jam ulla repudio erubescit, postquam illustres quædam et nobiles feminæ, non consulum numero, sed maritorum annos suos computant, et exeunt matrimonii causâ, nubunt repudii. Tamdiu istud timebatur, quamdiu rarum erat. Quia vero nulla sine divortio acta sunt, quod sæpe audiebant, facile didicerunt. *De benef. l.* 3. c. 16.

(*d*) Τῆς ἀπολύσεως γράμματα παρὰ τῷ ἄρχοντι ἔθηκε κατὰ τὸν νόμον. Plato in Alcib. p. 195. C. *Vide* Jul. Pollux. l. 3. c. 5. Alex. ab Alex. Gen. Dier. l. 4. c. 8. S. Petit. comment. in leges Attic. l. 6. p. 459. Seld. de jure natur. &c. l. 5. c. 7. p. 591.

οὐδ' ὅλως ἐξὸν πρὸς ἄπιστον ζευγνύσθαι, *it was not lawful for a Chriſtian to be joined to an infidel.*

Ver. 13. [k] Μὴ ἀφίτω αὐτὸν, *let her not leave him.*] This caution was needful, becauſe the primitive Chriſtians were ſometimes in doubt of this, as finding that the Jews did null all marriages of the holy ſeed with infidels; and hence conjecturing that they alſo might be obliged to do ſo, and thinking it ἀσεβὲς, *an impious thing* to cohabit with an Heathen, eſpecially if he were alſo addicted to unnatural luſts, and that by being ὁμόκοιτοι, *bed-fellows* to ſuch a one, they communicated with him in his iniquity and idolatry; and concluding, that as he who was joined to an harlot, *was one body with her*, ſo ſhe that was joined to an idolater was one body with him. Hence Juſtin Martyr ſaith of one of theſe Chriſtian women, not without ſeeming approbation of the fact, that (*e*) τὸ λεγόμενον παρ' ὑμῖν ἐπιτρόπιον δοῦσα ἐχωρίσθη, *giving him a bill of divorce, ſhe was ſeparated from him.*

Ver. 14. [l] Ἐν τῇ γυναικὶ, *by the wife.*] *Uxoris gratia*, becauſe of the wife; *i. e.* he is to be reputed as ſanctified, becauſe he is one fleſh with her who is holy. So ἐδούλωσεν Ἰσραὴλ ἐν γυναικὶ, καὶ ἐν γυναικὶ ἐφυλάξατο, *Iſrael ſerved for a wife, and for a wife he kept ſheep*, Hoſ. 12. 12. I deſire that *you faint not*, ἐν ταῖς θλίψεσί μου, *by reaſon of my tribulations*, Eph. 3. 13. and that *no man be ſhaken* ἐν ταῖς θλίψεσι ταύταις, *by reaſon of theſe tribulations*, 1 Theſſ. 3. 3. See Naldius in the 23d ſignification of the particle *Beth*. Or we may take theſe words in the ſenſe of the Greek interpreters, *viz.* the unbelieving huſband hath been ſanctified to the believing wife, by his conſent to cohabit with her, and to have ſeed by her.

Ibid. [m] Ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά ἐστιν, *elſe were your children unclean, but now they are holy.*] He doth not ſay, elſe were your children baſtards, but now they are legitimate; but elſe were they unclean, *i. e.* Heathen children, not to be owned as an holy ſeed, and therefore not to be admitted into covenant with God, as belonging to his holy people. That this is the true import of the words ἀκάθαρτα and ἅγια, will be apparent from the ſcriptures, in which the Heathens are ſtyled *the unclean*, in oppoſition to the Jews in covenant with God, and therefore ſtyled *an holy people*. So Iſ. 35. 8. ὁδὸς καθαρὰ ἔσται ἐκεῖ, καὶ ὁδὸς ἁγία κληθήσεται, *an high way ſhall be there, and it ſhall be called the way of holineſs*, ἀκάθαρτος, *the unclean ſhall not paſs over it; but the redeemed of the Lord ſhall walk therein*, ver. 9. And chap. 52. 1. God ſaith of Jeruſalem the holy city, *There ſhall no more come into thee*, ἀπερίτμητος καὶ ἀκάθαρτος, *the uncircumciſed and unclean.* So Acts 10. 28. *You know that it is unlawful for a Jew to keep company with a man of another nation; but God hath ſhewed me that I ſhould call no man common, or* ἀκάθαρτον, *unclean.* Whence it is evident, that the Jews looked upon themſelves as δοῦλοι Θεοῦ καθαροὶ, *the clean ſervants of God*, Neh. 2. 20. and upon all Heathens, and their offſpring, as unclean, by reaſon of their want of circumciſion, the ſign of the covenant. Hence, whereas it is ſaid, that Joſhua *circumciſed the people*, chap. 5. 4. the Septuagint ſay, περιεκάθαρεν, *he cleanſed them.* Moreover, of Heathen children, and ſuch as are not circumciſed, they ſay, *they are not born in holineſs*; but they on the contrary are ſtyled, *Zeray Kedoſh*, σπέρμα ἅγιον, *an holy ſeed*, Iſ. 6. 13. Ezra 9. 2. and the offſpring from them, and from thoſe proſelytes which had embraced their religion, are ſaid to be born כקרושה in holineſs, and ſo thought fit to be admitted to circumciſion, or baptiſm, or whatſoever might initiate them into the Jewiſh church; and therefore to this ſenſe of the words *holy* and *unclean*, the apoſtle may be here moſt rationally ſuppoſed to allude, declaring that the ſeed of holy perſons, the offſpring born ἐκ τῶν ἁγιασμένων, of *ſaints*, as (*f*) Chriſtians are ſtill called in the New Teſtament, are alſo holy. And though one of the parents be ſtill a Heathen, yet is the denomination to be taken from the better, and ſo their offſpring are to be eſteemed not as Heathens, *i. e.* unclean, but holy, as all Chriſtians by denomination are. So Clemens Alexandrinus (*g*) infers, ſaying, "I ſup-"poſe the ſeed of thoſe that are holy is holy, ac-"cording to that ſaying of the apoſtle Paul, The "unbelieving wife is ſanctified by the huſband," &c. Hence thence the argument for infant-baptiſm runs thus. If the holy ſeed among the Jews was therefore to be circumciſed, and be made federally holy by receiving the ſign of the covenant, and being admitted into the number of God's holy people, becauſe they were born in ſanctity, or were ſeminally holy; for *the root being holy, ſo are the branches alſo*: then, by like reaſon, the holy ſeed of Chriſtians ought to be admitted to baptiſm, and receive the ſign of the Chriſtian covenant, *the laver of regeneration*, and ſo be entered into the ſociety of the Chriſtian church. The ſubſtance of this argument is in Tertullian *de anima*, *cap.* 39. and in the author of the queſtions, *ad Antiochum*, *q.* 114.

Ver. 14. *Elſe were their children* ἀκάθαρτα, *unclean*, &c.] I think that the other tranſlation, *elſe were their children baſtards*, is not ſufficiently confuted by ſaying, that then the argument will not prove what the apoſtle had aſſerted; for what more

(*e*) Apol. 1. p. 42. A. B. (*f*) *See* Note on chap. 1. 2.

(*g*) Τῶν δὲ ἁγιαθέντων ἅγιον οἶμαι καὶ τὸ σπέρμα εἶ, ὡς τίνα λέγῃ ὁ ἀπόστολος Παῦλος ἡγιάσθαι λέγει τὴν γυναῖκα ὑπὸ τοῦ ἀνδρὸς, ἢ τὸν ἄνδρα ὑπὸ γυναικός. Strom. l. 3. p. 445. D.

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strongly enforceth the believer of each sex to own that they may lawfully cohabit still as man and wife, than this inference, that otherwise they must own that the guilt of whoredom lay upon them both; and that their children were born ἐκ πόρνης, *i. e.* bastards, Deut. 23. 2. but then the word used for a bastard by this apostle, being νόθος, Heb. 12. 8. and the word γνήσιος, being the proper word for a legitimate offspring, had the apostle intended such a sense, he would have used the words, which in the Greek writers are generally used in that sense, and not such words as in the Septuagint, and in the Jewish language, always have a relation to fœderal holiness, or the want of it; but none at all to the legitimacy, or spuriousness of the birth.

Ver. 15. [n] Οὐ δεδούλωται, *is not under bondage.*] That it, saith Hilary (*b*), "The Christian in this case is "free to marry to another Christian." "He is free," saith Photius (*i*), "to depart, because the other "hath dissolved the marriage." "If he depart," say Chrysostom (*k*), Oecumenius, and Theophylact, "because thou wilt not communicate with him "in his infidelity, be thou divorced, or quit the "yoke; for it is better that thy marriage should "be dissolved, than thy piety." These fathers therefore plainly supposed, that the laws which say, *He that marries her which is put away committeth adultery*, Matth. 5. 32. and that *the wife is bound to the husband as long as he liveth*, ver. 39. Rom. 7. 1. 2. 3. concerned only equal marriages; partly because the apostle saith, *he had no commandment of the Lord* to produce for the decision of this case; and partly because he doth not here say, as in the case of equal marriages, ver. 11. ἐὰν χωρισθῇ, *if she be separated, let her remain unmarried.* It is the opinion of Mr Thorndike (*l*), that the apostle looked upon marriage made by persons before they were Christians, to lay no stricter obligations on them, than the laws which they were under, when the marriage was contracted, designed to lay upon them. But this seems not consistent with our Lord's decision touching divorce and polygamy; for though they were allowed both by Jews and Gentiles, our Saviour pronounces them disagreeable to the first institution of matrimony by God; and these laws binding all that were Christians, no Christian convert could, after his or her conversion, do any thing on their parts opposite to them; and whatsoever liberty of divorce the laws of Jew or Gentile might allow of, the apostle will not permit the believing wife or husband to make use of them by beginning the separation, ver. 12. 13. 15. If then these words, *A brother or sister is not in bondage in these cases*, do import they are not obliged to live unmarried, such a total and perpetual desertion must dissolve the matrimony, and render the deserting person as dead unto the other. But though all the Romanists, and many of the reformed, allow of this interpretation of the fathers, it must be dangerous to admit of it, without this restriction. A brother or sister is not inslaved, after all means of peace and reconciliation have been in vain attempted, and the unbeliever hath entered into another marriage, or rather hath dissolved the former by adultery, as may well be supposed of those Heathens who thus separated from their Christian mates. And this interpretation seems to be confirmed, from the former words relating to the case of the believing wives and husbands; *if they depart, let them remain unmarried;* it being not to be supposed that believers would dissolve the bond of matrimony by adultery. Therefore the apostle seems to grant this in the case of unbelievers departing from Christians on the account of their faith.

Ver. 17. [o] Εἰ μὴ, *but*:] Or rather, *if not.* So אִם לֹא and אִם Gen. 18. 21. ἢ δὲ μὴ, and *if it be not so*, see chap. 24. 8. and 42. 16. 37. Job 9. 24. εἰ δὲ μὴ, *and if it be not so, who will make me a liar?* and chap. 24. 25. John 14. 2. εἰ δὲ μὴ, *if it were not so, I would have told you.* See Naldius de partic. Heb. p. 92. To others, εἰ δὲ μὴ, seems to be misplaced, as being added to the beginning of this verse, when indeed it belongs to the close of the former, thus, *How knowest thou, O man,* εἰ τὴν γυναῖκα σώσεις, *whether thou shalt save thy wife, or not?* And so the ver. 17. will begin ἑκάστῳ, as the 20th and the 24th verses, which answer to it, do.

Ver. 18. [p] Μὴ ἐπισπάσθω, *let him not be uncircumcised.*] Ὅτι οὐ δι' ἀπὸ περιτομῆς ἀκροβύστοι γίνεσθαι, Epiph. de ponder. et mensur. p. 172. He also says, that Esau did this, and therefore God said, *Esau have I hated.* Photius apud Oecum. p. 423.

Ver. 23. [q] Τιμῆς ἠγοράσθητε, *have ye been bought with a price?*] That the charity of Christians was employed to buy their brethren out of slavery, we learn from the apologies of Justin Martyr (*m*), and Tertullian (*n*), who tells us, That "the offerings of "Christians at the sacrament, were, amongst others,

(*b*) Liberum habet arbitrium nubere legis suæ viro. Pseud. Ambr.
(*i*) Ἐλευθερός ἐστι καὶ αὐτῷ λύσαντος τὸν γάμον, καὶ αὐτὸς διαζῦναι. Photius.
(*k*) Διαζευγνυσθαι βέλτιον γὰρ τὸν γάμον, ἢ τὴν εὐσέβειαν λυθῆναι. Chrys. Theoph. (*l*) *Laws of the church*: p. 117.
(*m*) Τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἐπιτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφάνοις, καὶ χήραις, καὶ τοῖς διὰ νόσον ἢ δι' ἄλλας αἰτίας. Apol. 2. p. 99.
(*n*) Hæc quasi deposita pietatis sunt; nam inde non epulis, nec potaculis dispensatur, sed egenis alendis, humandisque et pueris et puellis, re ac parentibus destitutis —— Et si qui in metallis, et si qui in insulis, vel in custodiis, &c. *Apol. c.* 39.

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" employed for that uſe ?" And that theſe words ought to be rendered by way of interrogation, is evident from the preceding diſcourſe, which is ſtill by way of queſtion ; *Is any man called, being uncircumciſed ?* ver. 18. *Art thou called being a ſervant ?* ver. 21. And that they are to be thus interpreted, the deſign of the apoſtle ſhews, which is to inform them, that their Chriſtianity did not exempt them from their ſecular relations to Heathens, the believer ſtill continuing in his conjugal relation, and in the ſame relation of a ſervant to his Heathen maſter. Now to tell them they were bought with a price by Chriſt, and therefore ought *not to be the ſervants of men*, is plainly to contradict this deſign ; but it is well conſiſtent with the foregoing advice, *If thou canſt be made free, uſe it rather*, to add, *Are ye then bought out of ſervitude by the charity of Chriſtians ?* return not again to the ſervice of unbelievers.

Ver. 24. [r] *Let him abide with God.*] Neither deſerting his maſter upon pretence of being God's ſervant, nor doing any thing againſt the laws of God, in obedience to his maſter.

Ver. 25. [s] Περὶ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω, *concerning virgins I have no commandment of the Lord.*] To produce, touching their continuance in, or change of that ſtate. Here Eſthius takes care to add, that the apoſtle muſt be underſtood only *de virginibus quæ nondum Deo voverunt continentiam*, of ſuch virgins which were not under the vow of continence. And when the apoſtle ſaith without exception, *If a virgin marry ſhe hath not ſinned*, ver. 28. he adds, *Niſi ſit virgo Chriſto dicata*, i. e. *unleſs ſhe be a virgin conſecrated to Chriſt by ſuch a vow ;* both which exceptions ſeeing St Paul, aſſiſted by the Holy Spirit, thought not fit to add, we may preſume that he knew nothing of that matter.

Ibid. [t] Γνώμην δὲ δίδωμι, &c. *but I give my judgment, as one that hath obtained mercy of the Lord, to be found faithful.*] This, ſaith the apoſtle, is all that is required of a miniſter of God, and a ſteward of his myſteries, that *he be found faithful* in adminiſtering the grace of his apoſtleſhip, 1 Cor. 4. 1. 2. And this fidelity was ſtill attended with the power of Chriſt aſſiſting them, as appears from theſe words, *I thank Chriſt Jeſus our Lord who hath enabled me, for that he counted me faithful, putting me into the miniſtry*, 1 Tim. 1. 12. So that this phraſe doth not imply, as ſome imagine, that the apoſtle had only an ordinary aſſiſtance in this advice, ſuch as any pious ſkilful paſtor may ſtill expect ; much leſs, that this is a counſel which might be diſregarded without ſin.

Ver. 26. [u] Διὰ τὴν ἐνεστῶσαν ἀνάγκην, *for the preſent diſtreſs.*] This phraſe plainly ſhews, this cannot relate *ad pacata eccleſiæ tempora*, to the peaceable times of the church, for they are not times of tribulation, as the word ἀνάγκη often ſignifies. So Luke 21. 24. *There ſhall be* ἀνάγκη μεγάλη *great tribulation* ; ἐν ἀνάγκαις, ἐν στενοχωρίαις, *in afflictions, neceſſities, diſtreſſes*, 2 Cor. 6. 4. ; ἐν ἀνάγκαις, ἐν διωγμοῖς, *in neceſſities, and perſecutions*, 2 Cor. 12. 10. Nor can it ſignify the troubles common to this life, for they are not always inſtant, or preſent. See ver. 28. where the phraſe is, θλῖψιν ἐν σαρκὶ, *trouble in the fleſh.*

Ver. 31. [x] Ὡς μὴ καταχρώμενοι, *as not abuſing it.*] So this expreſſion is uſed in Philo (*o*), " This is an- " other's, do not covet it ; this is thy own, uſe it " ſo as not abuſing it ; haſt thou abundance ? give " to others : for the excellency of wealth conſiſts " not in thy purſes, but in helping thoſe that " want."

Note alſo, That they who interpret theſe words, *The time is ſhort*, with relation to the troubles ſhortly to come at the deſtruction of Jeruſalem, and the faſhion of the world paſſing away, *of a new ſcene of things beginning to appear*, ſeem not to give the true import of the apoſtle's words : For, 1. it is not eaſy to conceive what concernment the Corinthians then had in the deſtruction of Jeruſalem ; what peculiar troubles happened ; what loſs of wives or of poſſeſſions they did then ſuſtain ; or indeed, what perſecution they then lay under, from which the deſtruction of Jeruſalem might free them.

2. *The faſhion of the world's paſſing away*, ſeems plainly to refer to the diſſolution of it, or at leaſt to our paſſing out of it in a ſhort time, according to thoſe words of St John, *Love not the world, nor the things of the world ; for the faſhion of the world paſſeth away, and the luſts thereof*, 1 John 2. 15. 17. Again, to have, and uſe theſe things, as if we had them not, or did not uſe them, is to be moderate in the enjoyment of them ; not to be much affected with them when we have, or much afflicted when want, or loſe them.

Ver. 34. [y] Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος, *there is a difference between a wife, and a virgin.*] The reading of the king's manuſcript is this, καὶ μεμέρισται, *and is diſtracted.* And then begins the 34th verſe thus, καὶ ἡ γυνὴ ἄγαμος, καὶ ἡ παρθένος ἡ ἄγαμος, *and the unmarried woman*, i. e. the widow, *and the virgin careth for the things of the Lord.* But though this reading makes a good ſenſe, it is not found in any of the Greek or Latin interpreters. 2. It makes too great a variation from the ordinary reading, by adding καὶ before μεμέρισται, and by joining ἡ γυνὴ ἡ ἄγαμος, which in all printed copies, and ancient interpreters, are ſepa-

(*o*) Ἴδιον τοῦτο χρῶ μὴ καταχρώμενος. De Joſeph. p. 428.

rated.

rated. And, 3. it makes ἡ γυνὴ here to signify the sex only, and to be indeed *a virgin*, or *unmarried woman*; whereas in this chapter it above twenty times signifies a *wife*, and always stands opposed to the virgin, or unmarried person. So ver. 1. 2. ver. 3. twice; ver. 4. 10. 11. 12. 13. 14. twice; 16. twice; 27. thrice; 29. 39. which observation is sufficient to destroy this reading; especially seeing the common reading gives a good sense, and may be rendered thus, "The virgin and the wife are divided, "or drawn several ways; the first looking only "after purity, the second after the pleasure of her "husband also."

Ver. 36. [z] Ἐὰν ᾖ ὑπέρακμος, *if it be over-aged.*] The Jews (*p*), from the precept *to increase and multiply*, thought themselves obliged to marry at twenty, and that they offended against the law if they did not so; declaring, that whosoever neglected this precept was guilty of homicide. The philosophers say, with Hesiod (*q*), "That γάμος ὥριος, marriage was seasonable "to the woman about thirty, to the male from thir-"ty to thirty-five." By the law of Lycurgus (*r*), they who continued unmarried were prohibited to see the games: by the laws of the Spartans they were punished: and by Plato they are declared unworthy of any honour: to either of these opinions the discourse of the apostle may relate.

Ver. 37. [a] Note, It is generally supposed, that these three verses relate to virgins under the power of parents and guardians; and hence the usual inference is this, "Children are to be disposed of in mar-"riage by their parents." Now, this may be true, but it hath no foundation in this text: for τηρεῖν ἑαυτοῦ παρθένον, is not to keep his daughters, but his own virginity; or rather his purpose of virginity: for, as Phavorinus (*s*) informs us, "He is called a virgin, "who freely gives up himself to the Lord, renoun-"cing matrimony, and preferring a life spent in "continency."

And that this must be the true import of these words, appears from this consideration, that this depends upon the purpose of his own heart, and the power he hath over *his own will*, and the *no necessity* arising from himself to change this purpose: whereas the keeping a daughter unmarried, depends not on these conditions on her father's part, but on her own: for, let her have a necessity, surely the apostle would not advise the father to keep her a virgin, because he hath determined so to do; nor could there be any doubt, whether the father had power over his own will or not, when no necessity lay upon him to betroth his virgin. The Greek runs to this sense, "If he had stood already firm in his heart, "finding no necessity," to wit, to change his purpose; and hath "power over his own will" not to marry, finding himself able to persist in the resolution he hath made to keep his virginity; he doth well to continue a virgin: and then the phrase, "If "any man thinks he behaves himself unseemly to-"wards his virgin, if it be over-aged," and thinks he ought rather to join in marriage; refers to the aforesaid opinions of Jew and Gentile, that all ought to marry at such an age; if any think thus, saith the apostle, let them do what they will, let them marry, for in so doing they do not sin: and then he concludes with those words applied to both cases, *So then both he that marries, doth well; and he that marries not, doth better.*

Ver. 39. [b] Ἐν Κυρίῳ, *in the Lord*] That is, ὁμοπίστῳ, *to one of the same faith*, says Theodoret, Tertullian, St Cyprian, and St Jerom, declaring, that all marriage with Heathens is forbidden to Christians. Hence also it is evident, that second marriages are allowable. See Rom. 7. 3. 1 Tim. 5. 14.

Ver. 40. [c] "This, say some, is not spoken with the "authority of an apostle, or a teacher sent from "God, but in such a style as implies an ordinary "assistance, such as any skilful pastor may still ex-"pect."

But these men did not well consider, that the apostle was writing to them, who were apt to question his apostleship, and required *a proof of Christ speaking in him*, 2 Cor. 13. 3. to whom it was proper to say, *Whatsoever you may conceive of me, I suppose I have the Spirit of God.* Nor, 2. that δοκέω is frequently an expletive, and so δοκῶ ἔχειν may be here rendered, *I have the Spirit of God.* So ὁ δοκεῖ ἔχειν, that *which he seems to have*, Luke 8. 18. is ὁ ἔχει *that which he hath*; Matth. 13. 12. οἱ δοκοῦντες ἄρχειν, *they which are accounted to rule*, Mark 10. 42. is ἄρχοντες, *they which rule*, Matth. 20. 25. So in this epistle, ὁ δοκῶν ἑστάναι, is *he that stands*, chap. 10. 12. ὁ δοκῶν εἶναι φιλόνικος, *he that is contentious*, chap. 11. 16. and εἴ τις δοκεῖ προφήτης, *If any man be a prophet or spiritual, let him know, that the things I write unto you are the commandments of the Lord*, chap. 14. 37.

(*p*) Seld. de jure natural. &c. *l.* 5. *c.* 3.

(*q*) Γάμον δὲ ὥρον εἶναι κόρῃ μὲν ἀπὸ ἐκκαιδέκα ἐτῶν εἰς ἕκοσι, κόρῳ δὲ ἀπὸ τριάκοντα μιχρὶ τῶν πέντε καὶ τριάκοντα. Plato de leg. l. 6. p. 877. Vide quæ Stob. in hanc rem citat ex dial. 4. de rep. serm. 42. p. 296.

(*r*) Ἐπαρξιατῶν νόμος ἑστίν ζημίαν τὸν πρῶτον ἀγαμίαν, τὸν δεύτερον ὀψιγαμίαν. Stobæus, serm. 65. p. 412.

(*s*) Παρθένος ὀνομάζεται ὁ ἑκουσίως ἑαυτὸν προσαγαγὼν τῷ Κυρίῳ, καὶ ἀποταξάμενος τῷ γάμῳ, καὶ τὸν ἐν ἀγιασμῷ βίον προτιμήσας.

CHAP.

CHAP. VIII.

Verſe 1. [a] NOw as *(for the plea mentioned in your letter)* touching *(the lawfulneſs of eating)* things offered to idols, we *(who abſtain from eating theſe things, to the ſcandal of others)* know *(as well as others)*, that *(an idol is nothing, for)* we all have *(this)* knowledge; *(yet)* knowledge *(when it is not joined with charity)* puffeth up *(againſt)*, but charity edifieth *(our brother.)*

2. And *(therefore)* if any man think he knoweth any thing, *(and by reaſon of that knowledge deſpiſeth others, not regarding their welfare)*; he knoweth nothing yet [b] as he ought to know.

3. But if any man love God, *(and for his ſake, his brother, John 4. 17. uſing his knowledge to the glory of God, and the benefit of his brother)*; the ſame is known *(and accepted)* of him.

4. As concerning therefore the eating of thoſe things that are offered in ſacrifice to idols, we *(alſo generally)* know that [c] an idol is nothing in the world, *(of that it is eſteemed by them that worſhip it, i. e. no deity)*; and that there is no other God but one.

5. For though there be that are called gods, whether in heaven or in earth, [d] as *(to the Heathens)* there are gods many, and lords many, *(they having their celeſtial and terreſtrial gods, and lords)*;

6. But *(or yet)* to us *(Chriſtians)* there is but [e] one God the Father, of whom are all things, and we in *(or for)* him; and one Lord Jeſus Chriſt, by whom are all things, and we by him.

7. [f] Howbeit there is not in every man this knowledge; for ſome with conſcience of the idol's *(being ſomething)* unto this hour eat *(what is offered to)* it, as a thing offered to an idol, (i. e. *not as common meat, but as a ſacred banquet in honour of the idol)*; and their conſcience being weak, *(i. e. erroneous, ſubject to ſtumble and fall)*, is defiled.

8. But *(it is to be conſidered by us, that)* meat commendeth us not to God; for neither if we eat, are we the better *(for ſo doing, in the ſight of God)*; neither if we eat not, are we the worſe: *(you therefore ought not ſo to eat, as to give occaſion to the fall of your weak brother)*;

9. But *(rather to)* take heed, leſt by any means this liberty of yours become a ſtumbling-block to them that are weak; *(ſo as to provoke them to fall from Chriſtianity, or to defile themſelves with idolatry.)*

10. For if any man *(who with this erroneous conſcience goes to theſe feaſts)* ſee thee who haſt knowledge [g] ſit at meat in the idol-temple, ſhall not the conſcience of him that is weak be *(the more)* emboldened *(by thy example)* to eat thoſe things which are offered to idols, *(in honour of the idol; or as thinking it no hurt to worſhip idols?)*

11. And *(ſo)* through thy knowledge ſhall the weak brother periſh, for [h] whom Chriſt died.

12. But *(ſurely it deſerves well to be conſidered, that)* when ye ſin ſo againſt the brethren, and wound their weak conſciences, ye ſin againſt Chriſt, *(wounding and murthering the members of his body; defeating the great end of his death, and deſtroying them whom he deſigned to ſave.)*

13. Wherefore, if meat make my brother to offend, *(and ſo to periſh)*, [i] I will eat no fleſh whilſt the world ſtands, leſt I make my brother to offend, *(and periſh.)*

ANNOTATIONS on Chap. VIII.

Verſe 1. [a] Περὶ τῶν εἰδωλοθύτων, *now, as touching things offered to idols.*] This is that other doctrine of the Nicolaitans, *nullam differentiam eſſe docentes idolothyton edere*, that things offered to idols might be eaten without diſcrimination; which the apoſtle here ſets himſelf to confute, ſpeaking of theſe things both in the general, chap. 10. 23. to the end; and, in particular, as they were eaten with relation to the idols in the idol-temple.

Ver. 2. [b] Καθὼς δεῖ γνῶναι, *as he ought to know.*] To know thus, ſaith St Bernard (*t*), is to know in what order, with what ſtudy and endeavour, and to what end we ought to know all things. *In what order*, as deſiring to know that firſt which is moſt neceſſary to ſalvation. *With what ſtudy*, as deſiring moſt ardently to know that which is moſt vehemently to be loved, and moſt tends to provoke love in us. *To what end, viz.* not out of curioſity, vain-glory, or filthy lucre, but for the edification of thyſelf, or of thy brother.

Ver. 4. [c] Οὐδὲν εἴδωλον, *an idol is nothing.*] This aphoriſm, that an idol was nothing, was uſual among the Jews, who were taught by the Old Teſtament, that the Heathen deities were הבלים and אלילים vanities and nothings. Thus in *Echa Rabboth* (*u*), or the old comment on the Lamentations, Rachel ſpeaks thus to God, *Why envieſt thou an idol, which is nothing?* And in the Elle Shemeth Rabba (*x*), we have this aphoriſm, *There is nothing ſolid in an idol.* And

(*t*) In Cant. Cantic. c. 36. p. 151. (*u*) F. 56. col. 1. (*x*) Sect. 30.

hence

hence the Rabbins concluded, ſaith Dr Lightfoot, That it could have no power to pollute, and that whatſoever worſhip was paid to it, if it were not worſhipped under the notion of a God, it was nothing; but whatever they meant of an idol's being nothing, it is certain the apoſtle only means, that it is nothing of a god: for he proves that it is nothing, becauſe *there is no god but one*; and ſo all the criticiſms about the word εἴδωλον, *idol*, are impertinent.

Ver. 5. ὥσπερ εἰσὶ θεοὶ πολλοὶ, *as there are gods many, and lords many.*] Here Mr Clerc *(y)* tranſlates the words thus, "as really there are gods many, "&c." and magiſterially ſaith, "The apoſtle hath "no reference to the gods or idols of the Heathens; but by gods in heaven, are meant God and "the angels; in the earth, magiſtrates, who are al-"ſo called the lords of the world." But he proves not a word of all this: yea, the contrary is not only ſaid by all the ancient fathers and commentators upon the place *(z)*, who both aſſert and prove the contrary; but alſo is evident from the words themſelves: for firſt, when the apoſtle had ſaid expreſsly, *We Chriſtians know there is no God but one;* would he immediately add, *There are really gods many?* What would this have been, but, as Chryſoſtom and Theophylact ſay, τοῖς φαινομένοις μάχεσθαι, *to ſpeak things repugnant?* Which to avoid, the apoſtle adds, though there be οἱ λεγόμενοι θεοὶ, *thoſe that are called gods*, by theſe words ſeparating them from him that truly is ſo: and *ſhewing they are only ſo in name, but not in reality; not in truth, but in word only.* And this is evident from the words following: *Though* (to them) *there be gods many, and lords many,* παρ' ἡμῖν δὲ θεὸς ὁ κύριος λεγόμενος, *yet to us* (Chriſtians) *there is but one God, and one Lord.* Laſtly, whereas he ſaith, *By gods in heaven are meant God and the angels,* let him ſhew any inſtance in the New Teſtament, where Θεοὶ is put for *God and the angels;* or where both are thus mentioned under that one name. Here to be ſure it cannot be ſo; for the apoſtle had not only ſaid before, *We* Chriſtians *know there is no other God but one;* but ſaith after, This is he, *of whom are all things*, i. e. whoſe creatures the angels are; could he then ſay, in the intermediate words, *There really are many gods in heaven, God and the angels?*

Ver. 6. ὁ Εἷς Θεὸς ὁ Πατὴρ, *one God the Father.*] Hence the Arians and Socinians argue thus againſt the Deity of Chriſt, *viz.* "As he who ſaith there is "one emperor, to wit, Cæſar, ſaith in effect there "is no other emperor but Cæſar; ſo he that ſaith "there is one God the Father, ſaith in effect, there "is no other God beſides the Father. Again, He "who, having ſeparately ſpoken of one God, pro-"ceeds diſtinctly to ſpeak of one Lord, to wit, Je-"ſus Chriſt, doth by that diſtinct title ſufficiently "ſhew Jeſus Chriſt is not that God."

Anſ. To the ſecond argument the reply is obvious, by retorting the argument as do the ancient commentators, againſt this Arian objection, thus: That, as the apoſtle, by ſaying, *There is one Lord*, to wit, *Jeſus Chriſt*, cannot be reaſonably ſuppoſed to exclude the Father from being alſo the Lord of Chriſtians, as he is often ſtyled in the New Teſtament; ſo neither by ſaying, *There is one God the Father*, ought he to be ſuppoſed to exclude Jeſus Chriſt from being alſo the God of Chriſtians. So *(a)* Origen and *(b)* Novatian. Eſpecially, if we conſider, 1. That he is here ſtyled that one Lord *by whom are all things*, i. e. *by whom all things are created*, Eph. 3. 9.; *all things which are in heaven, or in earth*, Col. 1. 16.; *for he that made all things is God*, Heb. 3. 5.; and by the work of the creation is the Godhead known, Rom. 1. 20.; and this is elſewhere made the very deſcription of God the Father, that it is he *by whom are all things*, Rom. 11. 35. Heb. 2. 10. 2. That all things were created, not only by this Lord, but εἰς αὐτὸν, *for him* alſo, Col. 1. 16.; now this is the very thing which the apoſtle here aſcribes to God the Father.

2dly, To the other argument I anſwer, That we and all the ancients aſſert, as truly as they can do, the unity of the Godhead, and that Chriſt Jeſus is not

(y) Vide Art. crit. part 2. c. 5. § 8. p. 77.

(z) Θεοὶ λεγόμενοι, a Paganis, Ambroſius. Καλὰ τὴν ἑλλήνων μυθολογίαν, Theodoret. Παρ' ἕλλησιν, Chryſoſt. Photius, Oecumenius, Theophylact.

Dixit enim et ſeparavit eos, qui dicuntur quidem, non ſunt autem dii, ab uno Deo Patre. *Iren. l.* 3. *c.* 6.

Πόλλους μὲν ἕλληνες λέγουσιν εἶναι θεὺς, τοὺς δὲ αὐτοὺς ὀνομάζουσι καὶ Κυρίους· Οὗτοι δὲ οὐδαμῶς εἰσὶν, ἀλλ' ἐν ὀνόμασι γινώσκονται μόνοις. Theodoret.

Οὐκ ἁπλῶς εἰσὶν, ἀλλὰ λεγόμενοι, οὐκ ἐν ἀληθείᾳ ὄντες, ἀλλ' ἐν λόγῳ. Chryſ. Theoph.

Καλῶς τὸ λεγόμενοι, οὐκ εἰσὶ γάρ. Phot.

(a) Miror quomodo quidam legentes unus Deus Pater ex quo omnia, et unus Dominus Jeſus Chriſtus per quem omnia, negent filium Dei Deum deberi profiteri, ne duos deos dicere videantur: ſed non advertunt qui hæc ita ſentiunt, quod ſicut Dominum Jeſum Chriſtum non ita unum eſſe Dominum dixit, ut ex hoc Deus Pater non Dominus dicatur, ita et Deum Patrem non dixit ita eſſe unum Deum, ut Deus filius non credatur. *Origen. in Rom. c.* 9. *v.* 5.

(b) Si non putant aliqua ratione offici poſſe ei, quod unus Dominus eſt, per illud quod eſt Dominus et Chriſtus, aut illi quod unus eſt bonus, per illud quod bonus ſit nuncupatus et Chriſtus, eadem ratione intelligant offici non poſſe ab illo quod unus eſt Deus, ei quod Deus pronuntiatus eſt Chriſtus. *Novatian. cap.* 30.

another God, but only another perſon from the Father; and that the application of the word *God*, here, to the Father, doth not neceſſarily exclude the Son from being God alſo; but only from being the fountain of the Deity, as the Father is. Thus when theſe words, *I am Alpha and Omega, the firſt and laſt*, Rev. 1. 17. and 2. 8. and 22. 13. are by St John applied to Chriſt; it cannot be concluded hence, that the Father is not alſo *Alpha and Omega, the firſt and the laſt*, as he is often called in the Old Teſtament: and though our Saviour be the proper title of our Lord Jeſus, as his very name informs us; yet is the Father in ſcripture ſtyled *our Saviour*, 1 Tim. 1. 1. and 2. 3. *and the Saviour of all men*, chap. 4. 10. The primitive fathers therefore conſidering God the Father as the fountain of the Deity, and Jeſus Chriſt as God of God, do frequently aſſert two things which may ſerve to illuſtrate this paſſage, *viz.*

1ſt, That (*c*) Chriſtians acknowledged one God only, even the Father, and yet that Jeſus Chriſt was truly God, of the ſubſtance of the Father.

2dly, That God the Father was the Creator of all things, and yet that all things were created by the Word.

Ver. 7. [t] Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις, *there is not in all this knowledge.*] This contradicts not what is ſaid, ver. 1. *We all have knowledge;* that being ſpoken of them who abſtained from things offered to idols, out of ſcandal to others only; this of them who through weakneſs did eat of them: the firſt, being well-informed Chriſtians, knew there was but one God the Father, and one Lord Jeſus Chriſt, to be worſhipped: the weak thought there might be ſome deaſtri, or inferior lords, to whom ſome reverence was due.

Ver. 10. [u] Ἐν εἰδωλείῳ κατακείμενον, *ſitting at meat in the idol's temple.*] The Gentiles, ſaith Joſephus (*d*), offer hecatombs to their gods, καὶ χρῶνται ἱεροῖς πρὸς εὐωχίαν, *and uſe their temples for their banqueting-houſe;* ſo we read Judg. 9. 27. Amos 2. 7. and in profane authors very frequently: when therefore, ſaith the apoſtle, the weak Jew who abhorred idols, or the Gentiles newly converted from the worſhip of them, ſhall ſee thee doing the ſame thing which Heathens do in honour of their idols, and that in places appropriated to their worſhip; will they not be tempted, by the example of ſuch a ſtrong and knowing Chriſtian, to conclude, that either idolatry is by Chriſtians accounted no ſin, or that the idol deſerves ſome honour; and ſo comply with them from theſe erroneous principles in eating things offered to idols?

Ver. 11. [h] Δι' ὃν Χριστὸς ἀπέθανεν, *for whom Chriſt died.*] From this, and the like place, Rom. 14. 15. it is ſtrongly argued, that Chriſt intentionally died for thoſe that may for ever periſh; for here the apoſtle diſſuades the Corinthians from ſcandalizing their weak brethren, by an argument taken from the irreparable miſchiefs they do to them, the eternal ruin they may bring upon them by this ſcandal: whereas if it be as ſome aſſert, "That all things, "even the ſins of the elect, ſhall work together for "their good, and that they can never periſh;" if the apoſtle knew and taught this doctrine to them, why doth he go about to fright them from this ſcandal, by telling them it might have that effect, which he before had told them was impoſſible? If you interpret his words thus, "So ſhall he periſh for whom "in charity you ought to judge Chriſt died;" it is certain from this doctrine, that they muſt be aſſured this judgment of charity muſt be falſe, or that their brother could not periſh. In the firſt caſe, they could not be obliged to act by it; and in the ſecond, they could not rationally be moved by it to abſtain from giving ſcandal on that impoſſible ſuppoſition. If you interpret him thus, "So ſhalt thou do that which in "its nature tends to make thy brother periſh, and "might have that effect, had not God determined "to preſerve all for whom Chriſt died from periſh-"ing?" Since this determination renders it ſure to me, who know it, that they cannot actually periſh, it muſt aſſure me there can be no cauſe of abſtaining

(*c*) Hæretici αἰχμαλωτίζουσιν ἀπὸ τῆς ἀληθείας τὰς μὴ ἰδέαλαν τὴν πίστιν εἰς ἵνα Θεὸν Παντοκράτορα. καὶ εἰς ἵνα Κύριον Ἰησοῦν Χριστὸν τὸν Θεοῦ διαφυλάσσοντας, Iren. l. 1. p. 18. Et tamen fidem ab eccleſia receptam hanc eſſe tradit, ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν καὶ Θεῷ πᾶν γόνυ κάμψῃ, cap. 2. pag. 50. Prophetis quidem et apoſtolis patrem et filium confitentibus, et ipſo Domino Patrem tantum Deum, et Dominum eum, qui ſolus eſt Deus et Dominator omnium, tradente diſcipulis, ſequi nos oportet, *l.* 3. *c.* 9. Et tamen, *c.* 10. ſecundum id quod Verbum Dei homo erat — requieſcebat Spiritus Dei ſuper eum, — ſecundum autem quod Deus erat, non ſecundum gloriam judicabit. *Vide c.* 11. Apoſtoli autem ſecundum eos tranſgreſſores præcepti oſtenduntur, demiurgum Deum et Dominum et Patrem confitentes — Si non hic ſolus eſt Deus et Pater, *l.* 4. *c.* 2. Et tamen, *c.* 11. ipſe igitur Chriſtus cum Patre, vivorum eſt Deus. Itaque deos omnino non dicam, nec dominos, ſed apoſtolum ſequar, ut ſi pariter nominandi fuerint Pater et Filius, Deum Patrem appellem, et Jeſum Chriſtum Dominum nominem, ſolum autem Chriſtum potero Deum dicere, ſicut idem apoſtolus, ex quibus eſt Chriſtus qui eſt Deus ſuper omnia benedictus in omne ævum. *Tertul. adv. Prax. c.* 31. Eſt ergo Deus Pater omnium Inſtitutor et Creator, ſolus originem neſciens — unus Deus, *Novatian, c.* 31. Et tamen ex Patre proceſſit ſubſtantia illa divina cujus nomen eſt Verbum, per quod facta ſunt omnia — Deus utique procedens ex Deo, ſecundam perſonam efficiens, ſed non eripiens illud Patri quod unus eſt Deus. *Ibid.*

(*d*) Cont. Apion. l. 2. p. 1069. A.

from

from this scandal, lest they should perish by it. Moreover, by thus offending, saith the apostle, *you sin against Christ, viz.* by sinning against them whom he hath purchased with his blood, and destroying them for whose salvation he hath suffered: deny now this intent of Christ's death, and shew, if you can, in what Christ hath demonstrated his great love to them that perish; how they can ever sin against redeeming love; or how by thus offending them, who neither do, nor can belong to him as members of his body mystical, we are injurious to Christ.

Ver. 13. Οὐ μὴ φάγω κρέα, *I will eat no flesh.*] It being customary for the Heathens to consecrate all the flesh they used to eat to some dæmon or idol (*e*), and the weak Jews being so nice in matters of that nature, this necessity might sometimes lie upon the Christians to abstain from all flesh, to avoid the offence of the weak brother; and the apostle here engageth rather to submit to it, than to be an occasion of his ruin. See Theodor. H. Eccl. *l.* 3. *c.* 15. and the note on Rom. 14. 2.

Note also, That there is nothing in this chapter which intimates that the apostle discourseth of a conscience *doubting about things indifferent*, but rather that he all along discourseth of an erroneous conscience, which, from a false persuasion, falleth into sin; for, saith he, *some, with conscience of the idol to this hour, eat it as a thing offered to the idol*, ver. 7. Now, so to do is to act plainly, not from a doubting conscience about a thing indifferent, but from an erroneous conscience about a thing unlawful; and yet this is the man *whose conscience being weak, is defiled*. And in this sense are the words ἀδυνὴς, ἀδύνατα, ἀδυνεῖν, to be *weak*, and *weakness* commonly used in the Septuagint, answering to the Hebrew כשל, which signifies *to fall and stumble*. See note on Rom. 5. 6.

2. Πρόσκομμα γίνεσθαι τοῖς ἀδυνάτοις, *to be a stumbling-block to the weak*,] ver. 9. is not barely to offend them, or to induce them to do any thing with a doubting conscience, but to make them stumble at the Christian faith, or fall off from it, or perish by idolatry: for thus it follows, *and so shall thy weak brother perish*. So Rom. 9. 32. 33. *Israel stumbled at the stone of stumbling, as it is written, Behold, I lay in Zion* λίθον προσκόμματος, *a stone of stumbling*; 1 Pet. 2. 8. *To them that be disobedient, the stone which the builders disallowed, is made* λίθον προσκόμματος, *a stone of stumbling.*

3. *To scandalize, or offend this weak brother*,] ver. 13. is not only to do a thing ungrateful to him, or to cause him to sin by acting with a doubting conscience, but to divert him from the faith, or cause him to dislike it, because he sees that Christians so freely do communicate with idols, or to encourage him to join idolatry with the profession of it. That this is the constant sense of the word σκανδαλιζεσθαι, see note on Rom. 14. 13. 21.

Hence evident it is, that what dissenters say from hence against our ceremonies, that they offend, or grieve them, that they cannot comply with them by reason of those doubts which they lie under, touching the lawfulness of the use of them, is impertinent to the apostle's argument; if they would have the apostle here to patronize them, they must confess that they are acted herein by a false judgment, and erroneous conscience, as the weak person mentioned by him was.

Nevertheless this seemeth to press hard on them who believe the schism of such weak persons will finally tend to their ruin, and render them exiles from the flock of Christ, and yet for things indifferent, will, in this dreadful sense, *cause their weak brother to offend, or to be scandalized*; since this they do for that which *commends them not to God*, which doing, *they are not the better*, or omitting, *they are not the worse*, ver. 8. For if schism and idolatry be equally damning sins, and equally cause *my brother to offend*, and him *to perish for whom Christ died*, we are equally to take heed in both cases, lest ἐξουσία ἡμῶν, *our power* to do the thing indifferent become a stumbling-block to the weak, or the erroneous in their judgment of these things. For let men imagine what other difference they please in the case, whilst the sad issue or event is in general the same, *viz.* the *perishing of my brother*, and my power to have abstained from that, which, through his erroneous conscience, gave occasion to it, is the same, I fear the guilt will be the same.

To this purpose tend those words of Origen (*f*), "If we did more diligently attend to these things, "we should avoid sinning against our brethren, and "wounding their weak consciences," ἵνα μὴ εἰς Χριστὸν ἁμαρτάνωμεν, "that we may not sin against Christ." Πολλάκις ἀπολλυμένων ὑπ' ἐμοῦ τῇ ἁμαρτίᾳ γνώσει, ἀλλὰ καὶ ἄλλοις τισὶ τῶν περὶ ἡμᾶς ἀδελφῶν, δι' ὃς ὁ Χριστὸς ἀπέθανεν, ἐφ' οἷς εἰς Χριστὸν ἁμαρτάνοντες τίσομεν δίκας ἐνδικωμένης τῆς τῶν ἡμᾶς ἀπολλυμένων ψυχῆς ἐξ ἡμῶν. "Our brethren that are among "us, for whom Christ died, often perishing, not "only by our knowledge, but by many other ways "and things; in which things we sinning against "Christ, shall suffer punishment, the soul of them "that perish by us, being required of, and avenged "upon us."

(*e*) See Dr Spenc. de rit. Hebr. *p.* 500. 501.

(*f*) Ed. Huet. to. *p.* 228. A. B.

CHAP. IX.

Verſe 1. [a] AM I not *(who thus abſtain from what is offenſive to the weak)* an apoſtle *(as well as others?)* am I not free *(to do what they may?)* [b] have I not ſeen Jeſus Chriſt our Lord, *(as well as they?)* and are not you my work in the Lord? *(and ſo if others have a power to live upon your temporal things, have not I rather? verſ.* 11. 12.)

2. If I be not *(ſo viſibly and demonſtratively)* an apoſtle to others, yet doubtleſs I am *(ſo)* to you; for the [c] ſeal *(and teſtimony)* of my apoſtleſhip are you in the Lord, *(as being converted by me, exerciſing the ſigns of an apoſtle among you in all patience; in ſigns and wonders, and in mighty deeds,* 2 *Cor.* 12. 12.)

3. My anſwer *(or apology)* to them that do examine me, *(why I and my companions uſe not the ſame freedom as other apoſtles and evangeliſts)*, is this,

4. Have we not power to eat, and to drink, *(without uſing ſo much abſtinence, or at the charge of the church as well as they?)*

5. Have we not power [d] to lead *(or carry)* about a ſiſter, a wife, as well as other apoſtles, and as the brethren of the Lord, and Cephas?

6. Or I only, and Barnabas, have we not power to forbear working, *(and to receive maintenance of the church as others do?)*

7. [e] Who goeth a warfare at any time at his own charge? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *(and ſhall we ſoldiers of Jeſus Chriſt,* 2 *Tim.* 2. 2., *the planters of his ſpiritual vineyard, the paſtors of his flock, Acts* 20. 28. *be debarred of this privilege?)*

8. Say I theſe things [f] as a man *(only, from principles of natural reaſon and equity?)* or ſaith not the law the ſame alſo?

9. For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn; doth God *(ſay this only to ſhew he)* take-*(th)* care for oxen?

10. Or ſaith he it altogether for our ſakes? [g] For our ſakes, no doubt, this is written, that *(in this ſpiritual huſbandry,* 1 *Cor.* 3. 9.*)* he that ploughs ſhould plough in hope *(of reaping ſome advantage by it)*; and *(that)* he that threſheth in *(that)* hope, ſhould be partaker of his hope.

11. If *(then)* we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap *(ſome of)* your carnal things? *(Rom.* 15. 27.)

12. If others be partakers of this [h] power over you, are not we rather *(ſo, who laid the foundation of a Chriſtian church among you,* 1 *Cor.* 3. 10. *and have begotten you through the goſpel?* 1 *Cor.* 4. 15.). Nevertheleſs, we have not uſed this power *(among you,* 2 *Cor.* 11. 7. 8. 9.), but *(chuſe rather to)* ſuffer *(the want of)* all things, leſt we ſhould hinder the *(advancement of the)* goſpel of Chriſt.

13. *(And not to inſiſt only on myſtical interpretations of the law)*; do not you know that they who miniſter about holy things, *(excoriating, waſhing, and preparing a ſacrifice for the altar, as do the Levites)*, live of the *(holy)* things of the temple; and *(that)* they which wait at the altar, are *(according to the inſtitution of the law)* partakers with the altar? *(for that conſumes not always the whole ſacrifice, but leaves ſome portion to be eaten by the prieſts.)*

14. Even ſo hath the Lord *(Jeſus, in the goſpel, Matth.* 10. 10. *Luke* 10. 7.) ordained, that they who preach the goſpel ſhould live of the goſpel.

15. But *(yet)* I have uſed none of theſe things, neither have I written theſe things that it ſhould be ſo done unto me; for it were better for me to die *(for want of food)*, than that any man ſhould make my glorying *(in thus advancing the goſpel)* void.

16. *(I ſay my glorying)*; for though I preach the goſpel, I have nothing to glory of *(upon that account)*; for neceſſity is laid upon me *(by the command and ſpecial call of our Lord Jeſus Chriſt ſo to do)*, yea, wo is to me if I preach not the goſpel, *(becauſe then I ſhall be guilty of diſobedience to the heavenly viſion, Acts* 26. 9.)

17. [i] For if I do this thing willingly, *(if I chuſe to take nothing for preaching the goſpel, when I am under no obligation ſo to do)*, I have a *(ſpecial)* reward, *(and may glory in it)*; but if againſt my will *(I preach the goſpel, yet am I under a neceſſity of doing this; and therefore cannot glory in it, or expect any ſpecial reward above others for it; ſince)* a diſpenſation of the goſpel is committed to me, *(and ſo in that I only can diſcharge my truſt.)*

18. [k] What is my reward then? *(or what is matter of ſpecial reward and glory to me?)* Verily *(this)*, that when I preach the goſpel, I may make the goſpel of Chriſt without charge, that I abuſe not *(or uſe not, ſee* 1 *Cor.* 7. 31.) my power *(which is given me)* in the goſpel; *(and this matter of rejoicing I have.)*

19. For though I be free from all men, *(as being a ſervant to none)*; yet have I made myſelf *(as a)* ſervant to all, that I might gain the more.

20. To the *(unconverted)* Jews I became as a Jew, *(circumciſing Timothy for their ſakes, Acts* 16. 3.), that I might gain the Jews; to them that *(in their opinion)* are *(yet)* under the *(obligation of the)*

the) law, as under the law, *(purifying myself in the temple, because they were zealous of the law, Acts* 20. 21.—26.), that I might gain them that are under the law.

21. To them that are without law, *(the unbelieving Gentiles, I became)* as without law, *(discoursing to them from those natural principles which they owned, Acts* 17. *rather than from the law and the prophets)*, being not without law to God, but under the law to Christ, *(or obedient to the law of Christ, and taking care notwithstanding that I did nothing contrary to the moral law of God, and to the rules of Christianity)*, that I might gain them that are without law.

22. To the weak *(converts among the Gentiles)* I became as weak, *(by condescending to abstain from what might hurt their consciences)*, that I might gain the weak; I am made all things to all men *(by my compliance with them in all lawful matters)*, that I might by all means save some.

23. And this I do for the gospel's sake, that I might be partaker of *(the promise and rewards of)* it, with you.

24. *Which neither you, nor I, shall obtain by the bare profession or knowledge of it, without charity, and a life suitable to the precepts of it: for)* know ye not *(among whom the Isthmian games are acted)*, that they who run in a race, run all, but one *(of them only)* receiveth the prize? so *(therefore)* run *(your Christian race)* that ye may obtain *(the reward of it.)*

25. And *(then you will be moved to abstain, as I do, from what may cause your weak brother to fall and perish; for)* every man that striveth for the mastery, *(or is a wrestler in these games)*, is temperate in all things, (i. e. *observeth a strict abstinence.)* Now they *(who thus abstain, that they may prevail in wrestling)* do it *(only)* to obtain a corruptible crown *(of bays or olives)*, but we *(Christians, by using this temperance, shall obtain)* an incorruptible *(crown.)*

26. I therefore so run *(this race)*, not as uncertainly, *(or not regarding whether I am within the lines, or come first to the goal or not)*; so fight I, not as one that beateth the air, (i. e. *not vainly, as you seem to do; for what advantage have you by going to the idol-temples, or eating things offered to idols, to the destruction of your brother?)*

27. But I keep under my body, and bring it into subjection, *(by denying myself these liberties in things indifferent)*; [1] lest that by any means, when I have preached to others, I myself should be a cast-away, *(as being not partaker of the blessings of the gospel, ver.* 23.)

ANNOTATIONS on Chap. IX.

Verse 1. [a] Οὐκ εἰμι ἀπόστολος; *am not I an apostle?*] The apostle here, from his own example, in abstaining from the power which the Lord hath given him, to receive the necessaries and conveniencies of life from them to whom he preached the gospel; shews how much it concerned them, in a matter unnecessary, to abstain from the exercise τῆς ἐξουσίας, of their rightful power granted by Christ; to avoid the scandal of the weak, and to promote mens spiritual welfare. So Estius. This condescension indeed was not *in the exercise of his apostolical authority*: but it was in that which he might have challenged *as an apostle of Christ*, 1 Thess. 2. 6. Hence he speaks thus, *Am not I an apostle?* And therefore have I not ἐξουσίαν, *power to eat and drink?* Yea, it was in that he might have challenged by the nature of his office, ver. 7. by the prescriptions of the law, ver. 8. and by the *ordinance of Christ*, ver. 14. And this abstinence he used not only in Achaia, but in Thessalonica, 1 Thess. 2. 9. 2 Thess. 3. 8. that he might be an example for their imitation, ver. 9. It was not therefore any *private or personal right* which he here waved, but a *right of office* belonging to all who did officiate in things sacred. See note on 2 Cor. 9. 2.

Ibid. [b] Οὐχὶ Χριστὸν ἑώρακα; *have I not seen Christ?*] The apostles being chosen to be witnesses of the resurrection, it was requisite that St Paul being called to that office, should also see him risen. Hence Ananias speaks thus to him, "The God of our fathers hath "chosen thee, that thou shouldst see the just one, and "shouldst hear the words of his mouth; for thou shalt "be his witness to all men, of what thou hast seen and "heard," Acts 22. 14. 15. and 26. 26. Accordingly we find that Christ was *seen of him*, 1 Cor. 15. 8.; yea, often appeared to him after his resurrection, Acts 18. 9. and 22. 18. and that he was taught the gospel by the *immediate revelation of Jesus Christ*, Gal. 1. 12. The Syriac, Arabic, and some MSS. read thus, *Am I not free? Am I not an apostle? Have I not seen Jesus Christ our Lord?*

Ver. 2. [c] *The seal of my apostleship are ye in the Lord.*] This text seems very much abused by our sectaries, when from these words they argue, That seeing they have been instrumental to work some reformation in others by their preaching, or discourses; therefore they have a legal, yea, divine call to exercise their ministry, and to administer the holy sacraments; which argument will plead as much for masters or mistresses of large families, who have successfully employed themselves in a religious education of their children and servants; and for school-masters,

maſters, who have inſtilled good principles of virtue and religion into their ſcholars; and for every good man and woman, who ſpend themſelves in examples of exhortations, and encouragements to others, to lead a virtuous and religious life, and therefore prevail more than others; becauſe they know they do it not from proſpect of advantage, or in purſuance of their calling, but out of pure affection to their ſouls. Moreover, I inquire, what it is they would prove from theſe words; is it that they are of the number of Chriſt's apoſtles? If not, why do they uſe this text? Is it that they have converted men from Heatheniſm to Chriſtianity, *by ſigns and miracles, and powers of the Holy Ghoſt?* Or that *the ſigns of an apoſtle have been wrought among their auditors, by ſigns, wonders, and powerful operations*, as this apoſtle doth, 2 Cor. 12. 12.? Or that they have given their hearers ſuch a proof of Chriſt *ſpeaking in them*, as St Paul did, chap. 13. 3.? Or by their means their hearers were endowed with the gifts of tongues and prophecy, as the Corinthians were? If not, this text cannot concern them at all, who had no ſuch ſeal, or ſign of their apoſtleſhip, as St Paul ſaith he had.

Ver. 5. [d] Ἀδελφὴν γυναῖκα περιάγειν, *to lead about a ſiſter, a wife.*] It is the obſervation of Hilary, Oecumenius, and Theophylact, that as ſome women attended on the Lord when he was on earth, to miniſter neceſſaries to him and his diſciples; ſo ſome rich women converted by them, followed the apoſtles to provide diet, and other neceſſaries for them; and they who ſo interpret theſe words, tranſlate them a ſiſter-woman. This expoſition Theodoret mentions, but ſeems not to approve: And indeed it ſeems to have had its riſe from (*g*) Tertullian when he was a Montaniſt.

For Clemens of Alexandria (*h*) not only ſaith, that he that marrieth, εἰκόνας ἔχει τὰς ἀποστόλους, *hath the apoſtles for examples; and that St Peter carried his wife with him till her martyrdom:* but confutes the enemies of matrimony from theſe very words, *Have we not power to lead about a ſiſter, a wife, as well as other apoſtles?* Adding, that οὐχ ὡς γαμετὰς, ἀλλ' ὡς ἀδελφὰς, περιῆγον τὰς γυναῖκας, (*i*) *they carried their wives about, not as wives, but as ſiſters, to miniſter to thoſe that were miſtreſſes of families; that ſo the doctrine of the Lord might, without any reprehenſion, or evil ſuſpicion, enter into the apartments of the women.* This expoſition ſeemeth, 1. moſt agreeable to the words, which are not γυναῖκα ἀδελφὴν, but ἀδελφὴν γυναῖκα, which cannot well be rendered *a ſiſter-woman*, there being no ſiſter which is not a woman. 2. It is moſt agreeable to the context, which plainly ſeems to ſpeak not of ſuch wealthy women, which could nouriſh the apoſtles out of their abundance, but of ſuch which were to be nouriſhed with them by others. And, 3. to the language of the Jews, who called their wives, *ſiſters*. Thus Tobit ſaith to his wife, μὴ λόγον ἔχε, ἀδελφὴ, *Take no care, my ſiſter*, Tob. 5. 20. And Clemens, in the words now cited, ſaith, *They were carried with them, not as wives, but as ſiſters.* And laſtly, this ſeems beſt to conſult the credit and eſteem of the apoſtles, who could not without evil ſuſpicion carry about with them ſingle women, or the wives of other men. As for the women who are ſaid to have followed Chriſt, they were none of his retinue, they attended not upon his perſon, but upon his doctrine, and ſo they miniſtered no ſuch ground of ſuſpicion. But hence, I think it doth not follow, as Mr Cl. ſaith, that St Paul then had a wife, but only that he, or Barnabas had one, or at leaſt might have had one, no law then forbidding it: Tertullian ſaying, if not in his own ſenſe, yet in the perſon of the orthodox, *Licebat apoſtolis nubere, et uxores circumducere.* De exhort. caſtit. cap. 8.

Ver. 7. [e] Τίς στρατεύεται, *who goeth a warfare?*] The pertinency of this inſtance will be more viſible, if we conſider that both in the Old and New Teſtament, the miniſterial function is repreſented *as a warfare*. See note on 1 Tim. 1. 18. And the levite who was conſecrated to the ſervice of the tabernacle, is ſaid to *enter into the hoſt*, Numb. 4. 3. λειτουργῶν, *to officiate*, ſaith the Septuagint, *to ſerve the ſervice*, ſaith the Chaldee. The church of God is alſo repreſented as his vineyard, Iſ. 5. 1. to 5. Matth. 20. 1. and 21. 18. 33.—40. 41. Luke 13. 6. 7. and as *his flock*, Iſ. 40. 11. and 63. 11. Matth. 26. 31. Luke 12. 32. Acts 20. 28. 29. 1 Pet. 5. 1. 2. But then St Chryſoſtom (*k*) and Theophylact obſerve, that he ſaith not, "Who goeth to warfare, "and is not rich? Who plants a vineyard, and "heaps not up gold of the fruits of it? Who feeds "a flock, and makes not a merchandiſe of the "ſheep? Teaching us that the ſpiritual paſtor ſhould "be content with little, and ſeek only what is ne-"ceſſary, not what is ſuperfluous."

Ver. 8. [f] Κατ' ἄνθρωπον, *as a man.*] This phraſe in the New Teſtament doth always ſignify to ſpeak, act, and live after the manner of a mere natural man, not yet acquainted with the mind of God, not acting by the guidance of divine wiſdom, or not

(*g*) Non uxores demonſtrat ab apoſtolo circumductas, ſed ſimpliciter mulieres. De monag. cap. 8.
(*h*) Strom. 7. p. 736. 741. (*i*) Strom. 3. p. 448.
(*k*) Δεικνὺς ἔτι μικρᾷ παρωνυθίᾳ τὸν διδάσκαλον ἀρκεῖσθαι δεῖ, τροφὴ ᾗ ἡ τῇ ἀναγκαίᾳ μόνῃ, τὸ χρειωδῶς ζητῶν μόνον, οὐχὶ τὸ περιττόν.

assiſted

assisted by the Holy Spirit. So Rom. 3. 5. *I speak* κατ' ἄνθρωπον, *as a man*, by mere strength of reason, would be apt to argue, 1 Cor. 3. 3. *Are ye not carnal, and walk as men*, i. e. as natural, and not spiritual men? ver. 1. 1 Cor. 15. 32. *If* κατ' ἄνθρωπον, *after the manner of men*, i. e. the Heathen manner, *I have fought with beasts at Ephesus*, Gal. 1. 11. *The gospel which was preached by me, was not* κατ' ἄνθρωπον *after man, i. e.* it was not the product of human wisdom, but received from the revelation of Jesus Christ, Gal. 3. 15. *Brethren, I speak after the manner of men, i. e.* what is acknowledged in all civilized nations. See note on 1 Pet. 4. 6.

Ver. 10. ᾿Δι᾽ ἡμᾶς γὰρ ἐγράφη, *for our sakes this was written.*] A like expression occurs in Maimonides (*l*), who having cited these words, *Thou shalt not take the dam with the young*, saith, "If God took such "care for beasts and birds, how much more for "men?" And R. Menachem, on the same words, saith, The intention of the command was not to shew mercy to birds, *sed propter homines hoc dicit*, but he saith this to teach men mildness and commiseration; and Philo (*m*) in the beginning of his discourse περὶ θυόντων, *of those who offer sacrifice*, says, *the law took not care of brutes, but of reasonable creatures*, ὐ τῶν θυομένων, ἀλλὰ τῶν θυόντων, by its prescriptions that the sacrifice should be perfect and without blemish, having regard not to the things offered, but to him that offered them, that he should be free from vile passions, or evil dispositions. So that these words do not import, that God takes no care for beasts, for *he saveth man and beast*, Psal. 36. 6. *and giveth to the beasts their food*, Psal. 147. 9.; but only that the commands he gives us, to shew mercy and kindness to our beasts, are especially designed to teach us greater kindness to our brother man. Thus the high priest Eleazer (*n*) saith to Aristæas, That "all the precepts of this nature deli-"vered by Moses, had λόγον βαθὺν, *a profound sense*; "and that God did not make them, as being con-"cerned about mice or weasels, or such like beasts, "but that all these laws were made for righteous-"ness sake, and the information of our manners.

Ver. 12 [illegible] ἐξουσίας ἡμῶν, *power over you.*] So ἐξουσίας πνευμάτων [illegible] *over unclean spirits*, Matth. 10. 1. ἐξουσίας [illegible], *power over all flesh*, John 17. 2.

Ver [illegible] τοῦτο πράσσω, *If I do this willingly.*] [illegible] interpretation of Oecumenius, and it [illegible] to suit with the scope of the apostle [illegible] sense mentioned by the ancients, [illegible] by most interpreters, is this, "If I [illegible] gospel as a volunteer, having "no command from Christ to do it, I might expect "a peculiar reward; but having this command from "Christ, I execute it only in obedience to the "trust committed to me, and so I cannot glo-"ry in, or expect a reward for that above o-"thers."

Ver. 18. ᾿ Note first, from ver. 12. 15. 18. That our power, in things indifferent and uncommanded, is not be used to the hinderance of the gospel of Christ, and the scandal of the weak.

2*dly*, That there is καύχημα, or *matter of glorying* in things done by the assistance of the grace of God, and it is for the glory of a man to do them, ver. 15. 16. 2 Cor. 11. 10. ἡ καύχησις ἡμῶν, *our rejoicing* or *our glorying, is this, even the testimony of our conscience*, 2 Cor. 1. 12. And again, *Let every man approve himself* to his own conscience, *and then shall he have* τὸ καύχημα, *rejoicing in himself, and not in another*, Gal. 6. 4. The glorying therefore, or the καύχημα, which the apostle elsewhere doth reject, and exclude, is only that of the merit of our works, or their sufficiency to procure the justification of a sinner, Rom. 3. 27. and 4. 2. or that which doth exclude the help, or the assistance of the grace of God in Christ, 1 Cor. 1. 29. 31. Note,

3*dly*, That there may be some actions eminently good, which fall under no particular command, I say, *particular command*; for I believe this very action of St Paul, in which he glories, was done according to that charity which *seeketh not her own, but the things of Jesus Christ*, Phil. 2. 5.; and that it was in the general his duty to take care *not to hinder the gospel of Christ*, ver. 12. and to *cut off occasion from others to glory*, to the impairing of the truth, 2 Cor. 11. 12. to perform that which rendered him instrumental to *gain the more*, ver. 19. and therefore he saith, ver. 27. *All this I do for the gospel's sake, that I may be partaker of it with you.* I think every good work, which respects our duty towards God, falls under the general command of *loving God with all our heart, our mind, and soul*; and all the kindness we shew to our brother under the command of *loving him as our own selves*; and think no action eminently good can be done by any Christian, which is not comprehended under the general precept of doing *whatsoever things are true, honest, just, pure, lovely, and of good report, if there be any virtue, any praise*, Philip. 4. 8. But yet this action, as to the substance of it, being under no precept, but being a refusal, to use the power God had granted to him as much as others, and this refusal being done out of respect unto God's glory, and the good of souls, was that of which he justly gloried,

(*l*) [illegible] par. 3. c. 48. p. 497. (*m*) P. 656.

(*n*) [illegible] ἐξαίρετον, δικαιοσύνης ὕπαν σημεῖον πᾶσιν ἀπετάχθαι. Arist. p. 17.

and

and for which, though he did not merit any thing; yet he might reaſonably expect from God, whoſe glory he promoted by it, an eſpecial recompenſe, according to the rule of his own nation, (*o*) *To him a reward is given, who doth any thing uncommanded.*

Ver. 22. 23. See the reading of the text vindicated againſt the ſurmiſes of Dr Mills, as alſo chap. 10. 19. 24. 28. 31. Examen Millii *in hæc loca.*

Ver. 27. ¹ Ἀδόκιμος, *leſt I myſelf ſhould be a caſtaway.*] *i. e.* One diſapproved of by God at the laſt: Excellent here is the note of the ancient commentators, Εἰ δὲ Παῦλος τοῦτο δέδοικεν, ὁ τοσούτους διδάξας, τί ἂν εἴποιμεν ἡμεῖς; *If Paul, ſo great a man, one who had preached and laboured ſo much, dreaded this, what cauſe have we to fear leſt this ſhould befal us?*

Note alſo, That the agoniſtical phraſes mentioned in theſe four laſt verſes, are fully and excellently explained by the Reverend Dr Hammond, who informs us,

1*ſt*, That the (*p*) Iſthmian games were celebrated among the Corinthians, and therefore the apoſtle ſpeaks thus to them, *Know ye not?*

2*dly*, That of the five games there uſed, the apoſtle alludes only to two or three, *running*, ver. 24. 26. *wreſtling*, ver. 25. *cuffing*, ver. 26. 27.

3*dly*, That he who won the race by running, was to obſerve the laws of *racing*, keeping within the *white line*, which marked out the path or compaſs in which they were to run, and was alſo to outrun the reſt, and come firſt to the goal, otherwiſe he ran *uncertainly*, ver. 24. 26. and was ἀδόκιμος, one to whom the prize would not be judged by the βραβεῦαι, or judges of the games.

4*thly*, That the athletæ, combatants, or wreſtlers, obſerved a *ſet diet* (*q*), both for the quantity and quality of their meat, and carefully abſtained from all things that might render them leſs able for the combat, whence they are here ſaid *to be temperate in all things*, ver. 25.

5*thly*, That he who *cuffed* uſed to prepare himſelf for the exerciſe by a (*r*) σκιομαχία, or *thruſting out his arms into the air.* And this is ſtyled, *ſo fighting as to beat the air*, ver. 26. But when he came to the combat, then his fiſt ſtrove to hit the face and eyes of his adverſaries: and this is, ver. 27. ὑπωπιάζειν, *to ſtrike under the eye*, or give his adverſary *a blue eye*, and applied to the body, is ſo to keep it under, by beating it black and blue, as theſe combatants did one another.

6*thly*, That the rewards of all theſe exerciſes, was only a crown made of the leaves of ſome plant, or boughs of ſome tree, the olive (*s*), bays, or laurel, which therefore the apoſtle here calls *a corruptible crown*, ver. 25.

CHAP. X.

Verſe 1. MOreover, brethren, (*to make you the more diligent in running this Chriſtian race, and to avoid theſe ſins which will cauſe you to fail of the prize you run for, I ſhall lay before you the caſe of the Iſraelites, your forerunners, ſhewing what privileges, and what advantages they had, and by what means moſt of them ſo unhappily miſcarried: for to begin with their privileges*), I would not that ye ſhould be ignorant, how that all our fathers (*the church of Iſrael*) ² were under (*the protection of*) the cloud, and all paſſed through the ſea;

2. And (*ſo*) were all baptized into (*the covenant made with God, and the doctrine taught by*) Moſes in the cloud, and in the ſea;

3. And did all eat ³ the ſame ſpiritual meat, (*that manna which was a type of Chriſt, the true bread which came down from heaven, John* 6.;)

4. And did all drink the ſame ſpiritual drink; (for they drank of that ſpiritual Rock that followed them; and that Rock was Chriſt), (*as typifying him, and the ſpiritual waters to be received from him, John* 3. 37. 39.)

5. But (*notwithſtanding theſe privileges and favours, common to them with us*) with many of them God was not well pleaſed; for they were overthrown (*by him*) in the wilderneſs, (*Heb.* 3. 17.)

6. Now theſe things were ⁴ (*written for*) our examples, (*who ſucceed them in like privileges and favours*), to the intent we ſhould not luſt after evil things, as they alſo luſted (*after fleſh, when they had manna, food ſufficient for them, Numb.* 11. 4.)

7. Neither be ye idolaters, (*by eating things offered to idols, and partaking of the table of devils*), as were ſome of them; as it is written, ⁵ The people

(*o*) Maimon. More Nevoch. l. 3. c. 17. p. 381.

(*p*) In Iſthmo ludi quinquennales Iſthmiachi. Solin. c. 13. In eo eſt oppidum Cenchreæ ludis quos Iſthmicos vocant celebre. Mela. l. 2. c. 3. lin. 75.

(*q*) Μίλωι σοὶ ὀλύμπια νικήσαι ------- δεῖ σ' ἰσχνῶν, ἀναστρεφῶν, ἀπέχεσθαι σιτίων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τάλαιπνα, ἐν κονίαις, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἁπλῶς, ὡς ἰατρῷ παραδεδωκέναι σαυτὸν τῶν ἐπισάτην· εἶτα ὡς τὸν ἀγῶνα παρέρχεσθαι. Epict. c. 35.

(*r*) Ἀέρα ἔδαιρεν, ἢ κὴ ἐσκιομάχει, Euſtath. Τινὲς μὲν ἀπὸ τῶν πυγμάτων τὴν τοιαύτην παροιμίαν λέγεσθαι δοκοῦσιν. Idem in hæc verba αἴρα τύπτ. Il. γ. p. 1215. Ed. Rom.

(*s*) Τοῖς ἀθλήταις ἐξ αὐτῆς δίδονται νικήσασι στέφανοι. Porphyr. de antro nymph. p. 270.

ſat

sat down to eat and drink (*of the sacrifices offered to the golden calf*), and [o] rose up to play.

8. Neither let us commit [r] fornication, as some of them committed (*fornication at the sacrifices of Baal-Peor, Numb.* 25. 16. 17. 18.), and (*upon that account there*) fell in one day [s] three and twenty thousand (*of them.*)

9. Neither let us tempt [t] Christ (*our Lord*), as some of them also tempted (*him*), and were destroyed of serpents, (*Numb.* 21. 5. 6.)

10. Neither murmur ye, as some of them also murmured, (*Numb.* 14. 2.), and were destroyed [u] of the destroyer, (*ver.* 37.)

11. Now all these things happened to them for examples (*to posterity*); and they are written for our admonition, [x] upon whom the ends of the world (*the last of ages*) are come, (i. e. *the Christian age.*)

12. Wherefore let him that thinketh he standeth, (*and is in high favour with God, as they once were, and still think they are*), take heed lest he fall.

13. (*And whereas the great inducement to symbolize with Jew or Gentile in their rites is this, that you may avoid persecutions, you have no cause to doubt of Christ's protection under them, for he hath so preserved you hitherto, that*) there hath no temptation taken you, but such as is common to man, (ἀνθρωπινος, *supportable by the strength and resolution of a man*); but (*moreover*) God is faithful, [y] who will not suffer you to be tempted (*at any time*) above that you are able; but will with the temptation also make a way (*so fair*) to escape (*it*), that you may be able to bear it.

14. Wherefore, my dearly beloved, flee from (*the*) idolatry (*committed by the participation of things offered to idols in the idol-temple.*)

15. I speak as to wise men (*in what I am now offering, to shew the idolatry of this practice*); judge ye (*the reasonableness of*) what I say.

16. [z] The cup of blessing which we bless (*or receive with thanksgiving to God for it*), is it not the [a] communion of the blood of Christ? (*or that rite by which we Christians do profess to hold communion with, and own him as our Lord and Saviour, who shed his blood for us*)? The bread which we break, is it not (*also*) the communion of the body of Christ? (i. e. *do we not by eating at his table declare our fellowship with, and own him as our Lord, whose body was thus broken for us?*)

17. [b] For we being many are one bread, and one body; (*or because the bread is one, one loaf being broken for us all, we who partake of it being many, are one body, owning ourselves thereby all members of that body of which Christ Jesus is the head*); for we are all partakers of that one bread; (*and thus you see, that, by partaking of this Christian sacrifice, we own ourselves to have communion with the Lord Jesus, and with the whole society of Christians.*)

18. Behold Israel after the flesh, (*and see if it be not so there also; for*) are not they who eat of the sacrifices (*the peace-offerings, for of these only did the people eat*), [c] partakers of the altar, (*and so hold communion with him whose altar it is? chap.* 9. 13.)

19. What say I then? (i. e. *what need I then to say?*) that the idol is any thing, or that which is offered in sacrifice to idols is any thing, (*which can of its own nature pollute?*)

20. But (*this*) I say, that the things which the Gentiles sacrifice, they sacrifice [d] to devils, and not to God: and I would not that ye should have fellowship with devils, (*or do service to them, by partaking of things offered to them in the idol-temples; for*)

21. You cannot drink the cup of the Lord (*and thereby declare your fellowship with him, and that you own him as your Lord, in opposition to all others*), and (*yet drink*) the cup of devils, (*and so make the like acknowledgements concerning them*); ye cannot be partakers of the Lord's table, [e] and the table of devils.

22. Do we provoke the Lord to jealousy (*by bringing devils into competition with him*)? are we stronger than he, (*so that we need not fear the punishments he may inflict on them who give his honour to another?*)

23. (*And whereas you plead thus for yourselves*), All things are lawful for me, (i. e. *all meats may lawfully be eaten; be it so*), but (*yet*) all (*lawful*) things are not expedient (*to be done*); all things are lawful for me, but all things edify not, (*as charity doth, chap.* 8. 1.)

24. (*For the rule of charity is this*): Let no man seek his own (*only*), but every man another's wealth, (*preferring the public to his private good, and the good of souls to that of his own body.*)

25. (*Concerning then the eating of things offered to idols in the general, and without relation to the idol-temple, in which to eat them is idolatry, I thus determine*): Whatsoever is sold in the shambles, that eat (*ye*), asking no question for conscience-sake, (*as if you thought it matter of conscience, whether you might eat it, if offered to idols, or not.*)

26. For the earth is the Lord's, and the fulness thereof; (*and therefore you may eat of any creature the earth provideth for your food, without scruple of conscience, when others are not scandalized at it.*)

27. (*And again I say*), If any of them that believe not, bid (*or invite*) you to a feast, and you be disposed to go, [f] whatsoever is set before you, eat, asking no question for conscience-sake.

28. But if any man say unto you, This is offered in sacrifice to idols, (*thinking, that, by thus partaking in such meat, you must own the idol, or concur in the worship of it*), eat not for his sake that shewed it, and for conscience-sake. For the earth is the Lord's,

and the fulneſs thereof; (*who therefore can repleniſh thee out of other meats provided for thy food.*)

29. Conſcience, I ſay, (*meaning*) not thy own, but (*that*) of the others (*who ſhewed thee this was offered to idols*); for why is my liberty (*ſo uſed by me as that I be*) judged of (*and condemned by*) another man's conſcience?

30. For if I by grace be a partaker (*of God's good creatures*), [t] why (*do I uſe them ſo as that*) I am evil ſpoken of (*by others*), for that for which I give thanks (*becauſe of benefits received by it?*)

31. Whether therefore ye eat or drink, or whatſoever ye do, [u] do all to the glory of God.

32 Give [x] none offence, neither to the (*weak*) Jews, nor to the (*unbelieving*) Gentiles, nor to the (*weak members of the*) church of God;

33. (*But walk*) even as I (*do, who*) pleaſe all men in all (*lawful*) things, not ſeeking my own profit, but the profit of many, that they may be ſaved.

ANNOTATIONS on Chap. X.

Ver. 1. [a] Ὑπὸ τὴν νεφέλην ἦσαν, *were under the cloud.*] To underſtand the alluſion here, note, That to be under the cloud, is to be under the protection or covert of the cloud. "For the cloud of "glory," ſaith the tradition of the Jews (*t*), "ſignified the care and providence of God, and his preſence with them day and night;" and that accordingly it compaſſed their camp as a wall doth a city. And therefore of the feaſt of tabernacles, which in the Hebrew is *Chagigah Succoth, the feaſt of coverings*, the Jews ſay (*u*), it was eſpecially appointed to admoniſh them of the divine protection exhibited to them by the cloud. And the Chaldee paraphraſe ſaith, this feaſt was inſtituted, "that their poſterity "might know, that I made the children of Iſrael to "dwell under the ſhadow of the cloud." And therefore Philo (*x*) ſtyles it σκιαστήριον, *a covering*. And ſo the pſalmiſt repreſents it, when he ſays, *He ſpread out the cloud for a covering to them, and a fire to enlighten them by night*, Pſal. 105. 39.; and the prophet, when he ſays, *The Lord will create upon every dwelling-place of mount Zion, and upon her aſſemblies a cloud, and ſmoke by day, and the ſhining of flaming fire by night; for upon all their glory ſhall be a covering*, Iſ. 4. 5. 6.; πᾶσα τὰ περικύκλω αὐτῆς σκιάσει ἡ νεφέλη, *the cloud ſhall overſhadow all her circuits*, ſaith the Septuagint; *he was to them as a covering by day, and a light of ſtars in the night-ſeaſon*, ſaith the book of Wiſdom, chap. 10. 17. By theſe things Mr Clerc may ſee we have good warrant for ſaying, *The cloud was a covering to them, and that they were under the cloud, becauſe it was over them;* not only becauſe it went before them, which indeed is a greater impropriety than that which he charges upon others, that being indeed none at all; for what hinders the ſame cloud from being at one time contracted into the figure of a pillar, and at another expanded as a covering? For do we not read, that *the cloud covered the mount*, Exod. 24. 15.? that *it covered the ſeat of the congregation*, Exod. 40. 34.? that it *covered the tabernacle*, Numb. 9. 15. 16.? The learned biſhop of Ely notes, that there were three ſeveral uſes of the cloud: "1. To guide them in "their journeys, and this it did, as a pillar going "before them. 2. To preſerve them from the heat "of the ſun in the wilderneſs; *and then it was "ſpread out as a covering*, Pſal. 105. 39. and was "*a cloud ſhadowing the camp*, Wiſd. 19. 7. 3. "To defend them from their enemies, that they "might not aſſault them; and ſo it ſtood betwixt "the *whole hoſt of Iſrael, and the Egyptians, and "was a cloud of darkneſs to the latter, ſo that they "came not near the Iſraelites*, Exod. 14. 20.; it "therefore muſt be large enough to darken their "whole camp."

2*dly*, That they *all paſſed through the ſea* ſo as to come to *the oppoſite ſhore*, ſaith Joſephus (*y*); they *went through it*, ſaith St Paul elſewhere (*z*); *through the middle of it*, ſay the Septuagint (*a*). I confeſs ſome rabbins and many commentators ſay, they only fetched a compaſs like to an half-circle in the ſea, and came out again on the ſame ſide; becauſe before they entered into the ſea, they were in the edge of the wilderneſs of Ætham, Numb. 33. 6.; and after they had paſſed the ſea, they *go three days journey in the wilderneſs of Ætham*, Exod. 15. 22. But to this it is anſwered, that the wilderneſs on each part of that arm of the ſea, was called the wilderneſs of Ætham, and beyond the Red ſea was the ſame with Shur, Exod. 15. 22.; for the Hebrew word קצה which we render *edge*, is by the Septuagint forty times rendered μέρος, *a part*. And here, ſay they, they came to Buthan, ὅ ἐστι μέρος τῆς ἐρήμου, *which is ſome part of the wilderneſs*, Numb. 33. 6.; intimating, that beyond the ſea there was another part of the ſame wilderneſs.

(*t*) Buxt. de arca fœd. c. 14. p. 126. 127.
(*u*) Buxt. Synag. Jud. c. 21. p. 447.
(*x*) Quis rer. div. hær. p. 397.
(*y*) Ἔφθασαν εἰς τὴν ἀπέναντι γῆν. Antiq. l. 2. c. 7.
(*z*) Διέβησαν τὴν ἐρυθρὰν θάλασσαν. Heb. 11. 29.
(*a*) Διέβησαν μέσον τῆς θαλάσσης εἰς τὴν ἔρημον. Joſ. 4. 23. Παρέλθωσιν. Neh. 9. 11.

3*dly*,

3*dly*, *They were baptized into Moses in the cloud.*] i. e. into the doctrine taught by Moses; for the cloud was not only for direction, but for a covering over them; according to the words of the psalmist, *He spread out the cloud for a covering*, Psal. 135. 39.

And in the sea;] for they were covered with the sea on both sides, Exod. 14. 22.; so that both the cloud and the sea had some resemblance to our being covered with water in baptism: their going into the sea resembled the ancient rite of going into the water, and their coming out of it, their rising up out of the water. And this the Jews (*b*) do so far own, that they say, "They were baptized in the desert, "and admitted into covenant with God before the "law was given."

Note, 4*thly*, That the cloud had a bright shining side, as well as a dark side; so that their baptism in the sea answered to that of water; and their baptism in the cloud to baptism by fire, or by the Holy Ghost, which, say the Jews (*c*), was represented by the *Schechinah*, or the cloud of glory.

Ver. 3. [b] Τὸ αὐτὸ βρῶμα, τὸ αὐτὸ πόμα, *the same meat, and the same drink.*] For though some manuscripts omit τὸ αὐτὸ, *the same*, in both these verses, yet is that word to be retained in both places; for so read Irenæus (*d*), and all the Greek expositors. See *Examen Millii in locum.* And whereas Esthius interprets the words thus, *They eat the same among themselves, not the same with us*; this exposition is contrary, not only to what St Austin (*e*) and all the Greek fathers teach, but also to the scope of the apostle, which is to shew, that they had the like spiritual advantages and privileges with us, which yet he doth not do, unless their spiritual meat and drink signified or typified to them Christ, as ours doth to us. That all of them were not believers in Christ by faith, but some of them were unbelievers, is no objection against this sense; for so it is with Christians now; the wicked not partaking of the benefit of Christ by faith, as the fathers speak, though they receive the sacrament of his body and blood with their mouths.

Note also, That St Paul represents *manna* as spiritual food, and the rock as being spiritual, and affording them spiritual drink, agreeably to the descants of the Jews: "For manna," saith Philo (*f*), "is the "food of the soul; it signifies the law of God, and "the divine *logos*, whence all permanent instruction "and knowledge flows: and this is the heavenly "food, of which Moses, in the person of God, "speaketh, saying, Behold, I rain down for you "bread from heaven." "The food of the soul," saith the same Philo, "is heavenly, not earthly, as "the holy scripture testifieth, saying, I rain down "for you bread from heaven." He calls the manna (*g*) put into the ark τῆς ἐρανίου καὶ θείας τροφῆς τὸ μνημεῖον, "the memorial of the divine and heavenly "food;" and saith, "that manna (*h*) is the divine "*logos*, the cœlestial and incorruptible nourish-"ment of a soul desirous of knowledge." The Jews also declare, that manna (*i*) was a type of the *eternal happiness of man*, that it had its *rise from heaven*, and thence descended on the earth, by opening the gates of heaven; that it is "the divine "light incorporated; the splendor of the glory of "the majesty of God; the bread on which angels "feed, and by which the sons of the world to come "are to subsist." And with these representations of it agree the words of the apostle, saying, The Jews by eating of it did eat τὸ αὐτὸ βρῶμα πνευματικὸν, *the same spiritual food with us.* But here Mr Clerc saith, "The word πνευματικὸς, *spiritual*, is here opposed to "φυσικὸς, *natural*, not to σωματικὸς, *corporeal*; for "manna was a corporeal food, which could not be "spiritual in any other respect than as it was pre-"pared, not by sensible causes, but by spirits, *viz.* "angels, whose bread therefore it is said to be," Psal. 78. 2. I answer, Here is nothing true, or at least nothing certain: For, 1. The Chaldee paraphrast saith, it is called the bread of angels in the psalmist, because it came from heaven, the habitation of the angels; as the psalmist himself interprets it, saying, *He opened the gates of heaven, he rained upon them manna for to eat, and gave them bread from heaven; bread of the mighty did man eat.* 2. Why doth he say, "It could not be called spiritual food in "any other sense than as it was prepared by spi-"rits?" Is it because it was corporeal food? And might it not be also the food of the soul? Are not bread and wine corporeal food? and yet may they not be also spiritual food? Yea, doth not the apostle's

(*b*) Maim. ex Sifra in Seder Kodash. ed. Pecock, p. 27. (*c*) *Vide* Masium in Josh. 1. (*d*) L. 4. c. 45.

(*e*) Aliud illi, aliud nos, sed specie visibili, quod tamen hoc idem significaret virtute spirituali —— Sacramenta illa fuerunt, in signis diversa sunt, sed in re quæ significatur paria sunt. *Aug. Tr.* 26. *in Joh. to.* 9. *p.* 228. *B.C.*

(*f*) Ζητήσαντες καὶ τί τὸ τρέφον ἐστι τὴν ψυχὴν ------ εὑρον μαθόντες ῥῆμα Θεῦ καὶ λόγον θεῖον, ἀφ' ὧ πᾶσαι παιδεῖαι καὶ σοφίαι ῥέουσιν ἀγαθαὶ, ἃ δ' ἐστὶν ἡ ἐρανίῳ τροφὴ μυηύεται δι' ἣν ταῖς ἱεραῖς συγγραφαῖς, ἐκ προσώπε τῦ αἰτίε λέγοντος, ἰδὲ, ἐγὼ ὗω ὑμῖν ἄρτες ἐκ τῦ ἐρανῦ. L. de profugis, p. 367. B. Ὅτι δὲ ὁ γάιος ἀλλ' ἐρανίοι αἱ ψυχῆς τροφαὶ μαρτυρήσει διὰ πλειόνων ὁ ἱερὸς λόγος, ἰδὲ ἐγὼ ὗω, &c. Alleg. l. 1. p. 69. B.

(*g*) De congr. quær. erud. gratia, p. 344. A.

(*h*) Τὸ μάννα τὸν θεῖον λόγον, τὴν ἐρανίον φιλοθεάμονος ψυχῆ ἄφθαρτον τροφὴν. Quis rer. divin. hær. p. 384. D.

(*i*) Buxt. hist. manna, p. 336. 339. 352.

argument plainly require that the manna ſhould be ſpiritual? for how elſe did they *eat the ſame ſpiritual food with us?* And, 3. How abſurd is it to ſay, it is called ſpiritual food, becauſe prepared by ſpirits? Can he give one inſtance of any corporeal thing, called ſpiritual upon that account? Was it not ſpiritual meat, as the water iſſuing from the rock was ſpiritual drink, and was that ſo becauſe prepared by ſpirits?

And this rock was Chriſt;] *i. e.* it typified Chriſt; for as the rock, being ſmitten, gave forth waters, ſo our Lord being ſmitten, water came forth out of his ſide; and the Holy Ghoſt ſignified by this effuſion of waters from the rock, was poured forth as a river. "By the ſolid rock," ſaith Philo (*k*), "Moſes "underſtands the wiſdom of God, which is the nurſe "and the inſtructor of all that deſire the incorruptible life. He, by a ſynonymous word, calls the "rock *manna*, that is, *the moſt ancient of beings*, the "*divine logos*." And again, "The rock cleft in "the top, is the wiſdom of which he makes the "ſouls that love him to drink; and being thus "made to drink, they are alſo filled with the univerſal manna, for manna is called τὶ, which is the "progeny of all things. Now, the moſt general "cauſe of all things is God, and the ſecond the "word of God." By theſe things Mr Clerc may be convinced, that the Jews might underſtand theſe types by tradition, and ſeeing them thus accompliſhed, might be induced to believe. And as for Chriſtians, the apoſtle here ſhews the influence they ought to have on them, *viz.* to preſerve them from the like offences, leſt they became ſubject to the like judgments to which the Jews were obnoxious, ver. 5. 6. But Mr Clerc denies, that the words bear this ſenſe, *the rock ſignified Chriſt*, or repreſented him; and ſaith, the import of theſe words, *That rock was Chriſt*, is only this, "That which may be ſaid "of that rock in a carnal ſenſe, may in a ſpiritual "be affirmed of Chriſt;" which is to expound the apoſtle as ſpeaking thus, "They all drank the ſame "ſpiritual drink, for they drank of the rock that "followed them:" Now, what may be ſaid of that rock in a carnal ſenſe, may be ſaid of Chriſt in a ſpiritual, *i. e. they all drank the ſame ſpiritual drink*, becauſe they drank what was carnal. Moreover, we find many phraſes of the like nature, both in the Old and the New Teſtament; as when it is ſaid, *The three branches are three days; the ſeven kine, and ſeven ears of corn, are ſeven years; the four great beaſts, are four kingdoms; thou art the golden head; the ſeed is the word, the field is the world, the reapers are the angels, the harveſt is the end of the world; the hair is Jeruſalem; this bread is my body, this cup is my blood*, &c. Gen. 40. 12. & 43. 26. Ezra 5. 5. Dan. 7. 17. & 2. 38. Matth. 13. 38. 39. & 26. 26. 27. Luke 8. 11. Now, in all theſe inſtances, doth not *is* import *typifies, ſignifies, repreſents?* Why therefore ſhould it not do ſo in the like propoſition, *This rock is Chriſt?* or what one inſtance can Mr Clerc produce, that any thing was ever ſaid to be another thing, becauſe what might be ſaid of it in a carnal ſenſe, might in a ſpiritual ſenſe be ſaid of the other? And is it not ſufficient prejudice againſt this παρεμπνία, or *uncouth interpretation*, that it hath no parallel example? whereas our expoſition is confirmed from numerous examples of like nature.

Ver. 6. ᵉ Τύποι ἡμῶν, *our examples.*] "The ex"amples he here puts," ſaith Theodoret, "exactly "anſwer to the ſins of the Corinthians;" for as the Jews luſted to eat fleſh, ſo the Corinthians luſted to eat things offered to idols, when they had other meat provided plentifully by God for them; *for the earth is the Lord's, and the fulneſs thereof*, ver. 28.

Ver. 7. ᵈ Ἐκάθισεν ὁ λαὸς φαγεῖν, &c. *The people ſat down to eat and drink, and roſe up to play.*] When the Heathens had offered upon the altar, and conſumed that part which belonged to the god they worſhipped, they banqueted in the idol-temple upon the remains, and ſo did *epulis accumbere divum*, as Virgil ſpeaks (*l*), at long tables prepared for that purpoſe; whence this is by the apoſtle called *partaking of the table of devils*; and uſed very appoſitely, ſay the fathers, to convince the Corinthians, that by eating things offered to the idols in the idol-temple, they muſt be guilty of Heatheniſh idolatry.

Ibid. ᵉ *Roſe up to play.*] Here almoſt all the critics obſerve, That παίζειν, *to play*, bears an impure ſenſe, importing their fornication with one another; as when we ſay, ſuch an one hath *played the whore*. But this criticiſm ſeems here to be without foundation: For, 1. the ſcripture often mentions their idolatry, but never charges them with whoredom, then committed when they made the golden calf; all that God himſelf charges upon them is, that *they had made them a molten calf, and had worſhiped* and *ſacrificed* to it, and ſaid, *Theſe be thy gods*,

(*k*) Πέτραν τὴν στερρὰν καὶ ἀδιάκοπον ἰμφαίνων σοφίαν Θεοῦ, τὸν τροφὸν καὶ τιθηνοκόμον καὶ κυβερνήτην τῶν ἀφθάρτου βιότης ἐφιμένων ---- τὴν πέτραν ταύτην ἐτέρωθι συνωνυμίᾳ χρώμενος καλεῖ μάννα, τὸν πρεσβύτατον τῶν ὄντων, λόγον Θεοῦ. Quod deter. pot. p. 137. A. C. Ἡ γὰρ ἀκρότομος πέτρα ἡ σοφία ὅτι ἔστιν, ἣν ἄκραν καὶ πρωτίστην ἔτεμεν ἀπὸ τῶν ἑαυτοῦ δυνάμεων, ἐξ ἧς πόλιζε τὰς φιλοθέους ψυχὰς· ποτιδοῦναι δὲ καὶ τοῦ μάννα ἐμπίλανται τῷ γενικωτάτῳ· καλεῖται γὰρ τὸ μάννα τι, ὃ πάντων ἐστὶ γένος· τὸ δὲ γενικώτατόν ἐστιν ὁ Θεὸς, καὶ διὰτι ὁ Θεοῦ λόγος. Legis alleg. l. 3. p. 853. A. B.

(*l*) Æn. 1. v. 83. *Vide* Turneb. l. 30. c. 5.

Exod.

Exod. 32. 8. 35. Nehem. 9. 18. Psal. 106. 19. 20. Acts 7. 41. 2. The apostle speaks of whoredom in the verse following, as a distinct sin, and therefore cannot reasonably be supposed to charge them with it here. 3. The exposition of the ancients, That they rose up to dance before the calf, is confirmed by these words, And when Moses *saw the calf and the dancing, he was wroth*, Exod. 22. 19. And because this was done after the manner of the Heathens (*m*), and was one of the rites by which they honoured their gods, the apostle useth it as a confirmation of their idolatry. And this is all the fathers seem to mean by saying, that *to play* is used ἀντὶ τῦ εἰδωλολατρεύειν, *for committing idolatry;* and the Jerusalem Targum, when it saith, they did *ludere cultu peregrino*, play after the Heathen manner.

Ver. 8. [r] Μηδὲ πορνεύωμεν, *Neither let us commit fornication, as some of them committed.*] How prone the Christians of the church of Corinth were to this sin, which made the Heathen Corinth infamous to a proverb, we learn from these words of the apostle, *I fear when I come, I shall bewail many who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed*, 2 Cor. 12. 21. See 1 Cor. 3. 16. 17. and 5. 11. and 6. 9. 13. 15. 16.

Ibid. [s] Εἰκοσιτρεῖς χιλιάδες, *three and twenty thousand.*] The number of the slain was four and twenty thousand, Numb. 25. 9. and so Oecumenius saith some ancient copies read here; but of this number one thousand was slain by the judges, and that probably the day before the plague; three and twenty thousand by the immediate hand of God. Now the design of the apostle here, is only to mention them who fell in one day by the hand of God. See Bochart. Hieroz. l. 2. c. 34.

Ver. 9. [t] Τὸν Χριστὸν, *Christ.*] This reading ought not to be questioned; for we find it not only in Hilary the deacon, St Chrysostom, Oecumenius, Theophylact; but in Irenæus (*n*). Hence Primasius of old proved the divinity of Christ, as being that God whom they tempted, Psal. 106. 14. and others his pre-existence before the birth of the blessed virgin, against the Socinians. That the apostle here cannot speak, as Crellius contends, of Moses, is plain,

1*st*, Because though the name of Jesus be once given to Joshua, Heb. 4. 8. in the New Testament, as being the true import of his name, and the translation of it by the Septuagint; yet is the name Christ never given to Moses, nor doth it bear any affinity with his name. Nor,

2*dly*, Is Moses ever called Christ in the Old Testament? For though Crellius contends that name is given him in these words of Habakkuk, chap. 3. 13. *Thou wentest forth for the salvation of thy people, with thy Christ;* yet it is evident, that this is spoken of God's going forth with Joshua, by *the captain of the Lord's host*, (who is described, Josh. 5. 14. 15. and so honoured by Joshua, as to leave no place of doubting, that he was a divine person); for, ver. 11. the prophet saith, *The sun and moon stood still*, as they did only in the time of Joshua, chap. 10. 12. and ver. 12. *Thou didst march through the land in indignation, thou didst thresh the Heathen in anger*, as he did by Joshua, and then follow the words cited. 2*dly*, This appears farther from the words *tempt* and *tempted*, which, both in the Old and New Testament, signify distrusting the power, or the will of God to do what he had given those who tempted him sufficient evidence, he was both able and willing to perform. See this proved, note on Matth. 4. 7. Now thus they did not tempt Moses, Numb. 11. 6. but God, by distrusting his power to give them bread and water in the wilderness, ver. 5.

Their second answer therefore is, That there being no accusative case expressed after the words, Καθὼς καὶ τινὲς αὐτῶν ἐπείρασαν, *as some of them tempted*, they may as well add God, as we add him. But,

1*st*, This exposition must ascribe that divine power to Christ, which belonged unto him they tempted in the wilderness, by virtue of the preceding argument, and also render it as wicked, and as dreadful to tempt Christ now, as it was to tempt God then: and so by consequence it must ascribe to him that divine nature, from which a divine power is inseparable.

2*dly*, They have not yet produced one instance, where the person spoken of in reference to the same action in the same instance, is thus changed. Crellius indeed, who never wants a shift, such as it is, brings his instance from ver. 6. viz. *These things were spoken, that we might not be lusters after evil things, as they also lusted;* but as here is the fallacy of a transition, ἀπὸ ἄλλο γένος, from things to persons; so is here nothing said, ver. 6. to signify, that the evil things forbid to the Corinthians, to be the subject of their lusts, were to be *quails* or *flesh*, as in the Jews they were, but only, that they were for the kind, evil, as theirs also were.

Ver. 10. [u] Ὑπὸ τῦ ὀλοθρευτῦ, *of the destroyer.*] *i. e.* By a plague sent by the hand of Samuel, the angel of death, called ὀλοθρεύων, *the destroyer*, Heb. 11. 28. Wisd. 18. 25. and *him that had the power of*

(*m*) Inter vescendum diis laudes canebant, pedibusque circum aras complodentes ad numeros psallebant. *Resin. antiq. l.* 3. *c.* 33. *Virgil. eclog.* 5. *v.* 73. Ubi Servius, sane ut in religionibus saltaretur hæc est ratio, quod nullam majores nostri partem corporis esse voluerunt quæ non sentiret religionem.

(*n*) L. 4. c. 45.

death,

death, Heb. 2. 14. Now the Corinthians murmured, ſaith Theodoret, becauſe ſome of them had received only inferior gifts; ſay others, by reaſon of the perſecutions they ſuffered for the Chriſtian faith.

Ver. 11. [k] Τὰ τέλη τῶν αἰώνων, *the end of the ages.*] This phraſe either ſignifies the end of the Jewiſh age, as if the apoſtle did intend to ſay, theſe things which happened in the beginning of the Jewiſh age, were recorded for caution and example to us, who are come to the concluſion of it: or the laſt of the ages of the world, *i. e.* the Chriſtian age; for the Jews, according to the tradition of Elias, divide the duration of the world into three ages; the age before the law, the age of the law, and the age after the law, or that of the Meſſiah, Talmud in Sanhedr. cap. Chelek.

Ver. 13. [l] Ὃς οὐκ ἐάσει ὑμᾶς, *who will not ſuffer you*;] *i. e.* any of you, who do what in you lies to arm yourſelves againſt them, to be tempted above what you are able; this therefore ought not to be reſtrained to the elect: For the preceding words, *No temptation hath happened to you*, are ſpoken to all the members of the church of Corinth; and God hath doubtleſs engaged to all that enter into covenant with him, to enable them to perform the condition of that covenant; ſince a covenant upon an impoſſible condition, he knows, cannot be performed; and all are bound to pray in faith, that God would not *ſuffer them to be tempted above what they are able* by his ſtrength *to bear.*

Ver. 16. [m] Τὸ ποτήριον τῆς εὐλογίας, *the cup of bleſſing.*] The paſchal cup being ſtyled by the Jews the *cup of bleſſing*, becauſe they ſanctified it, *i. e.* they gave thanks for it in theſe words, *Bleſſed be thou, O Lord our God, the king of the world, who haſt created the fruit of the vine;* and being alſo ſtyled *the cup of bleſſing of the table*, it cannot reaſonably be doubted, that the euchariſtical cup was ſo called for the ſame reaſon, and that it was ſanctified or conſecrated by thankſgiving to God for it.

Ibid. [n] Κοινωνία, *the communion.*] This word *communion* hath two ſignifications: 1. When the ſubject ſpoken of may be diſtributed into parts, ſo that each man may have a ſhare of it, it denotes a diſtribution and communication of thoſe parts to the community, or body mentioned. Thus in the caſe of alms, ſeeing there is a diſtribution of our ſubſtance to thoſe that want, this is in ſcripture ſtyled κοινωνία, and is ſometimes rendered contribution, Rom. 15. 26. ſometimes diſtribution, 1. 9. 13. Heb. 13. 16. and ſince there were διαιρέσεις, *diviſions* and *diverſities* of gifts, miniſtrations, and operations, vouchſafed to the church; all which the Holy Spirit wrought, *dividing to every* member of it ſeverally *as he would*, 2 Cor. 12. 11. the giving theſe gifts and ſeveral operations to them, is called *the communion of the Spirit*, 2 Cor. 13. 13. Phil. 2. 1. Thus becauſe one conſecrated loaf was anciently diſtributed among all the communicants, and they all drank their ſhare of the ſame cup of bleſſing, therefore the bread thus broken, and ſhared out, may be ſaid to be the communion, or communication of the body of Chriſt, as being the communication of that bread which repreſented his broken body; and the cup they ſeverally drank of, may be ſtyled the communication of the blood of Chriſt, as being the communication of that wine which repreſented his blood ſhed: And to this import lead the following words, *becauſe the bread*, or loaf, *is one*, of which we all partake, *we being many are one body, for we are all partakers of one loaf*, according to the old proverbial expreſſion, σύσσιτοι καὶ σύσσημοι.

But where the ſubject mentioned is not capable of ſuch diviſion or diſtribution, but every one is to have the whole, or the ſame with another, it imports *a fellowſhip* and *comunion* in the ſame thing; in which ſenſe we are ſaid to be called by God εἰς κοινωνίαν, *to the fellowſhip of his Son*, 1 Cor. 1. 9. to have κοινωνίαν, *a fellowſhip in his ſufferings*, to have κοινωνίαν, *communion with God the Father, and the Son*, 1 John 1. 5. and in the apoſtles ſymbol, to believe the *communion of ſaints*: And in this import of the word the ſenſe runs thus, Do we not by partaking of this bread and wine, conſecrated in memorial of Chriſt giving his body broken, and his blood ſhed for us, hold communion, or declare our fellowſhip with Chriſt? Both theſe ſenſes ſeem agreeable to the ſcope of the apoſtle, and the firſt infers the ſecond.

Ver. 17. [o] Ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν, *becauſe the bread is one, we being many are one body.*] Theſe words, *The bread which we break*, the loaf or *bread is one*, and we *all partake of one loaf*, and therefore are *one body*, ſhew how groſsly the church of Rome hath varied from Chriſt's inſtitution, in diſtributing to the communicants ſeverally an unbroken wafer, ſo that they neither are partakers of one bread, or loaf, or of bread *broken*, as the cuſtom both of Jews and Chriſtians was to do. It alſo deſerves to be noted from the teſtimonies of Jamblicus (*o*) and Laertius (*p*), that anciently this was a token of friendſhip; and that Pythagoras forbade his ſcholars ἄρτον κλᾶσθαι, *to break their bread*, becauſe that was not to be broken which made friendſhip.

Ver. 18. [p] Κοινωνοὶ τῷ θυσιαστηρίῳ, *partakers of the al-*

(*o*) Τὸ δὲ ἀρχαῖον βαρβαρικῶς πάλιν ἐπὶ ἕνα ἄρτον συνίεσαν οἱ φίλοι. De vita Pythag. p. 89.

(*p*) Ὅτι ἐπὶ ἕνα οἱ πάλαι τῶν φίλων ἐφοίτων καθάπερ ἔτι, καὶ νῦν οἱ βάρβαροι μηδὲ διαιρεῖν ἐσυνάγει αὐτούς. Laert. in vita Pythag. p. 222.

tar.]

tar.] *i. e.* Do they not by partaking of the gift consecrated by the altar, and of which one part is consumed upon it, partake with the altar, and own that they communicate with, and worship that God, at whose altar or table the meat was offered in honour of him? Mal. 1. 7. For as *swearing by the altar* is swearing also *by him* whose altar it is, Matth. 23. 20.; so having communion with the altar, is having communion with him whose altar it is. To illustrate this let it be noted. 1. That in these שלמים, or *peace-offerings*, there was a threefold participation: 1. God had his part offered him upon his altar, *viz.* the blood and the intrails; part was given to the priest, *viz.* the breast and the shoulder; and part to the offerer, *viz.* the skin and the rest of the flesh; and this in token, say the Jews, of friendship and communion of the party offering them, with God and the priest. And he by eating the remainder, and feasting on it in the temple or the holy city, became partaker with the altar, or with God, who had received his share upon the altar. Note, 2. That these peace-offerings were offered either by way of thanksgiving for mercies obtained, or by way of vow, or of free devotion; for this division of peace-offerings we find, Lev. 7. Moreover these being offered to the God of Israel, signified the owning him as that God from whom they received and expected all their mercies.

Ver. 20. [q] Δαιμονίοις, *to devils.*] Here Mr Clerc saith, "the word δαιμόνιον doth not necessarily signify devils, or evil spirits; for the Heathens did "not always sacrifice to evil spirits, if we consider "what were their true thoughts." But the wisdom of God did not think fit to consider the speculations of some of their philosophers; but what was indeed their practice, and what the objects and directors of their worship were, and who was gratified by it. They pretended to own a supreme deity, but the spirits which spake in the oracles they consulted, which moved their idols, and resided in them, and set up, and promoted their whole idolatrous worship, were doubtless evil spirits; and so the primitive Christians engaged to force them to confess themselves to be, even before them who paid homage to them (*q*). The pulling down of this idolatrous worship is, in our Saviour's language, *the casting out of the prince of this world*, John 12. 31. and 16. 11. The converting the Gentiles from this idolatry to the worship of the true God, is the *turning them from the power of Satan unto God*, Acts 26. 18. *the delivering them from the power of darkness*, Col. 1. 13. who before walked according to the *prince of the power of darkness*, Eph. 2. 2. and were *led captive by Satan at his will*, 2 Tim. 2. 26. The Psalmist, according to the Septuagint, saith, ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια, *that all the gods of the Heathens are devils*, Psal. 96. 5. And of the Jews who sacrificed to them, it is said *they sacrificed to devils, and not to God, Leshaddem*, to evil, wasting, and destroying spirits. The Jews said the same of the Gentiles, that they were θύοντες δαιμονίοις, sacrificing to devils, and not to God, Baruch 4. 7. and so they are also styled 2 Chron. 11. 15. Rev. 9. 20.; and so all Christians ever did expound this place, and with good reason, it being absurd to think St Paul is here dissuading Christians from having fellowship with good angels.

Ver. 21. [r] Καὶ τραπέζης δαιμονίων, *and of the table of devils.*] This being the design of the apostle to shew that the Corinthians could not partake of the idol-sacrifices in the idol-temples without being κοινωνοὶ τῶν δαιμονίων, *men who held communion with devils*; and the proof of this being taken from the practice of Christians in partaking of the eucharist, and of the Jews in partaking of sacrifices offered at the altar, it is evident, that the 16th verse must be interpreted suitably to this design, and so as to be a fit medium to prove this conclusion. It is therefore evident.

1*st*, That κοινωνία, *communion*, cannot here signify the real and substantial communication of the body and the blood of Christ, since that sense renders the apostle's argument infirm; for how doth it hence follow, that because Christians eat substantially the body, and drink the blood of Christ, therefore they who eat of the idol-sacrifices are guilty of idolatry, and hold communion with devils? Moreover, the eating of things offered to idols, could not in this sense make them that did it *communicators of the devils*; for sure they did not eat of the substance of the devils. This therefore cannot be the import of the words. Nor,

2*dly*, Can the sense of them be to this effect: The cup and bread communicate to us the spiritual effects of Christ's broken body, or his blood shed for us; though this be in itself a certain truth. For,

1. These spiritual effects cannot be shared among believers, so that every one shall have a part of them only; but the same benefits are wholly communicated to every due receiver. See note on ver. 16.

2. The apostle here attempts to prove, not that the Corinthians, by eating things offered to idols in the idol-temple, received any spiritual influence from devils, but only that, by that action they did partake of what was offered to them, and was a solemn part of their religious worship, as the eating

(*q*) Quicquid dæmonum colitis, victi dolore, quid sunt eloquuntur, ipsis testibus esse eos dæmones de se verum confitentibus credite. *Minutius*, p. 31. *Tertull. Apol. c.* 23. *Cyp. ad Don. p.* 4. *de van. idol. p.* 14.

these

theſe ſacrifices was ſtill reputed; ſo that by it they muſt own themſelves to be worſhippers of idols, and then, by parity of reaſon, he muſt, by the example of the euchariſt, intend to prove, not that the Chriſtian did partake of the ſpiritual effects of our Lord's paſſion, but that he did partake of what was conſecrated in honour of him, and received as a ſolemn act of religious worſhip and communion with him. And this appears yet farther from the words which the apoſtle uſeth, as the cloſe of this argument, and as the thing which anſwers to the two preceding inſtances: for they do not run thus, *By the things which the Gentiles offer they receive ſpiritual influences from evil ſpirits;* but thus, *This I ſay*, to complete this argument, and to render the ſacrifice offered to idols parallel to thoſe of Chriſtians, and of Jews, that as theſe are offered to the honour of Chriſt, and of the God of Iſrael, ſo *the things which the Gentiles ſacrifice, they ſacrifice to devils, and I would not that ye ſhould be partakers with devils, viz.* by feaſting of the ſacrifices thus offered to them, and of which the devils had a part; and that it was by the act of eating and drinking of theſe idol-ſacrifices that they became partakers of the cup and table of devils, and thereby guilty of idolatry: as the fathers (*r*) declare, ſo is it evident from theſe words, *Ye cannot drink the cup of the Lord and the cup of devils, ye cannot be partakers of the Lord's table and the table of devils;* it was therefore by theſe actions that they held communion with them, and committed idolatry the eating of the feaſt made of things offered to idols in the idol-temple being as much a fœderal rite as was the eating the peace-offerings of the Jews, eaten in the temple, or the holy city, or the ſacramental bread eaten in the church by Chriſtians; whence the oblations made there were ſtyled σπονδαὶ ἐν τιμῇ δαιμόνων, *oblations in honour of the dæmons.*

Ver. 27 [r] Πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, *Whatſoever is ſet before you eat.*] The apoſtle had before diſcourſed of eating things offered to idols in the idol-temple, and ſhewed, 1. The ſcandal it might give to the weak Gentile Chriſtian; and, 2. That it was indeed an idolatrous action. Here he begins his diſcourſe of eating at all things offered to idols, with reſpect chiefly to the weak Jewiſh convert. And, 1*ſt*, Whereas, by their canons (*s*), an idol, and all things appertaining to it, and whatever was offered to it, was wholly forbidden, the Rabbins pronouncing the eating, or poſſeſſing any thing of it forbidden, in theſe words, *Thou ſhalt not bring an abomination into thine houſe*, Deut. 7. 26.; the apoſtle relieves the conſcience of the Chriſtian in this caſe, letting him know that he might eat theſe things, when ſold in the ſhambles, without ſcruple of conſcience, ver. 25. 2*dly*, Whereas their canons teach, (*t*) That if an Heathen make a banquet for his ſon or daughter, a Jew is forbidden to eat of his meat, becauſe he is forbidden, if called, to eat of his ſacrifice, Exod. 34. 15. the apoſtle exempts the conſcience of the Chriſtian from this obligation alſo, ver. 27.

Ver. 30. [s] Τί βλασφημοῦμαι; *Why am I evil ſpoken of?*] This is the expoſition of all the Greek ſcholiaſts; and it is confirmed by the parallel place, *Let not your good be evil ſpoken of*, Rom. 14. 16. *i. e.* let not your faith, or the liberty you take by reaſon of it, be uſed ſo as to miniſter occaſion to others to ſpeak evil of that faith, as the Jews did of Chriſtianity upon occaſion of this liberty; for they held the eating of things offered to idols to be idolatry (*u*), and pronounced all idolaters to be apoſtates from the law and the prophets: and this was one of their great objections againſt Chriſtians, "That they "did eat things offered to idols, and thought not "themſelves defiled by doing ſo;" though in truth this was done chiefly by the heretics of thoſe times, the Nicolaitans (*x*), the Gnoſtics (*y*), the followers of Baſilides; but "the true Chriſtians," ſaith Juſtin Martyr (*z*), "will rather ſuffer death than be guilty "of idolatry, or eating things offered to idols."

Ver. 31. [t] Πάντα εἰς δόξαν Θεοῦ ποιεῖτε, *Do all to the glory of God.*] In things capable of honouring God poſitively, or proper to give glory to him, have always a general intention of glorifying God in the doing of them, that in the virtue of that intention you may proceed to particular actions.

In things not capable of honouring God poſitively,

(*r*) Quæ autem animam ſimul et corpus polluunt: participare dæmonum menſæ, hoc eſt, immolata deguſtare, et ſi quid aliud eſt quod dæmonibus oblatum eſt. *Clem. Recog. l.* 4. § 36.

Ἀπὸ δὲ εἰδωλοθύτων φεύγετε, ἐπὶ τιμῇ γὰρ δαιμόνων θύουσι ταῦτα· ὅπως μὴ γίνεσθε κοινωνοὶ δαιμόνων. Conſt. Apoſt. l. 7. c. 21.

Τὸ μὲν γὰρ εἰδωλόθυτον θύεται δαιμονίοις, καὶ ὃ χρὴ τὸν τοῦ Θεοῦ ἀνθρώπων κοινωνὸν τραπέζης δαιμονίων γίνεσθαι. Orig. contra Celſum, l. 8. p. 396. 397.

(*s*) Maim. idol. c. 7. § 2. 11. (*t*) Maim. ibid. c. 2. § 3. 8.

(*u*) Καὶ μὲν πόλλοι τῶν τὸν Ἰησοῦν λεγόντων ὁμολογοῦν, καὶ λεγομένων χριστιανῶν, πυνθάνομαι ἐσθίειν τὰ εἰδωλόθυτα, καὶ μηδὲν ἐκ τούτου βλάπτεσθαι, λέγειν. Tryph. apud Juſtin. p. 253.

(*x*) Nicolaitæ indiſcretè vivunt, nullam differentiam eſſe dicentes in mœchando et idolothyton edere. *Iren. l.* 1. *c.* 27.

(*y*) De Gnoſticis idem. Καὶ γὰρ εἰδωλόθυτα ἀδιαφόρως ἐσθίουσι, μηδὲ μολύνεσθαι ὑπ' αὐτῶν ἡγούμενοι. L. 1. p. 26. De Baſilid. ibid. c. 23. Euſeb. hiſt. eccleſ. l. 4. c. 7.

(*z*) Μάχεις ἐχόντων θανάτου ὑπομένειν περὶ τοῦ μὴ εἰδωλολατρῆσαι, μηδὲ εἰδωλόθυτα φαγεῖν. Juſtin. Mart. dial. p. 253.

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be careful that you act so, that *the name of God be not blasphemed*, or his doctrine evil thought, or evil spoken of, by reason of your actions. Yea do, and abstain from all things so, as to satisfy your own conscience, and discover to others, that the honour of God, and the advancement of the interests of his kingdom, are much dearer to you than any gratifications of your carnal appetites, or any temporal concern.

Ver. 32. [x] *No offence.*] As by thus eating things offered to idols in the idol-temple, or elsewhere, being thus admonished of it, ver. 28. you are like to do; for the Jew will be apt hence to conclude, that Christianity renders you enemies to the law and the prophets; the Gentiles, that your professed abhorrence of idols is not real, and that the practice in which you comply with them is not sinful; and the weak Christian will be tempted, by your example, to eat these things *with conscience of the idol*, chap. 8. 7. or to fly off from the Christian faith.

CHAP. XI.

Verse 1. BE ye (*therefore*) followers of me (*in this condescension for the good of others*), as I also am of Christ (*in it, Rom.* 15. 2. 3. *Gal.* 6. 2. *Philip.* 2. 5. 6. 2 *Cor.* 8. 9.)

2. Now I praise you, brethren, that you remember me in all things (*I have taught you*), [a] and keep the ordinances, (Gr. *traditions*), as I delivered them to you.

3. But (*I must further advertise you of some things which I had no occasion when present to take notice of, and therefore*) I would have you know, that the head of every man is Christ, and the head of the woman is the man, and [b] the head of Christ is God; (*and so as Christ, as Mediator, acts in subordination to the Father, so must the woman act in subordination to the man.*)

4. Every man (*therefore*) praying or prophesying (*in the church*), [c] having his head covered, dishonoureth [d] his head (*Christ, as acting unsuitably to that relation which he bears to God and Christ; for man ought not to cover his head, because he is the image and glory of God, ver.* 7.)

5. But every woman that prayeth or prophesieth [e] with her head uncovered, dishonoureth (*the man*) her head, (*whose glory she is, as being put in subjection to him*), for that is even all one as if she were shaved, (*and so had removed the token of subjection to the man, which nature gave her.*)

6. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn, or shaven, let her be covered. (*See note on ver.* 5.)

7. For a man indeed ought not to cover his head (*as a sign of subjection*), forasmuch as he is [f] the image and glory of God, (*as having the government of the world committed by God to him*); but the woman (*ought to cover her head, forasmuch as she*) is the glory of the man, (*as being taken from, made for him, and put into subjection to him.*)

8. For the man is not of the woman, but the woman of the man.

9. Neither was the man created for the woman, but the woman for the man.

10. (*Moreover*) for this cause ought the woman to have [g] power (*a veil*) upon her head, because of the (*evil*) angels, (*she being tempted by the prince of them to do that which is perpetual cause of shame to her, and which increased her subjection to the man, Gen.* 3. 16. *ought therefore to use this token of shamefacedness and subjection.*)

11. Nevertheless, neither is the man without the woman, nor the woman without the man in the (*wisdom of*) the Lord, (*ordaining that one should come out of the other.*)

12. For as the woman is (*taken out*) of the man, even so is the man also (*propagated*) by the woman; but all (*these*) things (*are*) of God, (*who made woman out of the man, and by his benediction increaseth men by the woman.*)

13. Judge in yourselves; is it comely that a woman pray (*publicly*) to God uncovered, (*when God himself hath given her a covering by nature, to intimate to her, that she should be veiled?*)

14. [h] Doth not even nature itself (*which hath made man the image and glory of God, created him before the woman, and given him dominion over her*) teach you, that if a man have long hair, (*the covering and token of subjection of the other sex*), it is a shame to him? (*See note on ver.* 5.)

15. But if a woman have long hair, it is a glory to her, (*she being fitted by it to represent the condition of her sex*); for her hair is given her for a covering, (i. e. *in token of subjection to her husband.*)

16. But if (*after what hath been thus said*) any man seem (*still*) to be contentious, (*I shall add only this, that*) we have no such custom, [i] neither the churches of God; (*it being only customary in the assemblies of Heathens for women to pay their devotions to the gods thus. See note on ver.* 5.)

17. Now in this (*other thing*) that I (*am about to*) declare unto you, I praise you not, (*viz.*) that you come together (*so as is*) not for the better, but for the worse.

18. For first of all, when you come together in the church, I hear that there be [k] divisions (Gr. *schisms*) among you; and I partly believe it, (*or I believe*

believe it true, κατὰ μέρος τι, *of ſome part of you.*)

19. [l] For (*according to our Lord's ſaying, Matth.* 18. 7.) there muſt be alſo hereſies (*or ſects*) among you, (*the fleſh, the world, and the devil tempting to it, and the wiſdom of God permitting it*), that they who are approved (*of him*), may be made manifeſt among you.

20. When you come together therefore (*thus*) to one place, this is not (*acting as if you came*) to eat the Lord's ſupper, (*the feaſt of Chriſtian charity and communion.*)

21. For in (*your way of*) eating, [m] every one taketh before (*the*) other his own ſupper, (*not tarrying for, or regarding others, ver.* 33.); and (*ſo it falls out, that*) one (*who had nothing to bring*) is (*ſtill*) hungry, [n] and another (*with his plenty*) is drunken.

22. What, have ye not houſes to eat and to drink in (*if need be before you come? ver.* 34.), or deſpiſe ye (*thoſe poor Chriſtians who are members of*) the church of God (*as well as you?*), and (*put to*) ſhame them that have not (*what to eat or drink?*) What ſhall I ſay to you? ſhall I praiſe you in (*doing*) this? I praiſe you not.

23. (*To come together thus, I ſay, is not to come as they ought to do, who aſſemble to eat the Lord's ſupper*): For I have received of the Lord, that which alſo I (*as I received*) delivered to you, that the Lord Jeſus, the ſame night in which he was betrayed, [o] took bread;

24. And when he had given thanks, he brake it, and ſaid (*to them all*), [p] Take, eat; this is my body which is broken for you: this do in remembrance of me (*giving my body to be broken for you all.*)

25. After the ſame manner alſo he took [q] the cup, when he had ſupped, ſaying, This cup (i. e. *the wine contained in it*) is the (*memorial of the*) new teſtament (*or covenant ratified*) in my blood; this do ye, as often as you drink it, in remembrance of me (*confirming this covenant with my blood.*)

26. For as often as you eat this bread, and drink this cup, ye do [r] ſhew (*by this memorial of it*) the Lord's death till he come (*to judgment.*)

27. Wherefore, whoſoever ſhall eat this bread, and (*or*) [s] drink this cup of the Lord unworthily, (*as they muſt do who by this practice thwart the great deſign of this inſtitution, which was to ſhew his equal love to all, to whom he equally gave theſe elements, and to oblige us to live in a continual remembrance of it*), ſhall be guilty of (*violating the ſacrament of*) the body and blood of the Lord.

28. But [t] let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.

29. For he that eateth and drinketh [u] unworthily, (*as they who make theſe diviſions and diſtinctions, and commit theſe diſorders, when they come together to eat the Lord's ſupper, do*), eateth and drinketh [x] damnation (Gr. *judgment*) to himſelf, not diſcerning the Lord's body (*to be given as an indication of his equal kindneſs to all his members, without any difference or diſtinction; and as a ſymbol of their mutual communion with one another, chap.* 10. 16. 17.)

30. For this cauſe (*the not diſcerning the Lord's body, it is that*) many are weak and ſickly among you, and many ſleep.

31. For if we would (*thus*) judge (*and diſcern*) ourſelves, we ſhould not be judged (*or thus puniſhed by God.*)

32. But when (*neglecting this*) we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world, (*but awakened by thoſe chaſtiſements to reform thoſe evil practices which render us obnoxious to condemnation.*)

33. Wherefore, my brethren, (*that this miſcarriage may be rectified*), when ye come together to eat (*the Lord's ſupper*), tarry one for another, (*that ye may all eat of that, and your love-feaſts together.*)

34. And if any man (*pretend to do this out of*) hunger, let him eat at home (*before he come*); that you come not together to condemnation. And the reſt will I ſet in order when I come; (*or, as for the other things relating to this ordinance, or your letter, I will ſet them in order when I come.*)

ANNOTATIONS on Chap. XI.

Ver. 2. [a] Ὅτι καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε, *that you keep the traditions as I delivered them to you.*] This commendation muſt be reſtrained to the generality, or ſounder part of the church of Corinth, or muſt be underſtood, as ſuch general expreſſions uſe to be, ὡς ἐπὶ τὸ πολὺ, as for the moſt part, or excepting thoſe few things in which afterwards I find reaſon to complain of your neglect, chap. 15. 3. and here, ver. 23.

Vain is the note of Eſthius on this text, that *it makes plainly for unwritten traditions.* For, 1. The word *tradition* is common to things written and unwritten, to things delivered by word and by epiſtle, 2 Theſſ. 2. 15.; the whole Chriſtian faith is a tradition, Jude 3.; the doctrine of Chriſt's death, burial, and reſurrection is a tradition, παρέδωκα γὰρ, *for I delivered to you theſe* doctrines, ſaith St Paul, 1 Cor. 15. 3.; and will the Romaniſts ſay, that theſe things are not written in the New Teſtament? 2. To prove traditions *extra-ſcriptural*, it is not ſufficient to cite a paſſage out of ſcripture ſpeaking of traditions not then writ by one apoſtle; but it muſt be proved, that theſe

these traditions were neither then, when mentioned, in writing, nor afterwards committed to writing by himself, or any other inspired person. 3. The traditions mentioned here, and 2 Thess. 2. 15. were traditions immediately delivered to those churches from the mouth of an apostle; and when the Romanists can make this good from like authentic testimony of any of their fardle of traditions, we shall be ready to receive them.

Ver. 3. [b] Κεφαλὴ δὲ Χριστοῦ ὁ Θεὸς, *and the head of Christ is God.*] "We are hence taught," saith Sclichtingius, "that the head of Christ is God; whereas the "most high God can have no head above him, so "that Christ who hath this head above him, cannot "be most high."

Ans. To this some of the fathers answer, That God is here said to be the head of Christ, as being the (*a*) Father of the Son, and so the cause of him; but yet as the woman is of the same nature with the man who is her head, so is Christ of the same nature with God the Father: they also add, that the word *head* is here used as a note of principality or causality in the Father (*b*), but not of subjection in the Son; which wholly enervates the argument of Crellius from this place. And though the schools seem not to allow of this language, yet it is used by Irenæus in these words, "The Father is above all things, "and he is the head of Christ; the Word is through "all things, and he is the head of the church (*c*)."

Others answer, That the Father is here styled the head of Christ, considered as Mediator, in which relation he received his kingdom and dominion from him, John 17. 2. 1 Cor. 15. 27. Heb. 2. 8.; and exercises it wholly to his glory, Philip. 2. 9. 10. 11.; in which sense the Father may be styled *his head*, because he doth all things according to his Father's will, to his glory, and by authority derived from him: and this interpretation is confirmed from these words, *The head of every man is Christ;* he being man's head by virtue of the power and dominion given him over all flesh, chap. 15. 27. John 17. 2. Eph. 1. 19.—22.; and that power being given to the man Christ Jesus.

Ver. 4. [c] *In the church.*] For that the apostle speaks not of prophesying at home, as Mr Clerc imagines, but in the church, is evident from the apostle's argument, ver. 16. against this practice, in these words, *We have no such custom, neither the churches of God:* his argument to the contrary is answered in the note on ver. 6.

Ibid. [d] Τὴν κεφαλὴν αὐτοῦ, *his head.*] That is, Christ (*d*); for, 1. *He is the head of the man*, ver. 3. 2. This seemeth most agreeable to the reason assigned, why he should be uncovered when he doth service in the church, *viz.* because he is the *image and the glory of God.* And, 3. Did he dishonour his own head by covering it, he ought never to be covered; whereas if this only respects his head Christ, whom he represents in praying and prophesying in the church, it is sufficient that he is uncovered, when he thus acteth as his minister. Lastly, The head the woman dishonoureth, is the man, styled *her head;* and so the head the man dishonoureth, is Christ, styled *his head*, ver. 3.

Ver. 5. [e] Κατὰ κεφαλῆς ἔχων, *with his head covered*, ἀκαλυπτοκεφαλοῦσῃ τῇ κεφαλῇ, *with her head uncovered.*] For explication of these words, let it be noted from Theodoret (*e*), "That the men of Corinth, accor-"ding to the custom of the Greeks, both wore long "hair, and prayed to God with their heads covered "in the public assemblies." So also, saith Plutarch (*f*), did the Romans; so, saith Lightfoot (*g*), did the Jews; so did, saith Servius (*h*), "all that sa-"crificed to any god, excepting Saturn." But the Heathen woman paid her devotion to the gods, *resoluta comas, seu capillos*, with her hair loose and hanging down; or in the language of the poets, *crine jacente, aut demisso.* Note,

2*dly*, That the Jews judged it τὸ αἰσχρὸν, a shameful and indecent thing for a woman to be shaved, and permitted this only in the case of whoredom (*i*), as a token of their shame. And among the Heathens it was *indicium ultimi luctus*, a token of the highest grief. "It is customary," saith Plutarch, "for men to be shorn, and for women to wear long "hair; and therefore in times of mourning, the "men let their hair grow, and the women are sha-"ved, this being contrary to custom among the

(*a*) Διὰ τὸ εἶναι αἴτιον αὐτοῦ ὡς πατὴρ υἱοῦ. Theod. Theoph. Κεφαλὴ δὲ τοῦ Χριστοῦ ὁ Πατὴρ ὡς γεννήτωρ, προβολεὺς, καὶ ὁμοούσιον αὐτοῦ· κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, ὅτι καὶ αὐτὸς γεννήτωρ, καὶ προβολεύς, καὶ ὁμοούσιον ὑπάρχει αὐτῇ. Oecumen.

(*b*) Ἀρχὴς μὲν ἀλλ' οὐκ ὑπολαγῆς δηλοῦσιν. Theodoret.

(*c*) Super omnia quidem Pater, et ipse est caput Christi; per omnia autem Verbum, et ipse est caput ecclesiæ. *Lib.* 5. *c.* 18.

(*d*) Καλαισχύνει τὸν Χριστὸν τὴν κεφαλὴν αὐτοῦ. Theoph

(*e*) Καλὰ γὰρ τὸ ἑλληνικὸν ἔθος, καὶ κόμας εἶχον, καὶ τὰς κεφαλὰς κεκαλυμμένας ἔχουσι προσίουσι τῷ Θεῷ. Theodoret.

(*f*) Τὰς δὲ θεὰς προσκυνοῦσι ἐκκαλύπτονται τὴν κεφαλὴν, ταπεινοῦσι ἑαυτὰς τῇ ἐπικρύψει τῆς κεφαλῆς. Plutarch. Ἐν Αἰτίοις ἦτοι Ῥωμαϊκοῖς. p. 266.

(*g*) In locum

(*h*) Sane sciendum est sacrificantes diis omnibus capita velare consuetos, ob hoc, ne se inter religionem vagis offerat aliquid obtutibus, excepto tantum Saturno. *Serv. in Virg. Æn.* 3. *v.* 405.

(*i*) Neque radat illud nisi propter scortationem. *Pirk. Eliezer. c.* 14. *p.* 31.

" Greeks and Romans (*k*)." It was alſo cuſtomary for the Jewiſh women to go veiled (*l*). Note,

3*dly*, That the apoſtle doth not here approve of the woman's praying or propheſying in the church, as is evident from 1 Cor. 14. 34. 1 Tim. 2. 11. 12.; though here he ſays nothing to the contrary, as intending to rectify that diſorder, when he ſpoke of other diſorders in the caſe of propheſying, chap. 14. 34.

Ver. 7. ᵉ Εἰκὼν καὶ δόξα Θεοῦ, *the image and glory of God.*] True here is the note of Theodoret, that man is here ſtyled *the image and glory of God*, neither as to his body, nor as to his ſoul; for in reſpect of the ſoul the woman is equally the glory of God, as to ſpirituality and immortality, and ſo is equally ſaid to be *made after his image*, Gen. 1. 27.; but κατὰ μόνον τὸ ἀρχικὸν, *only as to rule and government*, which is the proper glory of a man, according to the pſalmiſt's words, *Thou haſt crowned him* δόξᾳ καὶ τιμῇ, *with glory and honour, and haſt ſet him over the work of thy hands, and haſt put all things in ſubjection under his feet*, Pſal. 8. 5. 6.

Ver. 10. ᶠ Ἐξουσίαν ἔχει ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, *a veil upon her head becauſe of the angels.*] Here let it be noted, 1. That all the ancient interpreters agree in this, that ἐξουσία, which we render *power*, doth ſignify *a veil* or *covering*, which, being put over her head, compels her to hang down her eyelids; and it is here, ſay they, called *power*, as being τῆς τοῦ ἀνδρὸς ἐξουσίας καὶ κυριότητος ἐνδεικτικὸν, *the token of the power and dominion of the man over her.* Note,

2*dly*, That the reading διὰ τῆς ἀγγελίας, *by reaſon of her revelations*, as Mr Clerc doth inſtead of διὰ τοὺς ἀγγέλους, without conſent of any copy, or verſion, is not to be endured. Moreover διὰ τῆς ἀγγελίας, ſignifies barely *by meſſage*, not by reaſon of her revelations, that being properly in Greek διὰ τῆς ἀγγελίας τῆς παρ' αὐτῆς.

3*dly*, That *evil angels* are abſolutely ſtyled *angels* in theſe words of this epiſtle, *Know ye not that ye ſhall judge angels*, 1 Cor. 6. 3.? and elſewhere, *the angels that ſinned*, 2 Pet. 2. 4.; or that *kept not their firſt ſtation*, Jude 6. Note,

4*thly*, That among the nine maledictions of the women which the Jews reckon up, this is one, That " ſhe is to have *caput velatum inſtar lugentis* (*m*), " her head covered like one that mourneth;" and this, they ſay, ſhe is to wear, not ſo much as a token of ſubjection, as of ſhame; whence Philo (*n*) calls the τὸ ἐπικάρσιον, *cover of the woman's head*, τὸ τῆς αἰδοῦς σύμβολον, *the ſymbol of her ſhame*; and this ſhame, ſay they, is due to her (*o*), " becauſe ſhe brought the " firſt ſin into the world." " It is with her," ſay they, " as when one tranſgreſſeth and is aſhamed; " and therefore ſhe comes forth with her head co- " vered." " She ought," ſaith Tertullian (*p*), " by " her habit to reſemble Eve, a mourner and a pe- " nitent, *ob ignominiam primi delicti*, for the ſhame " of the firſt ſin:" hence he often interprets this text of *evil angels* (*q*).

Moreover, in the judgment both of Jews and Chriſtians, the ſerpent which deceived Eve, acted by the ſuggeſtion of the devil (*r*), or of Sammael, whom the Jews ſtyle the prince of devils. That therefore theſe words may be interpreted as in the paraphraſe, is evident not only from theſe obſervations, but eſpecially from a place parallel to this, *Let the woman learn in ſilence with all ſubjection. For I ſuffer not a woman to uſurp authority; for Adam was firſt formed, then Eve*, (as here, ver. 8. 9.); *and Adam was not deceived, but the woman being deceived was in the tranſgreſſion*, 1 Tim. 2. 11. 12. 13. where the ſame reaſon is aſſigned for her ſubjection, which I offer for explication of theſe words.

Others interpret the words thus: The woman ought to act decently in the church, and therefore to be covered, becauſe of the angels, who are preſent in the aſſemblies of the ſaints, it being the opinion, both of (*s*) Jews and Chriſtians, that the miniſtering angels are there preſent.

Ver. 14. ʰ Ἢ οὐδὲ αὐτὴ ἡ φύσις, *doth not even nature itſelf?* The expoſition given in the paraphraſe is ſo natural, and ſo well founded on the words and argument of the apoſtle, and ſo agreeable to the ſentiments of all the ancient commentators on the place, that we ſeem not here to need the induſtry and learning the critics have ſo liberally ſpent upon this place; the apoſtle here by nature underſtanding not any inward principle implanted in the heart and reaſon of a man, but the firſt riſe and conſtitution which man and woman have received from the God of nature. It is againſt nature, ſay the fathers,

(*k*) Πάνθυς μὲν οἰκεῖον τὸ μὴ συνηθὲς, συνηθέστερον δὲ ταῖς μὲν γυναιξὶν, ἱματιαλυμμέναις, τοῖς δὲ ἄνδρασιν, ἀκαλύπτοις, ὡς τὸ δημόσιον σεμνύνειν· καὶ γὰρ παρ' Ἕλλησιν, ὅταν δυσχόλια τις γένηται, κείρονται μὲν αἱ γυναῖκες, κομῶσι δὲ οἱ ἄνδρες· ὅτι τοῖς μὲν τὸ κείρεσθαι, ταῖς δὲ τὸ κομᾶν συνηθὲς ἐστιν. Plut. quæſt. Rom. p. 267. A. B.

(*l*) Apud Judæos tam ſolenne eſt feminis eorum velamen capitis, ut inde noſcantur. *Tertull. de coron. c.* 4.

(*m*) P. Eliezer. c. 14. (*n*) De ſpec. leg. p. 606. D. (*o*) Beriſch. Rab. § 17. f. 12. col. 1.

(*p*) De cultu fem. l. 1. c. 1.

(*q*) Propter angelos quos legimus a cœlis excidiſſe. *De veland. virg. cap.* 7. Propter angelos apoſtatas. *Contr. Marcion. l.* 1. *c.* 8.

(*r*) P. Eliez. c. 13. Buxt. in voce *Sammael.* (*s*) See Dr Hammond, and ſynopſis in locum.

for

for a man to wear long hair, for by it he assumes the habit of a woman, ᾧ ἄρχειν ταχθεὶς τὸ τῆς ὑποταγῆς σύμβολον παραδέχεται, *and being made by God to rule, he takes upon him the symbol of subjection.* Of the criticisms upon the word κομᾶν they say not a word.

Ver. 16. [i] Οὐδὲ ἐκκλησίαι Θεοῦ, *nor the churches of God.*] Hence it is manifest, 1. That the apostle here cannot be thought to have respect only to the custom of the Greeks, as Mr Cl. imagines, for then why doth he plead the custom of all the churches of God against this practice?

2*dly*, Hence note, That in things only respecting decency, and in conforming to which there is no violation of the command of God, the custom of the church should be our rule, it being an argument of pride and a contentious spirit, in matters of so little moment to be singular, and to create disturbance to the church of God.

Ver. 18. [k] Σχίσματα, *schisms.*] Here the word *schisms* is used not of men separating from the church, but of them coming together in the church, but yet eating the Lord's supper separately, and so as not to join with the whole assembly in that ordinance; so the word also is used, chap. 1. 10. not "of a separation from the unity of the catholic "church," saith Esthius, "but of sects and divi-"sions in the church."

Ver. 19. [l] Δεῖ γὰρ αἱρέσεις εἶναι, *for there must be heresies*, &c.] This necessity of heresies is not absolute, or of God's making, but only on supposition of the pride, and vain-glory, strife, envyings, and contentions which are already in the church of Corinth, 1 Cor. 3. 3. and God's permission that men so affected, should act according to the corrupt affections and dispositions of their hearts, as the necessity of diseases in the body arises from mens intemperance: Nor is the reason here assigned of them properly causal, as if the wisdom of God designed there should be heresies for this end, that *they who were approved* of him *might be made manifest*, but rather eventual (*t*); as if the apostle had said, whence it will come to pass, that they who are approved will be made manifest.

Ver. 21. [m] Ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει, *every one takes before his own supper.*] It is the opinion of Dr Lightfoot, that the apostle speaks not here of the agapæ, or love-feasts which accompanied the eucharist, as the tradition of the ancient church supposed; but of the paschal supper, which these Judaisers did eat before the eucharist, as thinking that the eucharist, which our Lord instituted after that supper, was only an appendix of it; and that it was not instituted in commemoration of the death of Christ, but as a new form of their commemoration of their deliverance out of Egypt; and that on this account the apostle here repeats the institution of that sacrament by our Lord, and so oft tells them, that Christ appointed this supper for the commemoration of his death, and that we might *shew it forth till he comes*, and charges them with not discerning it to be the Lord's body, ver. 29. But he seems to be mistaken in both these conjectures. For,

1*st*, It is very unlikely they should mistake the Lord's supper celebrated then every week at least, for that paschal supper, which was only to be celebrated once a-year, and was then rather to be celebrated at home, in every man's family, than in the church; and which, according to the Jewish canons, could not be observed at all in Corinth, or out of Judea, whilst the temple stood.

2*dly*, Those words of the apostle in the preceding chapter, viz. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread we break, is it not the communion of the body of Christ?* and those that follow, *Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils*, do plainly shew that the apostle there supposes, they well knew that in that supper they were partakers of the cup and table of the Lord, and had communion with his body and blood.

Dr Lightfoot adds, That those words, *one is hungry*, and *another is drunken*, refer not to the poor and the rich, but to the Gentile who came fasting to the Lord's supper; whereas the Judaising Christian, according to his custom, drank freely at his paschal supper; and he concludes that the apostle doth not here reprehend their manner of coming to these suppers, but that he reprehends them for the very use of them. But here again he seems much mistaken. For,

1*st*, It is evident the apostle reprehends them not for the supper itself, *i. e.* the eating and the drinking, but because they did προλαμβάνειν, take their meat and their drink *before others*, not staying till they came, ver. 21. 33. Hence for a remedy of this disorder, he saith not, Abstain from these suppers, but only *when ye come together, tarry one for another.*

2*dly*, That the hungry here were the Gentile converts, who chose to eat the eucharist fasting, is very improbable, not only because it was then generally received at night; but because the apostle both here, and ver. 34. allows all to eat and drink before they come, not taking notice of any that scrupled the doing this. Moreover the οἱ μὴ ἔχοντες, *the hungry* here, are not men who have no houses, but who have nothing to eat, or drink; for they were put

(*t*) Τὸ γὰρ ἵνα ὁ παύλαχῷ αἰτιολογίας ἐστὶν, ἀλλὰ πολλαχῷ, ᾧ τῆς τῶν πραγμάτων ἐκβάσεως. Chrysost. in locum.

to

to ſhame by this, that they had nothing to *eat*, or *drink*, as others had, nor were thought worthy to partake with them that had, in the aſſembly of which they were a part; it being not the place where they aſſembled, which is called the church of God, but the perſons who aſſembled; for by the ſame action was the church deſpiſed, and they that had nothing put to ſhame: Now it is not eaſy to conceive how by this ſeparate meeting in a church, they ſhould deſpiſe a church, whereas by denying their poor brethren any ſhare in their banquet, they viſibly deſpiſed them.

And with that agrees the note of St Chryſoſtom, on the place, that an aſſembly is called, ὰκ ἵνα διηρημένοι ὦμεν, οἱ συνιλθέντες, ἀλλ' ἵνα οἱ διηρημένοι συνημμένοι, *not that they who came together might be divided, but that they who are at home divided, may join together.*

3*dly*, Theſe agapæ, or feaſts of charity, being mentioned by St Jude, ver. 12. by Ignatius, ep. ad Smyrn. § 8. by Clemens Alex. pædag. l. 2. c. 1. p. 41. by Tertullian, apol. c. 39. by the Apoſtolical Conſtitution, l. 2. c. 28. and by Julian (*u*) the apoſtate, it is very unreaſonable to call this cuſtom in queſtion, or to imagine that Paul here rather referred to a paſchal ſupper, than to this appendix of the ſupper of our Lord. When I call it an appendix, I do not mean that it was eaten by them after the Lord's ſupper; for the word προλαμβάνειν, *to take before his own ſupper*, ſhews the contrary, viz. that this banquet was celebrated before the Lord's ſupper; but only that it was joined to the Lord's ſupper, in imitation of our Lord, who celebrated the ſacrament after the paſchal ſupper.

Ibid. [n]Ὃς δὲ μεθύει, *and another is drunken.*] This may either refer to the Gentile converts among the Corinthians, retaining ſtill their Heathen cuſtom of drinking liberally after their ſacrifices, whence μεθύειν, *to be drunk*, is by the grammarians thought to have its original from μετὰ τὸ θύειν, becauſe of the free drinking they indulged to after their ſacrifices; or to the Judaiſing converts, who thought themſelves obliged to drink plentifully at their feſtivals, four large cups of wine, ſaith Dr Lightfoot (*x*), at the paſchal ſupper, and to be quite drunk, ſaith Buxtorf (*y*) in the feaſt of Purim.

Ver. 23. [o]Ἔλαβεν ἄρτον, *took bread*, &c.] The argument lies thus: Chriſt gave an equal diſtribution of the ſacramental bread to every one at the table, in token that he died equally for all; and he appointed them all to eat together of it at one common table, in remembrance of his love to them all: Can you then eat every one ſeparately his own ſupper, excluding thoſe to whom he equally diſtributed the ſacred bread, from any ſhare of yours, leaving them hungry, and in want of bread, and yet conceive you worthily eat the Lord's ſupper, and duly participate of, and thankfully commemorate this great feaſt of love? But farther obſerve,

1*ſt*, That this bread is called in the preſent tenſe τὸ σῶμα κλώμενον, τὸ σῶμα διδόμενον, Chriſt's *body broken, his body given*, Luke 22. 19. even whilſt he was alive, and ſo his body was not actually broken, or given for us; it therefore could not be literally and naturally his broken body, but only by way of repreſentation, as being then inſtituted to repreſent that body which was ſhortly to be given, and broken on the croſs for us: So alſo it is ſaid of his blood, yet in his veins, that it is τὸ αἷμα τὸ ἐκχυνόμενον, his *blood ſhed*, and this according to the uſual ſacramental phraſe, Matth. 26. 28. Mark 14. 24. Luke 22. 20. Thus, before the paſchal ſacrament was celebrated, it was ſaid, *This* πάσχα ἐστι τῷ Κυρίῳ, *is the paſſover to the Lord*, Exod. 12. 11. 13. *i. e.* this is that which is inſtituted to repreſent it; *for this night I will ſmite all the firſt-born of Egypt, and will paſs over you:* And of circumciſion it is ſaid, *This is my covenant*, Gen. 14. 10. before that Abraham was actually circumciſed, ver. 23. 24.

2*dly*, Obſerve, that St Paul calleth that five times bread which they did eat of, which was to them *the communion of the body of Chriſt*, and by eating of which unworthily, they became *guilty of the body of Chriſt, not diſcerning the Lord's body*, 1 Cor. 10. 16. 17. and 11. 26. 27. 28. He therefore five times calls that bread which was conſecrated, and by our Saviour called his body: Now is it not a wonder that one ſingle paſſage, mentioned by our Saviour whilſt he was alive, ſhould be deemed ſufficient to make us all believe that his whole body, and ſo his hand was in his hand, and that this *living Chriſt* was at the ſame time *dead*, and ſacrificed; and that the ſame body which was whole before the eyes of his diſciples, was alſo broken for them at the ſame time, with many thouſand contradictions more; and yet that what the Holy Ghoſt, who knew the meaning of our Saviour's words better than any Romaniſt, hath ſaid ſo often to inform us that this element is, after conſecration, *bread*, ſhould not be thought ſufficient to make us think it bread, though it appears to all our ſenſes ſo to be?

Ver. 24. [p]Λάβετε, φάγετε.] See the defence of theſe words againſt Dr Mills, *Examen Millii in locum.*

Ver. 25. [q]Πότηριον, *the cup.*] Note here two reaſons for the participating of the cup by the whole body of the church of Corinth. 1. Becauſe it is *the blood of the new covenant*, which belongs as much to the laity as to the prieſts; the *blood ſhed for the remiſſion of the ſins*, not only of the prieſts, but of the laity. 2. Becauſe by the drinking of this cup they

(*u*) In fine fragm. (*x*) Temple-ſervice, p. 146. (*y*) Lex. Tulm. 324.

remembered

remembered Christ's blood shed for them, and *shewed forth his death*. Now, since these reasons do equally concern all Christians, the drinking of the cup, by which this commemoration, by our Lord's institution, is to be made, must equally concern them; for sure the means which Christ appointed for such an end, ought to be used by all who are obliged to pursue that end: And if the apostle here reprehends the Corinthians for varying from the tradition received from the Lord in celebration of the sacrament, he would have reprehended them much more, had they so varied from it as to neglect the distribution of that cup, which he had instituted for those sacred ends.

Ver. 26. ʳ Τὸν θάνατον Κυρίου καταγγέλλετε, *ye shew the Lord's death.*] If then this be the end and use of this sacrament, to be a solemn commemoration of the death of Christ during his absence from us; if it was designed to be a standing memorial of his sufferings till he came again to judgment; the obligation that lies upon all Christians to observe it, is perpetual, and ought not to cease till the world ends. "Indeed," saith Teodoret (*z*), "after his pre-"sence there will be no more need of the symbols "of his body, because the body itself will then ap-"pear." Which words are a full confutation of the doctrine of transubstantiation.

Ver. 27. ˢ Ἢ πίνῃ, *or drink.*] Here Walker's note is this: The Greek ἤ, *or*, that he might lead you to think there was something in the Popish argument taken hence to prove that whole Christ was contained in either species; because either by eating or drinking unworthily, men become guilty of profaning both the body and blood of Christ: But for justification of our version *and*, it may be noted, that the Syriac, Arabic, and Æthiopic versions read *and*, and so does Clemens Alex. strom. 1. p. 271. Cyril. Al. de ador. Sp. p. 421. Athanas. de pass. Dom. p. 1027. Aut quæst. ad Antioch. p. 375.

2*dly*, That according to Phavorinus, ἢ κεῖται ἀντὶ τοῦ καί, that is, ἤ *is often put for and*: so what is in the Hebrew, וְ *or*, is in the Seventy rendered καί, *and*, Lev. 4. 23. 28. Numb. 15. 18. Mal. 2. 17. So what is ἤ, Luke 20. 2. is καί, Matth. 21. 23. Mark 11. 28. So the promise made to Abraham, καὶ τῷ σπέρματι αὐτοῦ, Gen. 17. 8. is the promise made to him ἢ τῷ σπέρματι, *or to his seed*, Gal. 3. 16.; and so the Hebrew vowel when it divides or distributes, is rendered sometimes ו, *or*, as Exod. 21. 17. Deut. 3. 34. 2 Sam. 24. 13. Psal. 8. 4. Prov. 20. 20. and sometimes καί, *and*, as Josh. 8. 22. 1 Sam. 17. 34. Jer. 13. 23. Amos 5. 19. Judg. 4. 6. 13. 7. and eating and drinking going here before, ver. 26. and following after, ver. 28. 29. this intermediate verse must bear the same sense.

Ver. 28. Δοκιμαζέτω ἑαυτὸν, *let him examine himself.*] Δοκιμάζειν is to *discern* or *approve*; so δοκιμάζεις, *thou approvest the things which are most excellent*, Rom. 2. 18. *Happy is the man that condemneth not himself, ἐν ᾧ δοκιμάζει, in that which he approves*, Rom. 14. 22. Δοκιμάζειν ἑαυτὸν is to *approve himself to himself*, or discern how it is with himself. So 2 Cor. 13. 5. ἑαυτοὺς δοκιμάζετε, *prove your ownselves: Know ye not that Jesus Christ is among you, except ye be reprobates?* Gal. 6. 4. Δοκιμαζέτω, *Let every man approve his own work.* And so here the sense is, "Let a "man approve himself to his own heart, as a good "Christian, and one that comes to celebrate this "ordinance with a grateful commemoration of the "love of Christ dying for him, and with true cha-"rity, and unfeigned kindness, to all those for "whom he did equally shed his blood, and gave "his body to be broken:" And so he may repair to it with a true Christian spirit, and in an acceptable manner.

Ver. 29. ᵗ Ἀναξίως, *unworthily;*] i. e. *not discerning the Lord's body:* which words plainly teach us what it is to eat and drink unworthily, *viz.* to do it so as in that action *not to discern the Lord's body*. Now this, as hath already been observed, cannot signify not to apprehend the sacrament to represent Christ's body broken, and his blood shed for us; for of this ignorance had the Corinthians been guilty, the apostle would have argued *ex non concessis*, from things not granted by them, chap. 10. 16. 21. It therefore signifies their behaving themselves as if they had not considered that this sacrament was instituted in thankful and practical remembrance of Christ dying for them, and ratifying by his blood the covenant in which he promised *to be merciful to their iniquities, and remember their sins no more*; and as a feast of love designed equally for the benefit of all his members, and to knit them in the closest bonds of unity and friendship to each other. When this was wanting, they did not discern aright the Lord's body, or the sacrament of it, and so did eat and drink unworthily. In the Talmud, saith Dr Pocock (*a*), there is a distinction betwixt a man who eat the passover לשם מצוה, in obedience to the command, (which was, that they should do it as a memorial of God's passing over them when he destroyed the Egyptians, by reason of the blood of the paschal lamb, Exod. 12. 13. 14. and he that thus eat it, was *the just man that walked in the ways of the Lord*, mentioned Hos. 14. 9.), and betwixt another who did eat it only as common food, *i. e.* with-

(*z*) Μετὰ γὰρ δὴ τὴν παρουσίαν αὐτοῦ οὐκ ἔτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώματος.
(*a*) In Hos. 14. 9. p. 814.

out

out reſpect to the commandment, or the ends of its inſtitution; and he is compared to *the tranſgreſſor* there mentioned, *that ſhall fall therein.* So here, he that eateth this holy ſacrament with a thankful memorial of the benefits conferred upon us, the death from which we are delivered by the blood of Chriſt, the true paſchal lamb ſacrificed for us, eats it worthily; but he that partakes of it only as common bread and wine, not conſidering the ends for which it was deſigned, and the benefits of Chriſt's death it repreſented and conſigned, *diſcerns not the Lord's body*, i. e. he putteth no ſufficient difference betwixt that and common food, as the word διακρίνω doth import. See note on Rom. 14. 23.

Ibid. [x] Κρίμα, *damnation.*] The word imports temporal judgments; as when St Peter ſaith, *The time is come* ἄρξασθαι τὸ κρίμα, *that judgment muſt begin at the houſe of God*, 1 Pet. 4. 17. not damnation ſurely: and this is certainly the import of the word here, 1. Becauſe the Corinthians did thus eat unworthily, and yet the judgments inflicted on them for ſo doing were only temporal, *viz. weakneſs, ſickneſs, and death*, ver. 30. 2. Becauſe the reaſon aſſigned of thoſe judgments is, *That they might not be condemned in the other world*, or that they might not be obnoxious to damnation.

CHAP. XII.

Verſe 1. NOw concerning ſpiritual gifts (*or perſons, ver.* 3.), brethren, (*which is another thing in and about the exerciſe of which you offend, making them matter of contention, emulation, and vain-glory,*) I would not have you ignorant (*of what it concerns you to know of them, and yourſelves that exerciſe them.*)

2. Ye know that (*before your converſion to that faith, by which you received theſe gifts*) ye were Gentiles, carried away to (*the ſervice of*) [a] thoſe dumb idols, (*which could not ſpeak themſelves, much leſs enable you to ſpeak*), even as you were led (*by ſeducing guides.*)

3. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God calleth Jeſus [b] accurſed, (*or anathema*); and that no man can ſay that Jeſus is the Lord, (*and confirm that doctrine with ſupernatural gifts and miracles*), but by the Holy Ghoſt.

4. Now there are [c] diverſities of *(theſe ſpiritual)* gifts, but (*it is*) the ſame Spirit (*which enables us to exerciſe any of them.*)

5. And there are differences of adminiſtrations (*or offices in the church to which this diverſity of gifts belongs*), but (*it is*) the ſame Lord (*who hath appointed all theſe offices, Eph.* 4. 12.)

6. And there are diverſities of operations *(performed by theſe officers in the church by virtue of theſe gifts)*, but it is the ſame God, who (*by giving them this Spirit*) worketh (*them*) all in all.

7. [d] But the manifeſtation of the Spirit (*in the exerciſe of theſe gifts*) is given to every man, (*not for his own private uſe, but*) to profit (*others*) withal.

8. For to one is given by the Spirit the word of wiſdom, (*to reveal that faith to others which is the wiſdom of God*); to another the word of knowledge, (*to reveal myſteries, 1 Cor.* 13. 2. *and underſtand the mind of God in the Old Teſtament for confirmation of that faith*), by the ſame Spirit.

9. To another faith, (*to enable him to believe firmly, that he ſhould be impowered to do things moſt difficult*), by the ſame Spirit; to another the gift of healing (*all manner of diſeaſes*) by the ſame Spirit.

10. To another the working of miracles, (*or powers, ſuch as the raiſing the dead to life*); to another prophecy, (*enabling him to foretel things future, and ſpeak by a divine afflatus*); to another diſcerning of (*the*) ſpirits (*of others*); to another divers kinds of tongues; to another the interpretation of tongues.

11. But all theſe (*gifts*) worketh that one and the ſame ſpirit, dividing them to every man ſeverally [e] as he will.

12. For as the *(natural)* body is one, and *(yet)* hath many members, and (Gr. *but*) all the members of that one body being many, are one body, *(the body is one ſtill, the whole being animated by the ſame ſoul, which is a ſpirit)*; ſo alſo [f] is (*it in the body of*) Chriſt, *(all whoſe members, though they be many, and adorned with different gifts, make but one body myſtical, united by the Spirit to their head Chriſt Jeſus.)*

13. For by one Spirit [g] we are all (Gr. *have been all)* baptized into (*this*) one body, whether we be Jews or Gentiles, whether we be bond or free, and (*by receiving of that living water we*) have been all made [h] to drink into *(or, of)* one ſpirit.

14. *(All I ſay)*; for (*as*) the (*natural, ſo the myſtical)* body is not one member, but many.

15. If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body, is it therefore not of the body?

16. And if the ear ſhall ſay, Becauſe I am not the eye, I am not of the body, is it therefore not of the body?

17. * If the whole body were an eye, where were

* Sed neque oculos toto corpore eſſe velim, ne cætera membra ſuum officium perdant. *Quint. Inſtit. l.* 8. *c.* 5. *ad finem.*

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the hearing? If the whole were hearing, where were the smelling?

18. But now hath God set the members every one of them in the body, as it hath pleased him.

19. And if they were all one member, where were the body?

20. But now are they many members, yet but one body.

21. And the eye (*the man endowed with the word of wisdom, or knowledge*) cannot say to the hand, (*the person employed in lesser ministries*), I have no need of thee; nor again, the head, (*the person placed in the highest dignities in the church*), to the feet, (*the deacon, or man employed in the lowest offices of the church*), I have no need of you.

22. Nay, much more those members of the body which seem to be more feeble are necessary; (Gr. *but the members of the body which seem more weak are more necessary*, viz. *the brain, the stomach, and the guts.*)

23. And those members of the body which we think to be less honourable, (Gr. *more dishonourable*), upon these we bestow (Gr. *put*) [i] more abundant honour, and our uncomely parts have more abundant comeliness.

24. For our comely parts have no need, but God [a] hath tempered the body together, (*agreeably to the condition of each member*), giving more abundant honour (*or covering*) to that part that lacked; (*placing them so, that even nature may be a covering to them.*)

25. *And so hath he dealt also with the body mystical, making the meaner offices of them who attend upon the poor more necessary, and to them more honoured who need their help*), that there should be no [i] schism in the body, but that the members should have the same care for (*and regard to*) one another.

26. And whether one member (*of the natural body*) suffer, all the members suffer with it (*by sympathy*), or one member be honoured, (*or adorned*), all the members rejoice with it; (i. e. *if being indisposed, it becomes sound, being weak, it recovers strength, all the members are eased, and so may be said to rejoice with it.*)

27. Now ye are the body of Christ, and members in particular, (*or severally are members of that body, and so ought to act in the mystical body as do the members in the natural, rejoicing with them that do rejoice, and mourning with them that weep, Rom.* 12. 15.)

28. [m] And God hath set some in the (*body of the*) church, first apostles, (*to exercise the gift of wisdom*), secondarily, prophets, (*to exert those of knowledge and prophecy*); thirdly, teachers, (*to labour in the word and doctrine*); after that (*workers of*) miracles; then (*they that have the*) gifts of healing, helps (*to take care of the poor*), governments, (*rulers of the church*), diversities of tongues.

29. Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30. Have all the gifts of healing? do all speak with tongues? do all interpret?

31. But covet earnestly the best (*and the most useful*) gifts; and yet shew I to you a more excellent way (*of ministering to the welfare of the church, and of your own souls, even that of charity.*)

ANNOTATIONS on Chap. XII.

Verse 2. [a] Πρὸς τὰ εἴδωλα ἄφωνα, *to dumb idols.*] For though the priests told them they were only the receptacles of those deities they worshipped; that they resided in the image, and gave answers by it, as the Christian writers (*b*) own, yet both the prophets, and writers of the New Testament, and all the fathers in their apologies, still represent them as they were in themselves, saying, *They have mouths, but speak not*, Psal. 115. 5. and 135. 16.; *are dumb stones*, Hab. 2. 19. *et muta simulacra*, and such only as gave answers, when they gave any, by the means of evil spirits.

Ver. 3. [b] Ἀνάθεμα, *accursed.*] This the Jews did, as we learn, not only from the words of Justin Martyr (*c*), but also from their nineteenth prayer against heretics (*d*), made by Samuel the younger, in the days of Gamaliel. Their exorcists and diviners therefore, though they pretend to it, saith the apostle, cannot be acted by the Spirit of God. Nor can they who confirm the doctrine of Christ by miracles, be acted by any other but the Holy Ghost; for no evil spirit would assist them to confirm a doctrine so opposite to, and destructive of their kingdom and designs.

Ver. 4. [c] Διαιρέσεις δὲ χαρισμάτων, *there are diversities of gifts.*] These gifts being in the nature of spiritual faculties, or habits, are very properly ascribed to that Spirit, who animates the Christian, and by whom he lives the new life; and these ministries, as properly to the Lord Christ, whose ministers and

(*b*) Arnob. l. 6. p. 203. Lact. l. 2. c. 2.

(*c*) Ἀδιαλύτως κατακέκριται καὶ αὐτὸς ἐκεῖνος, καὶ τοῖς ἀπ' αὐτοῦ. Dial. cum Tryph. p. 363.

(*d*) In qua æternum exitium illis imprecantur qui a lege Judaica deficiunt ad Christianos. *Buxt. lex Talm. voce Min.* p. 1201.

ſervants the apoſtles, prophets, teachers, *&c.* are, in the propagation of the goſpel. Theſe operations being miraculous, and far exceeding the power of any creature, as fitly are aſcribed to the Creator of all things. But whereas Crellius hence infers, that this third perſon being diſtinguiſhed from the other two by the title of *the ſame God*, he only muſt be truly and properly ſo called; he might as well have argued, that becauſe the ſecond perſon mentioned here is ſtyled *the ſame Lord*, he muſt be only ſo excluſively to the ſame God; and becauſe the firſt is called *the ſame Spirit*, he muſt be ſo excluſively of the ſame God and Lord, who yet are equally ſpirits.

Ver. 7. 8. 9. 10. [d] It is exceeding difficult to fix the true import of all theſe gifts, I therefore ſhall only propoſe what follows by way of conjecture, till I receive better information from more able hands.

1*ſt*, then, By *the word of wiſdom* I underſtand the wiſdom given to the apoſtles to reveal the goſpel to the world, for that in this epiſtle is ſtyled *the wiſdom of God in a myſtery, the hidden wiſdom*, 1 Cor. 2. 6. 7. and elſewhere, *the manifold wiſdom of God*, Eph. 3. 10. Chriſt, the great teacher of it, is alſo ſtyled *the wiſdom of God*, 1 Cor. 1. 24. and in him are ſaid to be contained *all the treaſures of wiſdom*, Col. 2. 3. The apoſtles, to whom this goſpel was committed, are called σοφοὶ, *wiſe men; Behold, I ſend unto you prophets and apoſtles*, Luke 11. 49. and *wiſe men*, Matth. 23. 34. and they are ſaid to teach this goſpel *according to the wiſdom given to them*, 2 Pet. 3. 15.

2*dly*, The *word of knowledge* being diſtinguiſhed from that of *revelation*, and of *prophecy*, 1 Cor. 14. 6. and 13. 8. and being ſet by way of appoſition, or explication with *the knowledge of all myſteries*, 1 Cor. 13. 2. ſeems to ſignify the gift of underſtanding myſteries, or things concealed; ſuch was the myſtery of calling the Gentiles before it was revealed, Rom. 9. 25. Eph. 1. 9. and 3. 9.; the *myſtery* of recalling the Jews, Rom. 11. 25.; *the myſtery of iniquity*, 2 Theſſ. 2. 7.; *the myſtery of the beaſt*, Rev. 10. 7.; but more eſpecially the gift of underſtanding the myſtical ſenſe of the ſcriptures of the Old Teſtament. And in this ſenſe St Barnaby ſeems to ſpeak of it, when he ſaith, *ſect.* 6. *Bleſſed be God* ὁ σοφίαν καὶ νῦν δίμιν ἐν ἡμῖν τῶν κρυφίων αὐτοῦ, *who hath given us the wiſdom and knowledge of his ſecrets*; and ſo it agrees with that gift which the fathers call προγνωσις, as when Irenæus (*e*) ſaith, *Some have the knowledge of things to come, and viſions, and prophetical ſayings*; and the man thus gifted ſeems to be, in St Clemens Romanus, *the powerful man to utter knowledge.*

3*dly*, That by *faith*, we are to underſtand a miraculous faith, enabling them to do things moſt difficult, ſeems highly probable from theſe words, *Though I have all faith ſo as to remove mountains*, 1 Cor. 13. 2. But chiefly I would underſtand by it a peculiar impulſe that came upon them when any difficult matter was to be performed, which inwardly aſſured them God's power would aſſiſt them in the performance of it. See note on James 5. 15. Whence it is often mentioned as a preparatory diſpoſition to the working ſuch miracles, and is ſometimes ſtyled *the faith of God*, Mark 11. 22. ſometimes *faith without doubting*, Matth. 21. 21.; and ſo it was a prerequiſite to the caſting out ſtubborn devils, Matth. 17. 20. and to the enſuing gifts of healing and working miracles; and hence perhaps it is that in the following enumeration of them, ver. 28. 29. 30. we find no mention of it.

4*thly*, Ἐνεργήματα δυνάμεων, *the working of miracles*, is, by the fathers, referred to the power reſiding in the apoſtles to inflict diſeaſes, and even death itſelf upon offenders, as in the caſe of Ananias and Sapphira, Acts 5. 5. 10. and of Elymas the ſorcerer, Acts 13. 11. and of the inceſtuous perſon, 1 Cor. 5. 4. where the apoſtle makes mention τῆς δυνάμεως Χριστοῦ, *of the power of Chriſt*; and where he ſpeaks of his *rod*, he calls it *the power that God hath given him*, 1 Cor. 4. 19. 20. 2 Cor. 10. 8. and 13. 10.: but yet I doubt not but theſe words are truly rendered *the working of miracles*, for to them the word δυνάμις, *power*, generally relates in the New Teſtament; as when mention is made of the miracles done by Chriſt himſelf, Matth. 11. 20. 23. and 13. 54. 58. and 14. 2. Mark 5. 30. Luke 4. 36. and 5. 17. and 6. 19. and 19. 37. Acts 2. 22. and 10. 38. and of the miracles done by others in the name of Chriſt, Matth. 7. 22. Mark 9. 39. Luke 9. 1. Acts 1. 8. and 4. 33. and 6. 8. and 8. 13. and 19. 11. 1 Cor. 2. 4. 2 Cor. 12. 12. Gal. 3. 5. 1 Theſſ. 1. 5. Hence it is frequently mentioned in conjunction with *ſigns and wonders*, Acts 2. 22. and 8. 13. Rom. 15. 19. Heb. 2. 4. It is alſo here plainly diſtinguiſhed from the gift of healing, and it is as plainly diſtinguiſhed from the power of caſting out devils, in theſe words, *In thy name have we propheſied, and caſt out devils, and done* δυνάμεις πολλὰς, *many mighty works*, Mark 7. 22. It therefore rightly ſeemeth in the paraphraſe to be reſtrained to the doing things beyond the courſe of nature, and wrought by an immediate divine hand, ſuch as the ſupplying a defective member, or the raiſing of the dead. Thus to the firſt order of the ſucceſſors of the apoſtles, Euſebius (*f*)

(*e*) Οἱ δὲ προγνωσιν ἔχουσι τῶν μελλόντων, καὶ ὀπτασίας, καὶ ῥήσεις προφητικὰς. L. 2. c. 57. Ὁ δυνατὸς γνῶσιν ἐξειπεῖν. Epiſt. ad Cor. § 48.

(*f*) Τῇ θείᾳ πνεύματος πλείστας παραδόξους δυνάμεις. Euſeb. hiſt. eccleſ. l. 3. c. 17.

aſcribes

ascribes many strange powers of the Holy Ghost; and Justin Martyr *(g)* speaks of the powers done in his time by the name of Christ.

5thly, The gift of *prophecy* is not to be restrained, as some do, to teaching, and the interpretation of the scripture, which it importeth only, as that was done by a particular inspiration of the Holy Ghost; for otherwise, as here, the prophets and the teachers are two distinct offices in the church, so also are they reckoned as such in the church of Antioch, Acts 13. 1. and they are reckoned as distinct χαρίσματα in these words, *Having gifts different, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministry; or he that teacheth, on teaching*, Rom. 12. 6. 7.; and so they are reckoned by Justin Martyr (*h*), when he saith, *One man receives at baptism the spirit of understanding,* ὁ δὲ προγνώσεως, ὁ δὲ διδασκαλίας, *another of foreknowledge, or prophecy, and another of teaching;* and this discovers to us another sense of prophecy, *viz.* that it imports, as Irenæus saith, πρόγνωσιν τῶν μελλόντων, *the foreknowledge or prediction of things future*, and that in order to the exhortation to some duty. Thus Agabus foretold by the Spirit the dearth that was to come on all Judea, Acts 11. 28. 29. 30. that other Christians might be moved, as they were, to send their charity thither. Thus *Judas and Silas being prophets,* διὰ λόγου πολλοῦ, *with many words they comforted the brethren, and established them*, Acts 15. 32. This gift was exercised also by foretelling who would be fit persons to do good service in the church. Thus St Paul commits a charge to Timothy, *according to the foregoing prophecies concerning him*, 1 Tim. 1. 18. and saith, *Neglect not the gift that is in thee, that was given thee by prophecy*, chap. 4. 14. And that in this sense the fathers understood it, is evident not only from the word πρόγνωσις, *foreknowledge*, by which they do express it, but from the arguments they use against the Jews, to convince them that God had left their church, and had owned and embraced the societies of Christians, because he had left them no prophets, but had transferred that gift to the Christians: and these predictions being made by revelation of the Spirit, ἀποκάλυψις or *revelation*, is accounted a part of this gift; for to the prophet is ascribed *his revelation*, 1 Cor. 14. 26. 30. and the revelation of St John is the book of his *prophecy*; and to the prophet is ascribed the manifestation of the secrets of mens hearts, as in those words, *If all prophesy, and there come in an unbeliever, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart laid open*, 1 Cor. 14. 24. Thus of those prophets, Irenæus, *l.* 5. *c.* 6. saith, that they did not only explain the mysteries of God, but also τὰ κρυφία ἀνθρώπων εἰς φανερὸν ἄγειν ἐπὶ τῷ συμφέροντι, *manifest the secret things of men, when it was needful or profitable for them, or the church.* See Origen against Celsus, *l.* 1. *p.* 34.

6thly, The διάκρισις πνευμάτων, *discerning of spirits*, not only imports the faculty of discerning betwixt the impulse of false and true prophets, which he that hath, seems to be styled by St Clemens, ὁ σόφος ἐν διακρίσει τῶν λόγων, *a wise man in discerning words*, and betwixt the lying wonders and magical operations of evil spirits, and the powers of the Holy Ghost, as 1 Cor. 14. 29. 1 Thess. 5. 20. 21. 1 John 4. 1. but also a judgment of discerning the spirits of other men, whether they were qualified for such an office in the church, and accordingly chusing them out for that work. So the Spirit, in the prophets, said, *Separate me Barnabas and Paul for the work whereunto I have called them*, Acts 13. 2. 3. And thus the Holy Ghost is said to have constituted the bishops and presbyters in Asia, Acts 10. 28. because, as Clemens R. *i)* saith, *they constituted bishops and deacons,* δοκιμάσαντες τῷ πνεύματι, *making trial of them by the Holy Ghost;* and Clemens of Alexandria *(k)*, that *St John ordained to be of the clergy* τοὺς ἀπὸ τοῦ πνεύματος σημαινομένους, *such as were signified to him by the Spirit.* Ignatius *(l)* saith of the bishops of his time, that they were constituted, *not by men, but* Ἰησοῦ Χριστοῦ γνώμῃ, *by the counsel of Christ Jesus.* St Cyprian (*m*), *that they were constituted, not only by the consent of the people, and the suffrage of their fellow-bishops, but also* judicio divino et Dei testimonio, *by the judgment and testimony of God.* And, *lastly*, This gift seems also to imply a discovering of what was done inwardly, or in the spirit of a man; so Peter discerned the heart of Ananias and Sapphira, Acts 5. 3. 9. and of Simon Magus, Acts 8. 21. 23. St Paul of Elymas, Acts 13. 10. and of *the lame man, seeing he had faith to be healed*, Acts 14. 9. And Ignatius (*n*) speaks of the Spirit in him that did foretel *and* τὰ κρυπτὰ ἐλέγχων, *reprove things secret.*

Ver. 11. • Καθὼς βούλεται, *as he will.*] Here seems to be a plain argument for the personality of the Holy Ghost, because *a will* is here ascribed to him. 2. Hence it is evident that he is no creature, because no creature can enable others to do these works. 3. That he is *God;* for as all this diversity of operations is ascribed to the same God, ver. 6. so it is here said, *All these worketh one and the same Spirit (o).*

(*g*) Τῶν ἀπὸ τῆς ὀνόματος αὐτῆς, καὶ νῦν γινομένων δυνάμεων, Dial. p. 254.
(*h*) Dial. p. 250. A. (*i*) Ep. ad Cor. 8. 42. (*k*) Apud Euseb. hist. eccl. l. 3. c. 23.
(*l*) Procem. ep. ad Philad. & § 1. Ep. ad Eph. § 1. 3. 6. (*m*) Ed. Ox. ep. 55. 69. (*n*) Ad Philad. § 7.
(*o*) Ἐπαύθα γὰρ ἱερηκὼς τὸν θεὸν ἐνεργεῖν· ἐνταῦθα βραχέα φησὶ, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα. Chrysost. Theod. Oecumen. Theophylact.

Ver. 12. [f] *So is Chriſt;*] that is, ſaith Chryſoſtom, τὸ τῦ Χριστῦ σῶμα, *the body of Chriſt*, that is, his church, as appears from ver. 21. *The head cannot ſay to the feet, I have no need of you*; this being not true of Chriſt the head of that church, which is his body, but only of the miniſterial heads under him.

Ver. 23. [g] Ἐις ἓν σῶμα ἐβαπτίσθημεν, *we were baptized into one body.*] Vain here is the note of Mr Clerc, *viz.* "That we are baptized that we might be called "by one name, be of one ſociety, the church of "Chriſt:" for it is not by partaking of one ſpirit that we are called Chriſtians, but by profeſſing faith in Chriſt. The apoſtle is plainly proving, that as the natural body is one, ſo is the myſtical: now, the natural body is one, as being informed by one ſoul and ſpirit united to it, and animating all the parts of it; ſo is it, ſaith he, in the myſtical body united together by one and the ſame Spirit received in baptiſm, and from our ſpiritual head Chriſt Jeſus communicated to all the living members of his body, to give them ſpiritual life and motion. See Eph. 4. 16.

Ibid. [h] Ἐις ἓν πνεῦμα ἐποτίσθημεν, *were made to drink of one Spirit.*] So our Lord repreſents the participation of the Holy Spirit, ſaying, *If any man thirſt, let him come unto me and drink. He that believeth, out of his belly ſhall flow rivers of living waters. This ſpake he of the Spirit, which they that believed in him ſhould receive*, John 7. 37. 38. 39.; and the apoſtle calls the water, which was a ſymbol of the Spirit, *ſpiritual drink*, 1 Cor. 10. 4. And as believers are ἓν πνεῦμα, one ſpirit with Chriſt, 1 Cor. 6. 17. ſo doth Chriſt invite them to come to him to drink of this Spirit.

Ibid. [i] Τιμὴν περισσοτέραν, *more abundant honour.*] The cloaths God made to cover the nakedneſs of Adam and Eve, are ſtyled by Onkelos, *cloaths of honour;* and the word τιμὴ, here rendered *honour*, is in the Septuagint put to ſignify a *cover;* ſo, *Behold, he is to thee a covering of thy eye*, Gen. 20. 16. is in the Septuagint, εἰς τὴν τιμὴν τῦ προσώπυ συ, *for an honour on thy face.*

Ver. 24. [k] Συνεκέρασε τὸ σῶμα, *hath ſo tempered the body.*] Agreeable to this is that of Cicero *(p)*, "Principio corporis noſtri magnam natura ipſa vi- "detur habuiſſe rationem, quæ formam noſtram, "reliquamque figuram in qua eſſet ſpecies honeſta, "eam poſuit in promptu; quæ autem partes cor- "poris ad neceſſitatem datæ, aſpectum eſſent de- "formem habituræ, atque turpem, eas contexit "atque abdidit; hanc tam diligentem naturæ fabri- "cam imitata eſt hominum verecundia, quæ enim "natura occultavit, eadem omnes, qui ſana mente "ſunt, removent ab oculis."

(p) De officiis, *l.* 1. *n.* 177.

Ver. 25. [l] Ἵνα μὴ ᾖ σχίσμα, *that there may be no ſchiſm in the body.*] Of this ſchiſm of the members againſt the body, ſee *Menenius apud Livium, l.* 2. *c.* 32. *Max. Tyr. diſſ.* 5. *p.* 50.

Ver. 27. For illuſtration of this long compariſon betwixt the body natural and myſtical, obſerve, 1. That this compariſon is taken from the Jews, who teach, that ſuch order ought to be obſerved betwixt the prieſthood and the people, as in the human body, in which there are members ſuperior, and others ſerving to the reſt, for all of them ſerve the heart from whence life proceeds; and ſo it is meet that the Levites ſhould ſerve the prieſts, and the people the Levites; Paulus Fagius in Lev. 3. 7. The argument which the apoſtle uſeth from the compariſon of the natural with the myſtical body ſeems to conſiſt in theſe particulars.

1*ſt*, That as the moſt inferior members of the natural body are as much the members of that body as the moſt noble, ſo are the moſt inferior Chriſtians as much the members of Chriſt's body.

2*dly*, That there would be no perfect natural body without this diverſity of members, and in like manner no myſtical body without ſuch diverſity of gifts and offices as God hath ordered in his church, ver. 17. 19.

3*dly*, That the members are placed in the body according to the wiſdom and the good pleaſure of God, ver. 18. 24. and ſo it is in the members of the myſtical body, which therefore ought to acquieſce in the good pleaſure of his will, in whatſoever ſtation and condition his wiſdom doth ſee fit to place them.

4*thly*, That the members which ſeem the weakeſt, and the meaneſt, are as neceſſary and ſerviceable to the body as the other. Human life could not continue, nor human kind ſubſiſt without them, ver. 22. So in the myſtical body, they that are employed in works of charity and mercy to the poor, and the ſick, thoſe that ſerve tables, are in their kind as neceſſary and ſerviceable as other members of the church, and had their χαρίσματα, or ſpiritual gifts, as well as others, Rom. 12. 6. 7. 8. 1 Pet. 4. 10. 11.

5*thly*, That as nature had provided a covering for the leſs honourable parts, and taught us to employ our care in covering and adorning them; ſo was it alſo with reſpect to the leſs honourable members of the eccleſiaſtical body, there were helps and miniſters particularly appointed to take care of them to cover their nakedneſs, and ſupply their wants, and promiſes were made to thoſe who employed themſelves in ſuch acts of charity, ver. 23. 24.

6*thly*, That as there was no diviſion in the members of the natural body, but all the members took

care

care of, and were employed for the good of the whole; so God hath ordered matters thus in the body mystical, that there should be no divisions, no separate interests in it, but they should mutually regard the interests of one another, sympathising, and rejoicing together, ver. 25. 26.

Ver. 28. Note, for explication of these offices,

1*st*, That to *prophets* I ascribe *the gifts of knowledge and of prophecy*, from these words, *If I have prophecy, and know all mysteries and all knowledge*, 1 Cor. 13. 2.; and as the first gift, *the word of wisdom*, belongs especially to the apostles, so it seems probable, that the second, *the word of knowledge*, should belong to the second office, that of *prophets*. But whereas Mr Clerc saith, That "the prophets did "not teach by inspiration, but only had been fitted "to teach by inspiration; that they spake as they "saw fit themselves; and those things which they "received from Christ, and his apostles, they interpreted after their own manner:" this seems to be confuted by these words of the apostle, *If any thing be revealed to him that sitteth by, let the first prophet be silent; for the spirits of the prophets are subject to the prophets.*

2*dly*, The *teachers* seem to be men, who, having received the doctrine of faith from the apostles, preached it to others for their conversion to the faith, and so they are the men who *laboured in the word and doctrine*, 1 Tim. 5. 17. "They were," saith Eusebius (*q*), ἀποστόλων μαθηταὶ, "the disciples of the "apostles, who built up the churches in the faith "which the apostles had planted, promoting the "preaching of the gospel more and more, and "spreading among them the salutary seed of the "heavenly kingdom." And they of them who preached the gospel to them who had not heard it, were called *evangelists*, and sometimes *apostles*: so Andronicus and Junia are called ἐπίσημοι ἐν τοῖς ἀποστόλοις, *men of esteem among the apostles*, Rom. 16. 7.; and of these St John saith, *For his name's sake they went forth, taking nothing of the Gentiles; we therefore ought to receive such, that we may be fellow-helpers to the truth*, Eph. 3. 7. 8. But whereas Theophylact and Mr Clerc say, that the prophets indeed spake by the Holy Ghost, but these teachers from themselves; this I cannot assent to, for διδασκαλία, *teaching*, is numbered among the spiritual gifts, Rom. 12. 6. and διδάσκαλοι, *teachers*, among them to whom Christ had given these gifts. See the note on Eph. 4. 11.

3*dly*, The *helps* seem to be the deacons and other officers, who ministered not only to the sick and poor, but in holy things also, in baptizing and distributing the eucharist; for ἀντιλαμβάνεσθαι, whence comes the word *helps*, signifies to take care of others; and these also, as before I noted, had their spiritual gifts. As then the Talmudists, saith Dr Lightfoot, call the Levites, *the helps of the priests*; so may the apostle call the deacons, which answered to them, *the helps of the apostles and bishops of the church.*

4*thly*, *Governments* are almost generally supposed to denote the *rulers* of the churches planted by the apostles, and who are sometimes styled *bishops*, Acts 20. 28.; sometimes ἡγούμενοι, *guides* or *rulers*, Heb. 13. 7. 17.; and sometimes προϊστῶτες, *presidents* or *prelates*, Rom. 12. 8. 1 Thess. 5. 12.: but Dr Lightfoot conjectures, they were the men who had the *gift of discerning spirits*, because κυβερνήσεις, which we here render *governments*, signifies in the Old Testament, *wise counsels*, and skill in giving judgment of things. Thus ὁ νοήμων κυβερνήσεις κτήσεται, *a man of understanding shall attain to wise counsels*, Prov. 1. 5.; οὗ μὴ ὑπάρχει κυβερνήσεις, *where no counsel is, the people fall; but in much counsel there is safety*, Prov. 11. 14.; and μετὰ κυβερνήσεως, *by wise counsel thou shalt make war*, Prov. 14. 6. It is not reasonable, saith he, to suppose no office should be appointed for this so necessary gift, and yet no other is here mentioned to which we can apply it. Let the reader chuse which of these interpretations he likes best.

CHAP. XIII.

Verse 1. (*For*) though I speak with the tongues of men, and of angels, *(the languages of all nations, or know how to converse with angels)*, and have not charity, I am become as sounding brass, or a tinkling cymbal; *(benefiting no man by my empty and confused, and pleasing no man with my shrill and noisy sound.)*

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing *(worth in the sight of God.)*

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned *(for the faith)*, and have not charity *(to man, but do this rather out of vain-glory, or to be admired and praised of men)*, it profiteth me nothing *(as to my eternal state.)*

4. Charity suffereth long and is kind; charity envieth not, charity vaunteth not itself, is not puffed up,

(*q*) Eccles. hist. lib. 3. cap. 37.

5. Doth

5. Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil,

6. Rejoiceth not [b] in iniquity *(or falſehood)*, but rejoiceth in the truth;

7. [c] Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth *(as to the proper and elicit acts of it)*; but *(as for other gifts)*, whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be *(the gift of)* knowledge, it ſhall vaniſh away.

9. For *(with all our gifts)* we know *(ſtill but)* in part, and we propheſy *(but)* in part, *(knowing but few things in compariſon to our future knowledge.)*

10. But when that *(ſtate of knowledge)* which is perfect is come, then that *(knowledge)* which is in part ſhall be done away.

11. When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things; *(and the like difference will there be betwixt us now and then.)*

12. For now we ſee *(only as)* through a glaſs darkly; but then we *(ſhall ſee)* face to face, *(with the greateſt nearneſs and perſpicuity, which now we cannot; for no man, ſaith God, ſhall ſee my face and live, Exod. 33. 20. 23. 2 John, ver. 12. 3 John, ver. 14.)*: now I know *(but)* in part; but then ſhall I know [d] even as alſo I am known, *(more fully and completely, ſeeing God as he is, 1 John 3. 2.)*

13. And now abideth faith, hope, charity, theſe three, *(all great and excellent virtues, and ſuperior to the gifts now mentioned)*; but the greateſt of theſe is charity, *(both for duration, as continuing when faith ſhall end in viſion, 2 Cor. 5. 7.; and hope in enjoyment, Rom. 8. 23. 24.; and for perfection, as rendering us more like to God, and beneficial to men).*

ANNOTATIONS on Chap. XIII.

Ver. 1. 2. 3. NOte, Here is it to be noted, That the apoſtle in theſe verſes reckons up the things which were of higheſt value with the Jews, and which rendered their wiſe men the moſt celebrated. Thus of R. Jochanan Ben Zacchai (*r*), they ſay, that he underſtood "the lan-"guage of the angels;" and of R. Azai (*s*), that there was not in his days "a rooter up of moun-"tains" like to him, or one that could do ſo great things as he did. The man on whom the ſpirit of prophecy did reſt, or who was fit to receive him, muſt, ſay they, be "a wiſe man, a religious man, "a temperate man, and one that is endued with all "probity of manners (*t*)." Of alms, they ſay, that "whoſoever diminiſheth any thing of his ſubſtance "to beſtow in alms, ſhall be delivered from hell (*u*)." And as for martyrdom for the law, they thought it ſufficient to expiate, not only for their own ſins, but even for the ſins of the whole nation. Hence Joſephus brings in Eleazar (*x*), praying thus for the Jews, "Let my blood be an expiation for them, "and receive my life for their lives." And he ſaith of the martyrs that ſuffered under Antiochus Epiphanes, that "the divine providence ſaved all "Iſrael from the evils they ſuffered, by the blood, "and the propitiatory death of thoſe pious men (*y*)."

But here is raiſed a diſpute, Whether the gifts here mentioned were at any time, or could be exerciſed by them who wanted charity? or ſuch profuſe alms, and conſtancy in ſuffering to the death, were ever, or could be ſeparated from that grace? To which I anſwer, It is true, that the apoſtle here ſpeaketh only hypothetically, that were theſe things performed without charity, they would not profit to ſalvation; but then that ſuppoſition ſeems fairly to imply, the thing itſelf was not impoſſible; or that there was no neceſſary connection betwixt theſe gifts and actions, and the grace of charity. Moreover, our Saviour ſeems plainly to inform us, that men might *propheſy, and caſt out devils, and do mighty works in his name*, Matth. 7. 22. 23. and yet be *workers of iniquity*, and perſons whom he would not own at the laſt day. He alſo teacheth, that ſome may do their alms to be applauded by men, Matth. 6. 2. and therefore do them ſo as to receive no reward from God; and ſo informs us, that alms may be given without true love to God, or to our neighbour for his ſake. And laſtly, all the fathers teach (*z*), that

(*r*) Bava Bathra, F. 134. 1.

(*s*) Buxt. lex. in voce עקר.

(*t*) Maim. præf. in Seder. Zeraim, Poc. p. 118.

(*u*) Buxt. Floril. p. 89. 90.

(*x*) Καθάρσιον αὐτῶν ποιῆσαι τὸ ἐμὸν αἷμα καὶ ἀντὶ ψυχῶν αὐτῶν λαβεῖν τὴν ἐμὴν ψυχήν. Joſeph. in Maccab. c. 6. p. 1090.

(*y*) Διὰ τὸ αἷμα καὶ τὸν ἱκετηρίους ἐκείνων, καὶ τὸν ἱλαστηρίον θάνατον αὐτῶν, ἡ θεία πρόνοια τὸν Ἰσραὴλ περιεκαθίλε διέσωσε. Ibid. p. 1101. B.

(*z*) Eſſe martyr non poteſt qui in eccleſia non eſt, exhibere ſe non poteſt martyrem, qui fraternam non tenuit charitatem, docet hoc, et conteſtatur Paulus, dicens, etſi tradidero corpus meum ut ardeam. *Cypr. de unit. eccl. ed. Oxon. p.* 113. *l. de orat. Dom. p* 150. *De zelo et livore, p.* 225. *ep.* 55. *p.* 44. *ep.* 73. *p.* 207. *Chryſ. in Eph. ſerm.* 11. *to.* 3. *p.* 822. *Auguſt. de verbis Dom. t.* 10. *p.* 192.

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it is not the suffering, but the reason of it, that makes the martyr; and that "when men, in schism "or heresy, thus give their bodies to be burnt, they "are not to be deemed true martyrs, by reason of "the want of charity." And the same they say of them who suffer for vain-glory, *viz.* that "they "shed their blood in vain (*a*)."

Ver. 6. ᵇ Ἐν ἀδικίᾳ, *in iniquity.*] That ἀδικία here signifies *falsehood*, the truth, to which it is opposed, shews; so it signifies in the Old Testament above an hundred times, and the word שקר, which in the Hebrew signifies *a lie*, is as often by the Septuagint translated ἀδικία, as ψεῦδος; so *a right hand of falsehood*, is δεξιὰ ἀδικίας, Psal. 144. 11.; the *way of lying*, is ὁδὸς ἀδικίας, Psal. 119. 29.; and *he that telleth lies*, is λαλῶν ἄδικα, see Psal. 107. 7. and 119. 69. 78. 86. 118. 128. 163. Psal. 63. 11. Exod. 22. 7.: now *falsehood*, and *a lie*, in the Old and New Testament, do often signify a false religion; or a religion containing a false object of worship. Thus *the molten image is a teacher of lies*, Hag. 2. 28.; and he that maketh it, is said to have *a lie in his right hand*, Is. 44. 20.; he that goes after them *walketh in lies*, Jer. 23. 14.; and *inherits lies*, ὡς ψευδῆ ἐκτήσαντο οἱ πατέρες ἡμῶν εἴδωλα; *he turns the truth of God into a lie*, Rom. 1. 25.; *believes a lie*, 2 Thess. 2. 10. 11. See the note on Rom. 3. 7. And the truth in the New Testament is emphatically put to signify the gospel, or the Christian faith: so epist. 2. of St John, ver. 3. 4. *I rejoiced greatly to find thy children walking in the truth;* and epist. 3. ver. 3. 4. *I have no greater joy than to hear that my children walk in the truth.* So that the import of these words may be this: Charity will not permit us to rejoice, but rather cause us to be troubled, to find men still continue in their false worship, as the Gentiles, or in opposition to the gospel delivered to them, as the Jews do; but it rejoiceth to see men walking according to the truth of the gospel.

Ver. 7. ᶜ From these four comprehensive verses, we learn the properties and fruits of charity. 1. What it requires us to do to all. 2. What it will not permit us to do to any. 3. What it requires us to do, or will not permit us to do, to our offending brother.

First, What deportment it requires towards all men, *viz.*

1. It is *good*, *kind*, and *tender-hearted* towards all, ver. 4. *The Lord make your charity to abound to one another, and to all men*, 1 Thess. 3. 12.; for charity requiring us *to love our brother as ourselves*, it must engage us to consider him as we do ourselves, and so extend the same kindness to him, when he needs it, as we shew to ourselves, Gal. 6. 10.

2. It is *active* and *laborious*, engaging us *by love to serve one another*, Gal. 5. 13. 14. to do them any service we are able *with good will*, and without grudging; for there must be in us ὁ κόπος τῆς ἀγάπης, *the labour of love*, 2 Thess. 1. 3. Heb. 6. 10.

3. It *rejoiceth in the truth*, ver. 6. that is, in mens doing righteously, and living according to the gospel, which is called by way of eminence, *the truth*; it begets in us a complacency, and inward pleasure to behold truth and righteousness, piety and goodness prevailing in the world.

4. It makes us ready *to believe all things*, ver. 7. that is, all the good it hears, or can have any charitable ground to think of others.

5. It *hopeth all things*, ver. 7. *i. e.* it inclines us to hope still the best concerning mens intentions and actions liable to doubt; and if our brother be at present bad, to hope, and not despair of his amendment, and so still to endeavour his reformation by all proper means.

Secondly, The things which charity will not permit us to do to any, are these, *viz.*

1. Charity *worketh no evil to our neighbour*, in his person, estate, good name, or relations, Rom. 13. 10. much less in reference to his soul: and therefore,

2. It will not suffer us to scandalize, or to offend our brother, by doing any thing which either may embolden him to sin, or disaffect him to religion, or discourage him in the practice of his duty; for *if thy brother be grieved with thy meat, now walkest thou not charitably*, Rom. 14. 15.

3. Οὐ λογίζεται κακὸν, ver. 5. It will not permit us to surmise, or to suspect that evil of others which we do not know; *it imputes not evil* to them, nor puts it to any man's account beyond absolute necessity. It doth not censure their miscarriages as done out of malice, or with ill intentions. So Theodoret.

4. It *rejoiceth not in iniquity*, ver. 6. in any evil done to, much less by others; it permits no man to be pleased with any deceit, or falsehood spoken of, or done to others, or with any ill stories, or malicious insinuations concerning them.

5. It *envies not* the happiness, or the prosperity of others, but is well pleased with it, ver. 4.

6. Οὐκ ἀσχημονεῖ, *it behaveth not itself unseemingly* towards any, in words or gestures; it refuseth not to do the meanest offices of kindness to them, as if it were unseemly, or below us to be employed in them, ver. 5. So Chrysostom, Theodoret, Oecumenius, Theophylact.

Ver. 12. ᵈ Καθὼς καὶ ἐπεγνώσθην, *even as I am known.*] I do not think that either these, or the words of St

(*a*) Timeo dicere, sed dicendum est, martyrium ipsum si ideo fiat ut admirationi et laudi habeamur a fratribus, frustra sanguis effusus est. *Hieron. ad Gal.* 5. 26.

John,

John, *we ſhall ſee him as he is*, afford any juſt grounds for the ſpeculations of the ſchools, touching the *intuitive viſion of the eſſence of God*, or their *ſpeculum Trinitatis*, without which the invocations of ſaints and angels cannot be excuſed from idolatry: for as the words, 1 John 3. 2. refer not to the viſion of God the Father, but of Chriſt Jeſus, appearing at the day of judgment in his glory, and rendering *our bodies like unto his glorious body*; ſo theſe words refer not to the knowledge of God's eſſence, but rather to the knowledge of thoſe great things he hath prepared for thoſe that love him, revealed now in part, by the Spirit of prophecy and wiſdom, 1 Cor. 2. 9. 10. which then, ſaith the apoſtle, we ſhall know in the moſt clear and perfect manner, as we ourſelves are known of God.

7. Οὐ φυσιοῦται, *it vaunteth not itſelf*, ver. 4. It is not puffed up againſt our brethren; it roots out of us all elation of mind, ambition, oſtentation, pride in over-valuing ourſelves, and deſpiſing others, Eph. 4. 2. οὐ περπερεύεται, it is *not raſh, heady*, or *precipitate* in ſpeaking of, or acting towards others. So Chryſoſtom and Oecumenius. It doth not curiouſly ſearch into other mens matters which belong not to us. So Theodoret.

8. It *ſeeketh not her own* praiſe, profit, or pleaſure to the hurt of others; but inclines men to ſeek the good of others, 1 Cor. 10. 24.

9. Οὐ δάκνει, *it bites* not with the tongue, Gal. 5. 14. 15. but cuts off all ſtrife, contentions, bitter zeal, animoſities, ver. 21. 22. all bitterneſs, wrath, clamour, evil-ſpeaking, Eph. 4. 31. 32.

Thirdly, The deportment charity requires to our offending brother, is expreſſed in theſe particulars.

1. Charity *beareth long*, and cauſeth us to endure provocations with much patience, before we do conceive any diſpleaſure againſt others.

2. It *endureth all things*, though grievous to be borne, without returning evil for evil; enabling us to *forbear one another in love*, Eph. 4. 2. Col. 3. 13. and will not ceaſe from being kind and well affected to our brother, by reaſon of any provocation whatſoever.

3. It *covers all things*, i. e. it inclines us to conceal the evil that we know of others; and thus it *covers a multitude of ſins*, James 5. 20.

4. Οὐ παροξύνεται, ver. 5. *It is not highly exaſperated*, and breaks not forth into violent ungovernable paſſions on any provocations.

5. It *is eaſy to be intreated*, ready to forgive, and full of mercy, Col. 3. 13. Eph. 4. 32. James 3. 17.

CHAP. XIV.

Verſe 1. FOllow (*therefore*) after charity (*above all things*), and deſire (*alſo*) ſpiritual gifts, but rather that ye may propheſy, (i. e. *expound the ſcripture, or reveal ſome myſtery to the edification of the church.*)

2. [a] For he that ſpeaketh in an unknown tongue (*not underſtood, nor explained*), ſpeaketh not to (*the underſtanding of*) men, for no man underſtands him, but to (*the underſtanding of*) God (*only*); howbeit, (*or though*) in the Spirit he ſpeaketh myſteries (*the profound things of God.*

3. But he that propheſieth (*in plain intelligible words*), ſpeaketh to (*the profit of*) men, (*viz.*) to (*their*) edification (*by the ſcripture he expounds*), and (*their*) exhortation (*by what he teacheth*), and (*to their*) comfort (*by his revelation.*)

4. He that ſpeaketh in an unknown tongue, [b] edifieth himſelf (*only*); but he that propheſieth, edifieth the church.

5. I would that ye all ſpake with tongues, but rather that ye propheſied; for greater (*becauſe more beneficial*) is he that propheſies, than he that ſpeaketh with tongues, except he interpret (*his tongue, and the myſtery he utters in it*), [c] that the church may receive edifying (*by it.*)

6. Now (*therefore*), brethren, if I come unto you ſpeaking with (*ſtrange*) tongues, what ſhall I profit you, except I ſhall ſpeak to you (*alſo*) either by revelation (*of ſome ſecret*), or by knowledge (*of ſome myſtery*), or [a] by propheſying (i. e. *foretelling of ſomething to come*), or by doctrine (*inſtructing you what to believe or practiſe?*)

7. And (*thus it is*) even (*in*) things without life giving ſound, whether (*it be*) pipe or harp; (*for*) except they give a diſtinction in the ſound (*to render it intelligible*), how ſhall it be known what is piped or harped?

8. For if the trumpet (*for example*) give an uncertain ſound, who ſhall prepare himſelf to the battle (*at the hearing of it?*)

9. So likewiſe you, except you utter by the tongue words eaſy to be underſtood (*by your auditors*), how ſhall it be known what is ſpoken (*by you?*) for (*by ſpeaking what they know not*) ye ſhall (*be as men who*) ſpeak (*only*) to the air; (*vain and unprofitable words, loſt in the ſpeaking, as the voice is in the air.*)

10. There are, it may be, ſo many kinds of voices, (*languages and idioms, as there be nations, or as the Jews compute, to the number of ſeventy*) in the world, and none of them is without ſignification; (*but this ſignification they have only to them that underſtand them.*

11. Therefore, if I know not the meaning of the voice,

voice, I shall be to him that speaketh (*as if he spake to*) [e] a barbarian; and he that speaketh, shall be (*as*) a barbarian to me, (*not understanding what he sayeth.*)

12. Even so ye, forasmuch as ye are zealous of spiritual gifts (Gr. *of spirits, that you may not be barbarians, and unprofitable in the use of them*), seek that you may excel (*in them which tend*) to the edifying of the church.

13. Wherefore let him that speaketh in an unknown tongue (*in which he cannot edify*), pray that he may [f] interpret; (i. e. *pray so, as to interpret what he prays.*)

14. For if I pray in an unknown tongue, [g] my spirit prayeth, (i. e. *my spiritual gift is exercised*), but my understanding is unfruitful (*to others.*)

15. What is it then? (i. e. *What then is to be done?*) I will pray [h] with the spirit, (i. e. *with my spiritual gifts*), and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also: (i. e. *so using my spiritual gift in prayer, and psalmody in the public, as that I may be understood by others.*)

16. Else when thou shalt bless (i. e. *give thanks to God*) with the spirit (*ual afflatus not understood by others*), how shall he that [i] occupieth the room of the unlearned, (i. e. *the laic, or the man who only knows his mother-tongue*), say Amen (*or give his assent*) at thy giving of thanks, seeing he understands not what thou sayest?

17. For thou verily givest thanks well (*with thy spiritual gift*, i. e. *piously*), but the other is not edified (*by it.*)

18. I thank my God I speak with tongues more than you all.

19. Yet in the church (*of God*) I had rather speak five words with my understanding, (*so employed*), that by my voice I may teach others also, than ten thousand words in an unknown tongue.

20. Brethren, be not (*like*) children in understanding (*chusing what pleases you, before what profits others*); howbeit, in (*freedom from*) malice be you (*as*) children, but in understanding be (*and act as*) men; (*as persons of maturity of judgment to know what is fitting to be spoken.*)

21. [k] In the law it is written, (*by way of a sign to a disobedient and unbelieving people, thus*); With men of other tongues and other lips, will I speak unto this people; and yet for all that they will not hear me, saith the Lord.

22. Wherefore tongues are for a sign, not to them that believe, (*and so not to be used in their assemblies*), but to them that believe not, (*they being designed for the more speedy and effectual propagation of the gospel by this gift, among those nations whose languages they understood not*); but prophesying (*by teaching the doctrines of the New, or expounding the mysteries of the Old Testament*) serveth not for them that believe not (*that faith, or those scriptures*), but for them that believe (*them.*)

23. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or [l] unbelievers, will they not (*be tempted by hearing you thus speaking to one another in unknown languages, to*) say that you are mad?

24. But if all prophesy (*one after another, ver.* 31.), and there come in one that believeth not, or one unlearned, he is convinced (*or discovered*) of all, he is judged (*or discerned*) of all (*that prophesy.*)

25. And thus are [m] the secrets of his heart made manifest (*by the prophets revelation of them*); and so falling down upon his face, he will worship God (*the searcher of the heart*), and report (*from his own experience*) that God is in (*or among*) you of a truth.

26. How is it then, (*or what is then to be done*), brethren? (*since*) when you come together, every one of you (*that is a spiritual or a gifted person*) hath a psalm, (*or*) hath a doctrine, (*or*) hath a tongue, (*or*) hath a revelation, (*or*) hath an interpretation (*of tongues.*) Let all (*these*) things be done to edifying; (*let them be managed so as best conduceth to the end for which they were designed*, chap. 12. 7.)

27. If any speak in an unknown tongue, let it be (*used only*) by two, or at the most by three (*at one meeting*), and that by course, (i. e. *successively*); and let one (*who hath the gift*) interpret (*what is spoken.*)

28. [n] But if there be no interpreter (*present*), let him (*that only speaks with tongues*) keep silence in the church; and let him (*only*) speak (*mentally*) to himself, and to God (*in prayer and thanksgiving, ver.* 15. 16.)

29. Let the prophets speak two or three (*successively*), [o] and let the other (*prophets*) judge or discern.

30. (*And*) if (*whilst one propheses*) any thing be revealed to another that sitteth by, let the first hold his peace, (*or cease before the other utter his revelation.*)

31. For (*so*) ye (*that have the gift*) may all prophesy one by one, that (*by your mutual discourses*) all may learn, and all may be comforted (*or exhorted to good works.*)

32. And (*this is not difficult for you to do, since*) [p] the spirits of the prophets are subject to (*and therefore may be restrained by*) the prophets.

33. (*And God doubtless in this case would have the first to be silent*); for God is not the author [q] of confusion, (*which yet would follow upon all the prophets speaking together, so that one should confound the other*), but of peace, as (*as may be seen by the regular exercise of these gifts*) in all the churches of the saints.

34. [r] Let your women keep ſilence in the churches, for it is not permitted to them to ſpeak (*by way of teaching or propheſying, but only by joining with the church in prayer and pſalmody*); but they are commanded to be under obedience, as alſo ſaith the law, (*Gen.* 3. 16.)

35. And if they will learn any thing, let them aſk their huſbands at home; for it is a ſhame (i. e. *a thing indecent*) for women [r] to ſpeak in the church.

36. (*And whereas in this matter you think fit to practiſe contrary to all the churches of the ſaints, even thoſe in Judea, I aſk*) What? came the word of God out from you (*to all other churches?*) or came it to you only, (*and not to other churches, that you thus differ in your practice from them?*)

37. If any man think himſelf to be a prophet, or ſpiritual, let him acknowledge that the things I (*now*) write unto you, are the commandments of the Lord. (*See note on chap.* 2. 15.)

38. But if any man (*pretends to*) be ignorant (*whether they be ſo or not*), let him be ignorant, (*at his peril be it, I ſhall not contend farther with him; or* ἀγνοείτω, *let him not be acknowledged as a true prophet, or ſpiritual perſon.*)

39. Wherefore, brethren, covet to propheſy, and forbid not to ſpeak with tongues, (*provided theſe directions be obſerved; but*)

40. Let all (*theſe*) things be done [s] decently, and in order.

ANNOTATIONS on Chap. XIV.

Ver. 2. [a] Ὁ γὰρ λαλῶν γλώσσῃ, *for he that ſpeaketh with an unknown tongue.*] That what is ſaid in this verſe is ſpoken only *by way of conceſſion*, as Mr Clerc imagines, cannot be true, becauſe it is expreſsly ſaid, that *in the Spirit he ſpeaketh myſteries*; for *myſteries*, when the apoſtle ſpeaketh of ſpiritual gifts, hath ſtill relation to ſome profound ſecret things, as 1 Cor. 2. 7. and 13. 2. And πνεύματι λαλεῖ, cannot here ſignify, as Mr Clerc conceives, *he ſpeaketh to his own underſtanding*; ſince the apoſtle, through this whole chapter, is ſpeaking of ſpiritual gifts, which alſo he expreſsly calleth *ſpirits*, ſaying, *ſeeing you are zealous* πνευμάτων, *of ſpirits*, i. e. of ſpiritual gifts; and the afflatus or inſpiration here was to enable the man to ſpeak the myſtery, and not to uſe the unknown tongue. For explication of this whole matter, let it be noted,

1*ſt*, That the gift of tongues and prophecy, in their original donation, did ſtill go together; and they who ſpake with tongues, ſpake τὰ μεγαλεῖα τοῦ Θεοῦ, *the great things of God*, Acts 2. 11. and 10. 46.; *they ſpake with tongues and propheſied*, Acts 19. 6.; and the reaſon ſeems plain, *viz.* becauſe the gift of tongues was given as an help to prophecy. Now, theſe two things, thus joined by God, ſhould not have been uſed ſeparately by theſe gifted men; yea, the gift of tongues was only to be uſed when they were to ſpeak to Gentiles in their own language, which was one great deſign of the gift of tongues, ver. 22. Nor ſhould they have uſed the gift of tongues, when an afflatus came upon them, and ſome myſtery was imparted to them, by which the church was to be edified, unleſs they knew there was one preſent who had the gift of *interpretation of tongues*: this therefore was a great abuſe of this gift, that, when they had a myſtery revealed to them, they did not utter it in a language underſtood by the aſſembly, but only by themſelves, and ſo they did not edify the church by it, though it was given, as all the other gifts were, *for edification*, chap. 12. 7. Note,

2*dly*, That the gift of tongues being imparted *per modum habitus*, as a permanent gift, like to a habit; they who had received this gift could always uſe it at their pleaſure, and ſo could alſo uſe it when a *prophetical afflatus* came upon them; but the gift of *prophecy*, being an afflatus in manner of a revelation, could be only uſed, when the afflatus came upon them; ſo that the firſt gift might at any time be uſed without any freſh operation of the Holy Ghoſt, whereas the ſecond gift always required that *afflatus*.

Ver. 4. [b] Ἑαυτὸν οἰκοδομεῖ, *edifieth himſelf.*] He therefore underſtood himſelf, as the church did him that propheſied. And indeed, by ſpeaking what he himſelf underſtood not, he would have been as much a barbarian, and unprofitable to himſelf, as he was to others. To ſay with Cajetan, "The words were "pious which he uttered, and he had pious affec- "tions when he uttered them," is unſatisfactory; for what if the matter of them was ſo, ſince if he underſtood them no more than a parrot, his piety in ſpeaking of them could be no more than that of a parrot; he neither could know they were pious, nor receive any benefit by them, ſuppoſing they were ſo, whilſt he underſtood nothing of them; nor could any pious affections be raiſed in him by words not underſtood. To ſay with Grotius, *ſentit in ſe vim Chriſti*, "he perceives the gift of Chriſt operating in "him," if he perceived not the meaning of his own words, is to talk as unintelligibly as he ſpake; for that can only ſignify, he knew he had the gift of tongues, which ſure could not much edify him who formerly had uſed that gift, and ſo could not be ignorant he had the gift. Moreover, doth not the apoſtle bid him who ſpeaks with tongues not interpreted, *ſpeak only to himſelf, and to God*, ver. 28.? And can he ſpeak to himſelf more than to others, who

who underſtandeth not himſelf? Or is it fit that he ſhould ſpeak to God he knows not what? However, it is certain, that the apoſtle not only diſlikes, but plainly forbids this way of ſpeaking in the church, ver. 28.; and ſo, by parity of reaſon, forbids the like way of ſpeaking to others in the church of Rome.

Ver. 5. [c] Ἵνα ἡ ἐκκλησίαν οἰκοδομὴν λάβῃ, *that the church may receive edification.*] Hence I gather, that in this unknown tongue he uttered ſomething tending to, and by God deſigned for, the edification of the church, though by uttering his myſtery, ver. 2. in an unknown tongue, he fruſtrated that deſign.

Ver. 6. [d] Ἢ ἐν προφητείᾳ, *or in propheſying.*] Though propheſying in this verſe, being diſtinguiſhed from revelation, knowledge, doctrine, ſeems only to import the foretelling of ſomething to come; yet doth the apoſtle in this, and the foregoing chapter, manifeſtly ſpeak of it in the whole latitude of the word, as comprehending all theſe other things; as, *v. g.* revelation, ſo ver. 24. *If all propheſy, and there come in an unbeliever, and one unlearned, he is convinced of all, he is judged by all, and ſo the ſecrets of his heart ſhall be made manifeſt:* according to that other ſenſe we have given of this gift, chap. 12. that it was that which enabled them to manifeſt the ſecret things of men. Hence to the prophet is aſſigned *his revelation*, ver. 30. 2*dly*, Γνῶσις, here rendered *knowledge*, viz. of the mind and will of God. So chap. 13. 2. *If I have prophecy, and know all myſteries,* καὶ πᾶσαν γνῶσιν, *and all knowledge.* Whence to the prophet belongs the λόγος γνώσεως, *the word of knowledge*, mentioned chap. 12. 8. And this is the ordinary notion of it, *viz.* That it imports a gift by which the mind of God, or his will, is, by the divine afflatus, diſcovered for the good of others. And, 3*dly*, *doctrine;* whence the prophet is ſaid to ſpeak to the edifying of the church, ver. 3.; ſo that *all may learn* of him, be *exhorted* and *comforted* by him, ver. 3. 31. And *prophecy* in the Old Teſtament, doth often ſignify a divine afflatus, enabling him who had it to compoſe hymns or pſalms of praiſe to God, 1 Sam. 10. 5. 1 Chron. 25. 1.: accordingly the pſalm here mentioned, ver. 26. and the ſinging with the ſpirit, ver. 15. 16. are the effects of the prophetical afflatus by which the Chriſtians of thoſe times *taught and admoniſhed one another in pſalms, and hymns, and ſpiritual ſongs*, Col. 3. 16. Eph. 5. 20. And the praying in the *Spirit*, ver. 15. or in the *Holy Ghoſt*, Jude 20. ſeems to be praying by a like afflatus of the Holy Ghoſt, helping their infirmities, and teaching them what was proper to be aſked for the good of the church. See note on Rom. 8. 26. 27. And therefore though when they came together, *every man had a pſalm, a doctrine, a tongue, a revelation, and interpretation*, for the correcting their miſcarriages in all theſe things, the apoſtle gives only rules concerning tongues and propheſying.

Ver. 11. [e] Βάρβαρος, *a Barbarian.*] It was not only the Greeks that called all other nations Barbarians, according to that of the apoſtle, *I am a debtor to the Greek, and the Barbarian:* in which ſenſe Julius Pollux (*b*) reckons up γλῶτταν Ἑλλάδα, καὶ βάρβαρον, *the tongue of the Greeks and of the Barbarians;* but almoſt every other nation called ſtrangers, who underſtood not their language, by that name, as the ſame Pollux (*c*) noteth in theſe words, τὰς δὲ βαρβάρους καὶ ξένας ἐκάλουν. So the Jews (upon thoſe words, *When Iſrael came out of Egypt, and the houſe of Jacob miam luez,* ἐκ λαοῦ βαρβάρου, *from a ſtrange people*), ſay, *All language that is not the holy language is barbarous.* So the Chaldeans (*d*) ſtyled thoſe who ſpake not Chaldee, and the Romans thoſe who ſpake not Latin. Hence Verres is (*e*), in Cicero's ſtyle, *lingua et natione barbarus*, by language and by nation a barbarian.

Ver. 13. [f] Προσευχέσθω ἵνα διερμηνεύῃ, *let him pray that he may interpret.*] Seeing it is evident from the 4th and 28th verſes, that he who ſpake with tongues, underſtood the meaning of his own tongue; nor can he be ſaid to have the gift of tongues, who only hath the gift of talking he knows not what, as the Phanatici did among the Heathens; nor can it be ſuppoſed, the Spirit of God ſhould aſſiſt men in that uſeleſs manner: theſe words cannot be here underſtood as an exhortation to this linguiſt, that he ſhould pray that he might underſtand, and ſo be able to interpret his own words, which he already could do, had he been as willing as he was able, and had not more regarded the vain oſtentation of his gift, than the edification of the church. Some therefore give the ſenſe of the words thus, "Let "him rather pray that he may have the gift of in-"terpretation, than that of tongues;" for *covet*, ſaith the apoſtle, *the beſt gifts*, chap. 12. 13.; *ſeek to excel* in thoſe which tend *to the edification of the church*, ver. 12. Now this doth the gift of interpretation more than that of tongues. But I rather chuſe to interpret them thus: "Let him (*ſo*) pray (*with "his gift, as*) that he may (*by the words uſed in his "prayer, or by explaining it in a known language*) "interpret and impart to others, what the afflatus "hath imparted to him, and not out of vain oſten-"tation utter it in a tongue unknown." To ſtrengthen this ſenſe, let it be obſerved, firſt, That the apoſtle here plainly diſcourſeth of ſpeaking with an unknown tongue in prayer, and of praying alſo by the

(*b*) L. 2. c. 4. p. 26.
(*c*) L. 1. c. 10. p. 43.
(*d*) Buxt. Lex. Talm. p. 1151.
(*e*) Orat. 6. in Ver. n. 12.

afflatus of the Spirit, as is apparent from the illative words, *For if I pray in an unknown tongue, my ſpirit prayeth*, &c. 2*dly*, Obſerve from Budæus, that the particle ὅτως is ſometimes elegantly deficient, of which he gives two inſtances from Ariſtotle; to which add theſe from the New Teſtament, *as in heaven* ὡς (*pro* ὅτω ὡς) ἐπὶ τῆς γῆς, *ſo alſo upon earth*, Matth. 6. 10. Luke 11. 2.; ὡς εἰ ὁ Σατανᾶς, for ὡς ὅτω εἰ, *and ſo if Satan*, Mark 3. 26. *As my Father ſent me*, κἀγὼ for ὅτω κἀγὼ, *ſo ſend I you*; and with this ellipſis the word runs thus, ὅτω προσευχέσθω ἵνα ᾖ, *let him ſo pray, as that he alſo may interpret*. Or obſerve from Noldius and Paſor, that ἵνα ſignifies *adeo ut, ſo as that*. So the word was hidden from them, ἵνα μὴ αἴσθωνται αὐτὸ, *ſo as that they perceived it not*, Luke 9. 45.; *he will do greater works than theſe*, ἵνα ὑμεῖς θαυμάζητε, *ſo that you may marvel* at the greatneſs of them, John 5. 20.; *Did I purpoſe according to God*, ἵνα ᾖ παρ' ἐμοὶ, *ſo as that there ſhould be with me, yea, yea, nay, nay*, 2 Cor. 1. 17.; *I rejoiced that you ſorrowed according to the fleſh*, ἵνα *ſo as that you might be damaged by us in nothing*. So Rev. 8. 12. and 9. 20. and 13. 13.; and then the words may be rendered thus, *Let him pray*, ἵνα διερμηνεύῃ, *ſo as that he may interpret*.

Ver. 14. ε Τὸ πνεῦμά μου προσεύχεται, *my ſpirit prayeth*.] Here Mr Clerc aſks, *What mortal would have rendered* τὸ πνεῦμά μου *by my gift?* I anſwer, every one who knows the apoſtle is here ſpeaking of ſpiritual gifts. And, 2*dly*, He not only warrants, but conſtrains them to do ſo, by ſaying, ver. 12. ſeeing you are ζηλωταὶ πνευμάτων, *zealous of ſpiritual gifts*, and, ver. 32. πνεύματα προφητῶν, *the ſpiritual afflatus's of the prophets are ſubject to the prophets*; and, ver. 2. πνεύματι, *he by the Spirit ſpeaketh myſteries*. And, 3*dly*, The word πνεῦμα, never ſignifies the *mind* in all this diſcourſe, or the underſtanding, that being in the very next verſe νοῦς, the word oppoſed to πνεῦμα, *ſpirit*. He adds, *What intolerable language is it to ſay, My gift prays?* I anſwer, Juſt ſuch intolerable language as the *Spirit intercedeth*, Rom. 8. 26. for that is only, *the gift of the Spirit intercedeth*; and though that may paſs for a *catachreſis*, yet to ſay *my gift is exerciſed in prayer*, or as, ver. 15. *I pray with my gift*, is to give the true meaning of St Paul's words. When he adds, that *nothing is more ordinary than for the ſpirit and the body to be oppoſed to one another*; this is, 1. impertinent; here being no oppoſition betwixt the ſpirit and the body, but only betwixt the ſpirit and the mind, *i. e.* according to Mr Clerc betwixt *my mind*, and *my mind*; and what mortal would have ſo interpreted τὸ πνεῦμά μου? 2*dly*, The thing itſelf is not proved by him; ſee, ſaith he, Rom. 8. 23. where yet there is no ſuch oppoſition at all, but only an aſſertion, that they who *have the firſt-fruits of the Spirit wait for the redemption of the body*. Now, what mortal would have interpreted theſe words thus, *We that have the firſt-fruits of the mind groan, waiting for the body oppoſed to it?* See, ſays he, Gal. 6. 15. where again is no oppoſition betwixt the ſpirit and the body, but only betwixt *the Spirit and the fleſh*; or rather betwixt *walking in the Spirit*, that is, according to the conduct of the Holy Spirit, and *fulfilling the luſts of the fleſh*. See 1 Cor. 3. 1. 3. Rom. 8. 4. 5. 13. 14. 15.; he might more pertinently have cited 1 Cor. 7. 34. James 2. 26.

Ver. 15. ϛ Τῷ πνεύματι, *with the Spirit*.] I do not think that this phraſe, *with the Spirit*, relates here to the gift of tongues, but to an afflatus enabling them to pray and ſing by the impulſe of the Holy Ghoſt. The uttering what this afflatus ſuggeſted in an unknown tongue they had before received, was the great fault the apoſtle in this chapter endeavours to correct; the perſon ſpeaking with an unknown tongue is ὁ λαλῶν γλώσσῃ, the perſon ſpeaking with an afflatus, whether myſteries, ver. 2. prayer, or pſalmody, is ὁ λαλῶν πνεύματι, he that ſpeaketh by the Spirit.

Ver. 19. ζ Ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, *who fills up the place of the idiot*;] that is, ὁ λαϊκὸς, the laic, ſay Chryſoſtom, Theodoret, Oecumenius, and Theophylact. Buxtorf (*f*) informs us, this is a phraſe frequent among the Jews; and Maimonides (*g*) teacheth, that the word *place* is uſed to denote the dignity or eſtimation of any man, it being frequent with their Rabbins to ſay, *Such a one fills up the place of his fathers* in ſuch a thing, that is, he reſembles them. So Epictetus (*h*) in his Enchiridion ſaith, Ἢ φιλοσόφου τάξιν ἴσχυε δεῖ, ἢ ἰδιώτου, *Thou muſt either hold the place of a philoſopher, or of one unlearned*. So that to fill up the place of an idiot, or unlearned perſon, is to be one of them, or to be like them in want of underſtanding of ſtrange tongues. Ridiculous therefore are thoſe Popiſh commentators, who interpret this of the clerk of the congregation, there being no ſuch office then either among Jews or Chriſtians; but when the miniſter of the ſynagogue ſaid prayers, all the people of the ſynagogue anſwered *Amen* after him (*i*). "It was the cuſtom in the Jewiſh "church," ſaith Buxtorf (*k*), "to ſay *Amen* to the "bleſſings or curſings of the prieſt." To his curſes; ſo the woman ſuſpected of adultery was to confirm his imprecations, by ſaying, *Amen, amen*, Numb. 5. 22.; ſo all the people anſwered *Amen* to the curſes pronounced from Mount Ebal, Deut. 7. 15.—26.; and to the oath and imprecation impoſed upon them

(*f*) Lex. Talm. *p.* 2001.
(*g*) More Nevoch, part 1. c. 8.
(*h*) c. 37.
(*i*) R. Eliez. *c.* 44. *p.* 118.
(*k*) Lex. Talm. *p.* 114.

by

by Nehemiah, chap. 5. 12. 13. to his blessings; so when Ezra blessed the congregation, *all the people answered Amen, amen*, Neh. 8. 6. and this practice was from them translated to the primitive church.

Ver. 21. κ Ἐν τῷ νόμῳ γέγραπται, *in the law it is written.*] All interpreters I have met with refer this to the saying of the prophet Isaiah, chap. 28. 11. telling us, it is there mentioned as a miracle shewed to the people, that God would send prophets to them in a language they understood not; but I find no mention of any miracle there; wherefore it may be noted, that in the law, properly so called, among the curses threatened to them for a sign and a wonder (*l*), this is one, *that the Lord shall bring against them a nation, whose tongue they understood not;* and then it is intimated, *that yet they would not hear.* To both these places the apostle may here refer.

Ibid. *In the law it is written*, &c.] St Jerom upon Isaiah 28. 11. 12. saith, the apostle cites this, not according to the translation of the Septuagint, or of Symmachus, or Theodotion, but from the Hebrew. But Origen (*m*) saith, Ἐνρον τὰ ἰσοδυναμοῦντα τῇ λέξει ταύτῃ ἐν τῇ τοῦ Ἀκύλα ἑρμηνείᾳ κείμενα, *I found in the translation of Aquilas words equivalent to those of the apostle here.*

Ver. 23. ι Ἤ ἄπιστοι.] Here Grotius notes, that Heathens and unbelievers then used to come to the assemblies of the Christians; and so we read they did, Acts 13. 44. 48. and whilst they assembled in the Jewish synagogue, it could not be otherwise.

Ver. 25. ν Τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, *the secrets of his heart are made manifest.*] For, as Theophylact notes, ἡ ἀποκάλυψις εἶδός ἐστι προφητείας, *revelation is one species of prophecy.* And though it is taken in a restrained sense, and so distinguished from prophecy, ver. 6. yet ver. 30. it is supposed that revelation belongeth to a prophet, and *the doctrine, the revelation, the psalm*, ver. 26. do all seem to belong to the prophets, the speaker with tongues, the interpreter of them, and the prophet, being the only persons mentioned in the ensuing words, and in this whole chapter; so that what cannot be ascribed to the one must belong to the other. See note on chap. 12. 10.

Ver. 28. ο Ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω, *But if there be not an interpreter, let him be silent.*] The apostle permits him to use his tongue in the presence of one who had the gift of interpretation of tongues, because then the church was not only edified by the interpretation, but the faith of the hearers was confirmed by the exercise of two miraculous gifts; but the apostle permits him not to be his own interpreter, though he could do it, because his speaking that first in an unknown tongue, which he himself must afterward interpret in a known language, served only for ostentation, not for edification; nor could it be known whether his tongue was supernatural, or acquired only.

Ver 29. π Καὶ οἱ ἄλλοι διακρινέτωσαν, *and let the rest discern.*] Since it is impossible that the afflatus of the Holy Spirit should suggest any falsehood to him that had it, there can be no ground to judge him that had it, as Grotius (*n*) hath well observed upon this place. But, saith Theodoret, as the devil raised up false apostles to oppose the true apostles, 1 Tim. 4. 1. so did he also false prophets, 2 Pet. 2. 1. 1 John 4. 1. in opposition to those who truly were inspired; and of these, say the Greek interpreters, the true prophets were to judge. Or else διακρινέτωσαν, *let them discern* the agreement of what they utter with the dictates of the same Spirit in the Old Testament, *comparing spiritual things with spiritual*, 1 Cor. 2. 13. So in the conference, Acts 15. when Peter had given his judgment in that matter, St James adds, *With this agree the words of the prophet, as it is written*, ver. 15.

Ver. 32. ρ Πνεύματα προφητῶν, *The spirits of the prophets are subject to the prophets.*] The common interpretation of these words, that the spirits of the true prophets are subject to the judgment, examination, and regulation of other prophets, seems not agreeable to the apostle's affirmation, that *he that is spiritual is judged of none*, 1 Cor. 2. 13. 15. nor is there any ground for judging his doctrine who speaks by the impulse of the Holy Ghost; nor doth the apostle say, the spirits of the prophets ought to be, but ὑποτάσσεται, actually *are subject to the prophets.* I prefer therefore the interpretation of Oecumenius and Theophylact (*o*), that this is spoken in opposition to the Heathen prophets; for the prophets among the Greeks, receiving an afflatus from the evil spirit, could not be silent if they would; but it was not so with the holy prophets; they had it in their power to speak, or to be silent; and to this the apostle refers, by saying, *The spirits of the prophets*, that is, their spiritual gifts, *are subject to the prophets*, that is, it is in their power to restrain them, and consequently they may prophesy the one after the other.

(*l*) Τέρατα καὶ σημεῖα, LXX. Deut. 28. 46. 49. 58.

(*m*) Ed. tom. 2. p. 428.

(*n*) Multum aberrant qui putant dona prophetica aliis prophetis esse subjecta, non pugnant inter se Dei dona, nec sententiæ exquirendæ sunt, ubi Deum loqui constat.

(*o*) Οἱ μὲν παρ' Ἕλλησι μάντεις ἐπειδὴ ἅπαξ κατεχίσθησαν ὑπὸ τοῦ δαίμονος, κἂν ἐθέλουσι, κἂν μὴ δύνανται σιγᾶν, οἱ δὲ παρ' ἡμῖν ἅγιοι προφῆται οὐχ ὕτως, ἀλλὰ παρ' αὐτοῖς φησιν, ἐστὶ τὸ σιγᾶν καὶ λαλεῖν, καὶ τοῦτο ἐστιν ὅπερ φησὶν, ὅτι τὰ πνεύματα τῶν προφητῶν, τουτέστι τὰ χαρίσματα τῶν προφητῶν, ὑποτάσσεται αὐτοῖς.

And

And upon this account the church rejected the ecſtatic prophets of the Montaniſts, that they had an ungovernable impetus; for, ſay they, "(*p*) they can "ſhew no truly inſpired prophet in the Old or New "Teſtament who was moved after this manner." Moreover, it is the opinion of perſons eminently learned and judicious, that in Corinth, and ſome other churches, there were then no ſettled paſtors to perform the public offices, but they were all performed by prophets, and by gifted men, excited to that work in the aſſembly, Chriſt being thus *in the midſt of them*, Matth. 18. 20. according to his promiſe. And this they judge more probable touching the church of Corinth, becauſe there ſeems no order to be obſerved among them, and no ſubjection of their prophets to any ruler of the church, no direction of the ſentence to them, when the inceſtuous perſon was to be *delivered up to Satan*, or when he was to be abſolved; but all ſeems to be done by the immediate authority of St Paul. They alſo from this chapter do obſerve, that whereas all the public offices then performed in the church were prayers and pſalmody, expounding or preaching the word, and thankſgivings, all theſe are here aſcribed to men endowed with theſe ſpiritual gifts; for that when they came together, ſome of them prayed, others compoſed ſacred hymns by their ſpiritual gifts, we plainly read, ver. 15. that their prophets did then teach for edification, inſtruction, and comfort, ver. 3. 31. That they did alſo ἐυλογῶν, *bleſs*, and ἐυχαριστῶν, *give thanks*, we learn from ver. 16. 17. that all, or any of theſe things were done by ſtated paſtors, we never read in theſe epiſtles: now, if this were ſo, the occaſional prophets might be ſubject to the ſtanding prophets mentioned chap. 12. and thus theſe words may be interpreted by them who like not the expoſition given in the paraphraſe.

Ver. 33. [q] Ἀκαταστασίας, *of confuſion.*] This alſo confirms the interpretation given of the preceding words; for the propheſying of many together would neceſſarily breed confuſion; whereas the neglect of judging of their prophecies could only be ſuppoſed to breed error.

Ver. 34. [r] Αἱ γυναῖκες ὑμῶν, *Let your women be ſilent in the church.*] In that of Corinth the women not only propheſied in the church, but they did it with the head uncovered, 1 Cor. 11. 5.; the latter indecency he corrects there, and the firſt here. See 1 Tim. 2. 12.

Ver. 35. [s] Ἐν ἐκκλησίᾳ λαλεῖν, *to ſpeak in the church.*] So the Hebrew canon (*q*) ſaith, A woman muſt not read in the ſynagogue for the honour due to that aſſembly. And the Heathens declared it indecent for a woman δημαγορεῖν, to ſpeak publicly. Stob. ſerm. 72. p. 443. fff.

Ver. 40. [t] Εὐσχημόνως καὶ κατὰ τάξιν, *decently and in order.*] This order, ſaith Theodoret, he had taught in the words foregoing, *Let all things be done decently;* not like children, ver. 20.; not ſo as to give occaſion to others to ſay you are mad, ver. 23.; not ſo as to breed confuſion, ver. 33.; not indecently by women ſpeaking in the church, ver. 34. 35.; *in order*, that is, one after another; or by courſe, ver. 27. 31. See Chryſoſtom, Oecumenius, and Theophylact deſcanting upon theſe words to this effect.

CHAP. XV.

Verſe 1. MOreover, brethren, I declare to you the goſpel which I preached to you, which alſo ye have received, and wherein ye ſtand, (Gr. *have ſtood.*)

2. [a] By which alſo ye are (*in the way to be*) ſaved, if ye keep in memory what (i. e. *retain the goſpel as*) I preached (*it*) to you; (*which you will do*) unleſs ye have believed in vain.

3. *I declare, I ſay, the goſpel which I preached);* for I delivered to you firſt of all, (*or among the principal doctrines of faith*), that which I alſo received, how that Chriſt died for our ſins, according to the ſcriptures:

4. And that he was buried, and that he roſe again the third day, according to the ſcriptures:

5. And that he was ſeen (*after his reſurrection*) of Cephas, (*Luke* 24. 34.), then [b] of the twelve, (*ver.* 36. *John* 20. 19. 26.)

6. *(And that you may not depend upon their teſtimony only)*, after that he was ſeen of above [c] five hundred brethren at once, of whom the greater part remain unto this preſent (*day to teſtify it*), but ſome are fallen aſleep.

7. After that he was ſeen of [d] James, then of all the apoſtles (*at his aſcenſion.*)

8. And laſt of all he was ſeen of me alſo, (*Acts* 9. 17.), [e] as of one born out of due time, (*or ſhape.*)

9. For I am the leaſt of the apoſtles, (*and one*) that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

10. But by the grace (*and favour*) of God (*notwithſtanding*) I am what (*now*) I am, and his grace

(*p*) Τοῦτον δὲ τὸν τρόπον ὅτι τινὰ τῶν κατὰ τὴν παλαιὰν, ὅτι τῶν κατὰ τὴν καινὴν (διαθήκην), πνευματοφορούμενα προφήτου δεῖξαι δυνήσονται. Euſeb. hiſt. eccl. l. 5. c. 17.

(*q*) Dr Lightfoot *in locum.*

which

which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet (*is it*) not I, but the grace of God that was with me, (*to which the fruit of all my labour is to be ascribed.*)

11. Therefore, whether it were I, or they (*who preach the gospel*), so we preach, and so ye (*also*) believed.

12. Now if Christ be (*so*) preached, that (*all who do so, unanimously affirm*) he rose from the dead, [z] how say some among you, that there is no resurrection of the dead?

13. But (or *for*) if (*it be so that*) there be no resurrection of the dead, then is Christ not risen.

14. And if Christ be not risen, then is our preaching (*in*) vain, and your faith is also vain.

15. Yea, and we are (*then*) found false witnesses of God, because [a] we have testified of (*or by*) God, that he raised up Christ, whom he raised not up, if so be that the dead rise not (*at all.*)

16. For if the dead rise not, then is not Christ raised.

17. And if Christ be not raised, your faith is vain, you are yet in your sins, (*not justified nor absolved from them, seeing he died for our sins, and rose again for our justification, Rom.* 4. 21.)

18. Then they also who have fallen asleep in Christ, (*and suffered for his name*), are perished, (*so as never to rise up out of that sleep, and so are truly miserable.*)

19. (*For*) [b] if in this life only we have hope in Christ, we (*Christian sufferers*) are of all men most miserable.

20. But now is Christ risen from the dead, and become the first-fruits of them that slept, (*who therefore shall follow after him thus risen, as the whole harvest follows the first-fruits, ver.* 23.)

21. For since by man came death, by man came also the resurrection of the dead, (*the wisdom of God so ordering it, that the same nature which had lost life and immortality should regain it.*)

22. For as in (*the man*) Adam (*and for his sin in eating the forbidden fruit*) all (*men proceeding naturally from him*) die, even so [c] in (*and by the man*) Christ shall all (*partakers of his nature and Spirit*) be made alive.

23. But every man in his own order, Christ the first-fruits, afterwards they that are Christ's [d] at his coming (*to judgment.*)

24. Then cometh the end, when he shall have delivered up (Gr. *deliver up*) the (*mediatory*) kingdom to God, even the Father, when he shall have put down all (*other*) rule, and all authority and power, (*both of men and devils which opposed his church.*)

25. (*Which kingdom till then he cannot deliver up*); for he must reign (*according to the promise, Psal.* 110. 1.) till he (*who made this promise*) hath put all enemies under his feet.

26. The last enemy which shall be destroyed (*by him*) is death.

27. For he (*namely the Father*) hath (*saith the psalmist*) put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted (*from this subjection*) who did put all things under him. (*See note on Heb.* 2. 8.)

28. And when all things shall be subdued unto him, then shall the Son also himself (*lay down his kingly office in governing his church, and as man*) be subject to him that put all things under him, [e] that God (*the Father, Son, and Holy Ghost*) may be (*immediately*) all in all, (*by a full communication of himself to, and an intimate union with all his saints.*)

29. (*I say, in opposition to them among you who say, there is no resurrection from the dead, that Christ is risen and become the first-fruits of them that slept*); else what shall (*will*) they do [m] who are baptized for the dead, (*as they must be, if he in whose name they are baptized be still dead*), if the dead rise not at all, (*and so Christ himself is not risen*)? why are they then (*who hold this doctrine*) baptized for the dead?

30. And why stand we in jeopardy every hour (*for a dead Jesus*)?

31. I protest by your rejoicing (i. e. *by that rejoicing*) which I have (*common with you under all our sufferings, Rom.* 5. 3.) in Christ Jesus our Lord, I (*run the hazard to*) die daily; (*or by that rejoicing I have in you as my children, and the fruits of my labours in Christ,* 1 *Cor.* 9. 16. 2 *Cor.* 1. 14. *and* 7. 4. *and* 9. 2. *Philip.* 2. 16. 1 *Thess.* 2. 19.)

32. If [n] after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? (*it will be then more reasonable to say*), Let us eat and drink, for to morrow we die, (*Is.* 22. 13.)

33. (*But*) be not deceived (*with such discourses, rather avoid them, for*) evil communications corrupt good manners.

34. Awake to righteousness and sin not, (*which advertisement is very needful*), for some among you have not the knowledge of (*that righteousness of*) God, (*which doth oblige him to render to men according to their works,* 2 *Thess.* 1. 6. 7. *Heb.* 6. 10.). I speak this to your shame.

35. But some men will (*yet*) say, [o] How are the dead raised up (*again*)? [p] and with what (*kind of*) body do they come?

36. Thou fool, (*who makest an inquiry about a matter of which thou hast an instance in the very seed thou sowest, for*) that which thou sowest is not quickened except (*first*) it die, (*and lie buried in the earth.*)

37. And

37. And (*again*) that which thou ſoweſt, (*when*) thou ſoweſt (*it is*) not that body which ſhall be (*again produced*), but [q] bare (*or naked*) grain, it may chance of wheat, or of ſome other grain.

38. But God giveth it a body (*clothed*) as it hath pleaſed him, and (*yet*) to every ſeed (*he giveth with the cloathing*) his own (*kind of*) body.

39. (*And as*) all fleſh is not the ſame (*kind of*) fleſh, but there is one kind of fleſh of men, another (*kind of*) fleſh of beaſts, another of fiſhes, and another of birds:

40. (*And as there is a like difference in the qualities of bodies; for*) there are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another:

41. (*And as in the celeſtial bodies*) there is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory:

42. So alſo is (*it as to*) the reſurrection of the dead, (*the body raiſed being in quality much different from the earthly body we at preſent have, for*) it is ſown in corruption, (*frail, mortal, ſubject to death and putrefaction*), it is raiſed in incorruption, (*not ſubject any more to death or diſſolution.*)

43. It is ſown in diſhonour, (*with ſome diſhonourable parts, 1 Cor. 12. 23. a vile body, Philip. 3. 21. ſubject to filth and deformity*), it is raiſed in glory, (*in clarity and ſplendor, ſhining like the ſun, Matth. 13. 43. and like Chriſt's glorious body, Philip. 3. 21. free from all defect or deformity of its members, or from any diſhonourable parts, 1 Cor. 6. 13.*); it is ſown in weakneſs, (*ſubject to weakneſs by labour, to decays by age, to impotency and waſting by diſeaſes*), it is raiſed in power, (*nimble, ſtrong, active, and that without renitency or moleſtation, grief, pain, or laſſitude.*)

44. It is ſown a natural (Gr. [r] *an animal*) body, (*having multiplicity of organs, muſcles, tendons, arteries, veins, nerves, by which, by the aſſiſtance of the animal and vital ſpirits, it perceives the objects of ſenſe, moves, and conveys nouriſhment to all its parts, wanting continual recruits of meat and drink*), it is raiſed a ſpiritual body, (*poſſeſſed and acted by the Holy Spirit, and advanced ſo far to the perfection of ſpirits, as to be free from groſſneſs, ponderoſity, from needing reſt, ſleep, or ſuſtenance*); there is a natural (Gr. *animal*) body, and there is a ſpiritual body.

45. And ſo it written, The firſt man Adam (*from whom we all derive our bodies and our animal life*), was made a living ſoul, (*Gen. 2. 7. whereas*) the laſt Adam (i. e. *Chriſt*) was made [s] a quickening ſpirit, (*as having power to quicken, and confer eternal life on all his members; or as being the giver of that quickening Spirit, by which we ſhall be raiſed from the dead, and made ſpiritual, as his body is.*)

46. (*I ſay there is an animal body, and there is a ſpiritual body*); howbeit that (*body*) was not firſt which is ſpiritual, but that which is natural, (Gr. *animal*), and afterwards that which is ſpiritual.

47. (*For*) the firſt man (*Adam*) is (*was*) of the earth, earthy, (*having a body formed of it, and ſo the animal body derived from him muſt be earthy*); the ſecond man is the Lord (*deſcending*) [t] from heaven, (*to raiſe our bodies, and advance them to that place.*)

48. As is (*was*) the earthy, ſuch are they alſo that are earthy, (*and live in the animal body as he did*); and as is the heavenly, ſuch are they (*to be*) alſo, that are (*to have*) heavenly, (*immortal, and ſhining bodies.*)

49. And as we have born the image of the earthy (*Adam, being begotten after his fall in his own likeneſs, with earthy, mortal bodies, Gen. 5. 3.*), ſo we ſhall alſo [u] bear the image of the heavenly, (*partaking in our bodies of his heavenly glory, he changing our vile bodies into the likeneſs of his glorious body, Philip. 3. 21.*)

50. Now this I ſay, brethren, that [x] fleſh and blood (*ſuch as ours is*) cannot inherit the kingdom of God, neither doth (*or can*) corruption inherit incorruption.

51. Behold, I ſhew you a myſtery, (i. e. *a thing not known to you before*), we [y] ſhall not all ſleep, but we ſhall all be changed (*in our bodies before they enter into this kingdom*):

52. [z] In a moment, in the twinkling of an eye, at the laſt trump; for the trumpet ſhall ſound, and the dead (*in Chriſt*) ſhall be raiſed incorruptible, and we (*Chriſtians that are then alive*) ſhall be changed, (*as to this mortal body.*)

53. For this corruptible (*body*) muſt put on incorruption, and this mortal (*body*) muſt put on immortality.

54. So when this corruptible ſhall have [a] put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, [b] Death is ſwallowed up in victory, (i. e. *is overcome for ever, ſo as never to have any ſtrength or power over our bodies any more.*)

55. (*So that Chriſtians may ſing triumphantly in the words of the prophet Hoſea, chap. 13. 14.*), O death, [c] where is thy ſting? O grave, where is (*now*) thy victory? (*it is for ever ſwallowed up of life, 2 Cor. 5. 4.*)

56. The ſting of death (*or that which cauſed death*) is (*was*) ſin, and the ſtrength of ſin (*to ſubject us to it*) is (*was*) the law, (*threatening death for it.*)

57. But

57. But thanks be to God who giveth us the victory (*over it*), through (*the death and resurrection of*) our Lord Jesus Christ.

58. Wherefore, my beloved brethren, be ye stedfast (*and*) unmoveable, (*by any temptations from this faith, and be ye*) always abounding [d] in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, (*but shall be plentifully recompensed by him at the resurrection of the just.*)

ANNOTATIONS on Chap. XV.

Verse 2. [a] Δι' ὃ καὶ σώζεσθε, *by which also ye are saved.*] They who by embracing the Christian faith were brought into that way which leadeth to salvation, and in which, if they persevered, they would assuredly be saved, are styled in scripture, οἱ σωζόμενοι, *the saved*, Acts 2. 47. 1 Cor. 1. 28. and are said σώζεσθαι, *to be saved*, Rom. 8. 24. 2 Tim. 1. 9. 1 Pet. 3. 21.; see note on Eph. 2. 5. 8. and on Tit. 3. 5.; so here it signifies, you are at present in a state of salvation, and will assuredly enjoy it, if you retain, and live suitably to the faith delivered to you.

Ver. 5. [b] Τοῖς δώδεκα, *of the twelve;*] *i. e.* of the society of the apostles, consisting formerly of twelve persons, and therefore so called still, John 20. 24. though in strictness of speech they were but eleven when Thomas was with them, and ten in his absence, Matth. 28. 16. Luke 24. 33.

Ver. 6. [c] Πενταχοσίοις ἀδελφοῖς, *to five hundred brethren,*] of whom he was seen in Galilee, where he had many disciples; for before his resurrection he told his disciples, that being risen, *he would go before them into Galilee*, Matth. 26. 32. After his resurrection the angel sent this message to them, *Behold he goes before you into Galilee, there you shall see him, as he said unto you*, Mark 16. 7. Now, it may reasonably be thought that the eleven, who went themselves into Galilee, to the mountain which Jesus had appointed, even after they had seen him at Jerusalem, Luke 24. 33. 36. would acquaint the seventy, and others who believed in Jesus, where it was he appointed to be seen of them; and then, no doubt, their curiosity, as well as their affection to him, would induce them to repair to the place. Now, that they who had believed in Jesus were very many, will be evident, if we consider how often it is said in the gospel that *many believed on his name*, John 2. 23. and 7. 31. and 8. 30. and 10. 42. and that *great multitudes believed on him*, John 12. 42. and 4. 1.; that *many of the rulers believed on him*, that *he baptized more disciples than John*, and that the Pharisees complained that *the world was gone after him*. If you say, we only read of the eleven going to Galilee, Matth. 28. 16. I answer, that others might go with them, though no mention be made of them; or that the rest might be inhabitants of Galilee, where most of Christ's disciples dwelt. If you still object, that *the number of the names* of Christ's disciples after his ascension are reckoned only *one hundred and twenty*, Acts 1. 15. it is answered by Dr Lightfoot, that the number of one hundred and twenty are not to be accounted the whole number of believers at that time, but only the number of those who had followed Christ continually, ver. 21.; to be sure they were not all the disciples in Judea, but only in Jerusalem.

That this appearance of Christ to them was before his ascension, is evident, because this was in Galilee, Luke 24. 50. and, saith tradition, on mount Tabor; his ascension was nigh to Jerusalem from the mount of Olives, Acts 1. 12.; and Christ and his angel giving them such timely notice of his going before them to the place, it is probable it was some considerable time before his ascension.

As for the note of some, That Christ was seen of these five hundred brethren in the air, because the Greek word is ἐπάνω, *upwards*, it seems very light; for that word joined with numbers still signifies *plusquam*, or *more than*, as doth our English word *upwards*, and the Hebrew מעלה; so Mark 15. 4. ἐπάνω τριακοσίων δηναρίων, is *more than three hundred pieces of silver;* ἀπὸ πέντε καὶ εἰκοσαετοῦς καὶ ἐπάνω, *from five and twenty years and upwards*, Numb. 4. 3. 23. 30. 35. 39. 43. 47. chap. 8. 25.; ἀπὸ εἰκοσαετοῦς καὶ ἐπάνω, *from twenty years and upwards*, Numb. 1. 3. 20. 22. 24. 26. 28. chap. 14. 29. 1 Chron. 23. 24. 2 Chron. 31. 17. Ezra 3. 8.; ἀπὸ μηνιαίου καὶ ἐπάνω, *from a month and upwards*, Numb. 3. 15. 22. 28. 34. 39. 43. chap. 26. 62.

Ver. 7. [d] Ἰακώβου, *of James*] the Just, the brother of the Lord, saith the tradition of the church, and the gospel of the Nazarens. See Dr Hammond and Jerom *in Catal. script. eccles.*

Ver. 8. [e] Ὡσπερεὶ τῷ ἐκτρώματι, *as of one born out of due time.*] Ἔκτρωμα, say Hesychius, Phrynicus, and Phavorinus, is παιδίον νεκρὸν ἄωρον, *a dead child born out of due time*; ἐκβολὴ γυναικὸς, *one whom the woman casts forth.* St Paul therefore having not seen Christ, of whom he was to testify, till after his conversion, and our Lord's ascension, as the rest of the apostles had, John 15. 27. Acts 1. 21. 22. speaks of himself as a witness *born out of due time.*

Ver. 12. [f] Πῶς λέγουσί τινες ἐν ὑμῖν, *How say some among you?*] That there were some in the apostle's time who taught that the resurrection was past already, we learn from 2 Tim. 2. 18. but that they

were Jews who of Sadducees had embraced the Chriſtian religion, as Mr Le Clerc (*r*) aſſerts, I find no reaſon to believe; much leſs that the falſe apoſtle or apoſtles, ſo ſtyled by St Paul, not in his firſt but ſecond epiſtle to the Corinthians, ſhould be of the Jewiſh Sadducees, for they being the great oppoſers of Chriſt's reſurrection, Acts 4. 1. 2. and the great adverſaries of St Paul upon this very account, that he teſtified that Chriſt was riſen from the dead, Acts 23. 6. 8. and this doctrine being of ſo great importance, that the denying of it rendered both the preaching of the apoſtles, and the faith of their hearers vain, ver. 14. of this chapter. Sure the apoſtle could not ſay of ſuch men, *Are they the miniſters of Chriſt? I am more*; ſo 2 Cor. 11. 23. or that they transformed themſelves into the *apoſtles of Chriſt*, ver. 13.

The Gnoſtics (*s*) taught not that the reſurrection was paſt already, but only that the fleſh was not fit to riſe, and that it was incapable of ſalvation and incorruption; and therefore they are generally ſaid by the ancients to deny the reſurrection, but none of them inſinuate that it was paſt already. The Marcionites (*t*) are by Clemens Alexandrinus ſaid to have held this doctrine, and to have renounced matrimony, becauſe *in the reſurrection*, ſaith Chriſt, *they do not marry:* but Marcion began his hereſy in the ſecond century, and therefore could not infect the church of Corinth with it in St Paul's time. Menander indeed taught, "that they who received his "baptiſm, were made partakers of the reſurrection "by it, and that they ſhould not die;" and he, according to many of the ancients, was contemporary with St Paul; ſee note on 2 Tim. 2. 18. But haply St Paul refers here to none of theſe, but only to the philoſophers among them, as St Chryſoſtom thinks; for Corinth being an eminent city of Achaia, where the philoſophers and wiſe men of the world abounded, who looked upon the reſurrection of the fleſh as a thing both impoſſible and abſurd, (ſee here note on ver. 35.), and placed their future happineſs in their exemption from the clog and priſon of the body, they might put a new conſtruction on the doctrine of the reſurrection, ſaying it only did import a renovation of our manners, or a reſurrection from the death of ſin unto a life of righteouſneſs, and ſo it was performed already in that baptiſm in which we are raiſed with Chriſt from the dead, Col. 2. 12.

Ver. 15. [g] Ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, *we have teſtified of God.*] It being very rare that κατὰ with a genitive caſe ſignifies *de*, i. e. *of*, theſe words may be rendered *per Deum*, by God; as, *Becauſe he could ſwear* κατ' οὐδενὸς μείζονος, *by none greater, he hath ſworn* καθ' ἑαυτοῦ, *by himſelf*, Heb. 6. 13. and ver. 16. *Men ſwear* κατὰ τοῦ μείζονος, *by a greater*; ſo Matth. 26. 63. *I adjure thee* κατὰ Θεοῦ, *by God.* So in the Old Teſtament, *The Lord hath ſworn* καθ' ἑαυτοῦ, *by himſelf*, or, *I have ſworn* κατ' ἐμαυτοῦ, *by myſelf*, Iſ. 45. 23. Jer. 49. 13. Amos 6. 6.; ſo 1 Kings 2. 23. Solomon ſwears κατὰ τοῦ Κυρίου, *by the Lord;* and ver. 43. *the oath of the Lord,* κατὰ σου, made by the Septuagint *them that ſwore* κατὰ τοῦ Κυρίου, *by the Lord,* κατὰ *by Malcon.* See Iſ. 62. 8. Amos 4. 2. and 8. 7. 14. And then the ſenſe runs thus, We have pretended to be μάρτυρες αὐτοῦ, *God's witneſſes* in this matter, Acts 5. 32. and by the power of miracles, and of the Holy Ghoſt derived from him, to bear witneſs to the reſurrection of Chriſt, and ſo muſt be falſe witneſſes of God, if he hath not raiſed him from the dead. See here *Examen Millii in locum.*

Ver. 19. [h] Εἰ ἐν τῇ ζωῇ ταύτῃ, *If in this life only we have hope.*] The apoſtle ſeems not here to ſay, That if there ſhould be no reſurrection of the body, the Chriſtian could have only hope in this life; for if the ſoul be immortal, and may be happy after its ſeparation from the body, this ſeems not to follow; but he argues thus, If Chriſt is not riſen for our juſtification, we are yet under the guilt of ſin, ver. 17. and if ſo, both ſoul and body muſt periſh after death, ver. 18. and then the hope of Chriſtians muſt terminate with this life, which being more eſpecially to them a life of miſery, by reaſon of the ſufferings to which their faith doth here expoſe them, they would of all men be moſt miſerable.

Ver. 22. [i] Ἐν τῷ Χριστῷ, *in Chriſt.*] The opinion of the Jews was this, "That the Meſſiah was the ſe-"cond Adam who ſhould raiſe the dead; his name," ſay they (*u*), "is called *Jinnon*, Pſal. 72. 17. for *he* "*ſhall raiſe them that ſleep in the duſt:* and the laſt "man, or Adam, is the Meſſiah (*x*), who ſhall be a-"bove Moſes, and above the miniſtering angels; "he ſhall take away the old ſin from whence death "came, and in his days ſhall be the reſurrection of "the dead; and this God intended in the creation "of Adam, that he ſhould be immortal, but ſin "brought death upon him, therefore the divine in-"tention, which was not fulfilled in the firſt Adam, "was fulfilled in the King Meſſiah." Thus is the doctrine of the church delivered by Irenæus (*y*), "That Chriſt took our nature upon him, and ſuf-

(*r*) Supplement to Dr Hammond, p. 363. (*s*) See note on 2 Tim. 2. 18.
(*t*) Τὴν ἀνάστασιν ἀπιλήφασιν, ὡς αὐτοὶ λέγουσι, διὰ τοῦτο ἀδιστᾶσι τὸν γάμον. Strom. p. 3. 446. B.
(*u*) Buxt Lex. Talm. p. 961. (*x*) Neve Shallom. l. 9. c. 5. 8.
(*y*) Ut quemadmodum in animali omnes mortui ſumus, ſic in ſpirituali omnes viviſicemur, *l.* 5. *c.* 1. Ut quemadmodum per hominem victum deſcendit in mortem genus humanum, ſic etiam per hominem victorem aſcendamus in vitam, *c.* 11.

"fered

"fered death in it; that as by man vanquished "death fell upon all mankind, so by man con- "quering, we may ascend to life; that whereas "we were all dead in the animal Adam, we may be "quickened in the spiritual."

Ver. 23. κ Ἐν τῇ παρουσίᾳ αὐτοῦ, *at his coming.*] This chapter contains many arguments against the doctrine of the resurrection of some saints before the rest, to reign with Christ on earth a thousand years. For, 1. From these words, *every man in his own order*, it might have reasonably been expected, that some mention should have been made, as of *Christ the first-fruits*, so of the first and second resurrection; but yet we see, that when the apostle is professedly speaking of the order in which we shall arise, he hath nothing to say of this first resurrection, which it seems is to happen *a thousand years* before the general resurrection; and nothing of a first or second advent of our Lord, one to reign on earth a thousand years, a second to judge all the world; and yet this double advent is as necessary as is Christ's reign on earth.

Moreover, the end, and the delivery-up of this kingdom, are here made contemporary with his advent, and the resurrection of all that are Christ's is to be at this very advent. But how can he deliver up his kingdom, and yet reign on earth a thousand years? In a word, if all that are his must be raised at *his coming* to the final judgment, then none before that coming, and then they must be all raised together, not some a thousand years before the rest.

Ver. 28. ι Ἵνα ᾖ ὁ Θεὸς πάντα ἐν πᾶσι, *that God may be all in all.*] He saith not that the Father, mentioned ver. 24. but *that God may be all in all*; and so he seems to lead us to that interpretation of the Godhead which comprehends Father, Son, and Holy Ghost; and then the import of the phrase, *that God may be all in all*, will be this, that the Godhead may govern all things immediately by himself, without the intervention of a Mediator between him and us, to exact our obedience in his name, and convey to us his favours and rewards, we being then to tender all our duty immediately to him, and derive all our happiness immediately from him. So that as now Christ, *Theanthropos*, God-man, *is all in all*, Col. 3. 11. because the Father hath put all things into his hands, does all things, and governs all things by him, when this œconomy ceases, the Godhead alone will be all in all, as governing and influencing all things by himself immediately.

Moreover, the Jews say, "that the kingdom of "the Messiah shall return to its first author (z)", and so saith the apostle here; for, though it shall have no such end as the preceding monarchies had, Luke 1. 32. 33. by giving place to a succeeding kingdom, for till the world last, ὁ παραλύσεται, *it shall not pass away or be dissolved by any other kingdom*, Dan. 7. 14. but shall be an eternal kingdom in the sense in which he is *a priest for ever*, and hath τὴν ἱερωσύνην ἀπαράβατον, *a priesthood that doth not pass away*, Heb. 7. 17. 24. 25. and so he is able to intercede *for ever* for us; yet as that priesthood must needs cease when the subject of it ceaseth, and he hath none to intercede for, so must his kingly office cease, when all his friends have that eternal life conferred upon them, for which this power was committed to him, John 17. 2. and *all his enemies are become his footstool*, Psal. 110. 1. when there is no more *an house of Jacob to reign over*, or *a throne of David to sit on*, Luke 1. 32. 33. Rev. 11. 15.; and the whole office of a mediator must then cease, when God and man are made completely and indissolubly one.

For farther explication of this matter, let it be observed,

1*st*, That this *mediatory* kingdom was given to our Lord by the Father; for *he hath put all things in subjection to him*, ver. 27. and that after his resurrection; for it was given as the reward of his sufferings, and so could not be given till they were accomplished: *He humbled himself, and became obedient to the death, even the death of the cross; wherefore God hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and on earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*, Philip. 2. 8. 10. 11. Accordingly after his resurrection he speaks to his disciples thus, *All power is given to me in heaven, and in earth*, Matth. 28. 18. But why this reward should not cease when the work is done, why, *v. g.* his dominion over death should not cease when death is destroyed; his power of giving eternal life, or judging, when all are judged, and none are left to be crowned, I confess I do not understand.

2*dly*, Seeing the human nature only suffered, and seeing the divine nature is capable of no such exaltation, or new dominion, 'tis certain that this kingdom could be given to Christ only according to his human nature; for though the Godhead could alone enable him to execute his kingly office, yet was he thus exalted, this power and judgment was conferred upon him *because he was the Son of man*, John 5. 27. He intercedeth still in heaven by virtue of his blood, all favours are granted to the church through him, *and God will judge the world by the man Christ Jesus.*

(z) Pirk. Eliezer, c. 12. p. 26.

3*dly*, During this reign of Chriſt, God the *Father* immediately *judgeth no man, but hath committed all judgment to the Son, that all men might honour the Son*, by owning his authority, *even as they honoured the Father*, John 5. 22. 23. by owning his authority over them. He made him Lord of all things, to puniſh and reward according to his wiſdom, will, and pleaſure; and ſo his human nature, or Chriſt as man, though ſubject to the Father, as his viceroy, acting by the authority of him who *put all things into his hands*, and *ſet him over the works of his hands*, Heb. 2. 7. 8. and doing all *to the glory of God the Father*, yet ſeems not now to be in the ſame order of ſubjection to the Father as are other creatures, *i. e.* ſo as to act by his immediate command in all particular tranſactions, as the holy angels do, *obeying his commands, and hearkening to the voice of his word*, Pſal. 103. 20. They are all *miniſtering ſpirits*, Heb. 1. 13. 14. but he is *ſet down at the right hand of God*, in full poſſeſſion of his mediatory kingdom. Whilſt he continued on earth, and acted only as *a prophet ſent from God*, he always owned, that he *could do nothing of himſelf, but as the Father gave him commandment, ſo he did, and ſo he ſpake*, John 5. 30. and 8. 38. and 12. 49.; but being once exalted to be *Lord of all things*, he acteth as a Lord in all things which relate to his kingly office over his church, giving laws to all, as being Lord of all, and rewarding and puniſhing according to his will.

4*thly*, The exerciſe of this authority he ſhall then lay down *when all things are ſubdued to him*, no other kingdom or dominion being to be exerciſed in the celeſtial ſtate, but what is eſſential to the whole Godhead: and though he ſhall ever ſo far reign, as to be ſtill at the right hand of God, highly exalted in honour, dignity, and beatitude, and to have ſtill religious reſpect and veneration from all ſaints, who then are to reign with him, 2 Tim. 2. 12. and be owned by them as their King; and though the effects of his kingly power ſhall continue for ever, his enemies being deſtroyed, and his ſaints reigning in bliſs for ever; yet the exerciſe of that kingly power ſhall then ceaſe, and he as man ſhall be then ſubject to the Father, as other ſaints and angels will be; that ſo as Chriſt before was *all in all*, Col. 3. 13. with reference to his church, and *from his fulneſs did they all receive*, ſo now the Godhead may be all in all, and fill all things immediately by himſelf. This is only my conjecture of the ſenſe of this obſcure place, from which, upon better information, I ſhall willingly recede.

Ver. 28. Τότε καὶ αὐτὸς ὁ Υἱὸς, the word Υἱὸς crept in, ſaith Dr Mills, from the margin. See this confuted by full authority, *Examen Millii*.

Ver. 29. [m] Οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, *who are baptized for the dead*;] *i. e.* for that Jeſus, who, according to their doctrine, muſt be ſtill dead. To ſtrengthen this expoſition, let it be noted,

1*ſt*, That it is abſolutely certain, that all who received Chriſtian baptiſm were baptized in the name of Jeſus; but it is very uncertain whether any in the apoſtles time were baptized for them who died without baptiſm, or to fill up the place of thoſe Chriſtians who died after baptiſm: there is no intimation of any ſuch thing in ſcripture, or in primitive antiquity.

2*dly*, That the apoſtle doth not ſay, *What do they that baptize for the dead?* but τί ποιήσουσιν οἱ βαπτιζόμενοι; *what will they do who are baptized already*, if the dead riſe not again? τί καὶ βαπτίζονται; *why are they alſo baptized for the dead?* We who believe otherwiſe of him, and preach ἐν τῷ Ἰησοῦ, by this raiſed Jeſus, *the reſurrection from the dead*, Acts 4. 2. may well be baptized in the name of Chriſt; but why are they ſo who believe him dead? what will they do? what motive can they have to ſtand to their baptiſmal covenant, and own a dead man as their Lord and Saviour? what inducement can they have to continue faithful to him to the end, but this, that *if they ſuffer, they ſhall alſo reign together with him?* what will they do for comfort againſt the fear of death, if when they fall aſleep, they periſh, and ſhall not riſe again? muſt they not be as well the worſt of fools, as the moſt miſerable of men, to ſuffer thus for a dead man, who could not help himſelf, and therefore is not likely to give them any help in life, or hope in death?

3*dly*, That ὑπὲρ often ſignifies *in gratiam*, on the account, or for the ſake: ſo Rom. 1. 5. *We have received grace and apoſtleſhip*, &c. ὑπὲρ τοῦ ὀνόματος αὐτοῦ, *for his name's ſake*; Eph. 3. 13. *I deſire that you faint not at my tribulations* ὑπὲρ ὑμῶν, *which I ſuffer for your ſake*; Philip. 1. 29. *To you it is given* ὑπὲρ Χριστοῦ, *for the ſake of Chriſt, not only to ſuffer*; Col. 3. 24. ὑπὲρ τοῦ σώματος αὐτοῦ, *for the ſake of his body*; 2 Theſſ. 1. 5. *That you may be accounted worthy of the kingdom of God,* ὑπὲρ ἧς καὶ πάσχετε, *for the ſake of which ye alſo ſuffer*. See more examples, both ſacred and profane, in Semidius on the place, and Dr Edwards in his preface to the authority, &c. of the holy ſcripture.

4*thly*, Obſerve, that οἱ νεκροὶ is uſed in ſcripture, when ſpeaking of one ſingle perſon. Thus when Chriſt had raiſed the widow's ſon, he bids John's diſciples tell him, that νεκροὶ, *the dead are raiſed*, Luke 7. 15. 22.; and ſo here, ver. 12. 13. *If there be no* ἀνάστασις νεκρῶν, *reſurrection of* one ſingle perſon from *the dead*, then is not Chriſt riſen; yea, the reſurrection νεκρῶν, *of the dead* in general is thrice mentioned by this apoſtle, when ſpeaking of the reſurrection of Chriſt alone: thus when he ſaith, *God will judge the world by Chriſt, of which he hath*

given

given us a demonstration, having raised him ἐκ νεκρῶν, *from the dead*, Acts 17. 30. 31. it follows, *that when they heard him asserting the resurrection of the dead,* ἀνάστασιν νεκρῶν, *they mocked*; whereas he had only asserted the resurrection of Christ from the dead. Thus St Paul saith twice, περὶ ἧς ἐλπίδος ἀναστάσεως νεκρῶν, *for the hope and resurrection of the dead I am called in question*, Acts 23. 6. and 24. 21. and yet he was not called in question about the resurrection of the dead in general, for that the Pharisees believed as well as he, but only *concerning one Jesus who was dead, whom Paul affirmed to be alive*, Acts 25. 19. or risen from the dead. And so the apostle saith, *Christ was declared to be the Son of God with power,* ἐξ ἀναστάσεως νεκρῶν, *by his rising from the dead*, Rom. 1. 4.; and here, *If Christ be risen, how say some among you that* ἀναστάσις νεκρῶν οὐκ ἔστιν, *there is no resurrection of the dead?* And this import of the phrase seems to be confirmed by the word ὅλως, *viz.* if it be wholly and entirely true of all that are dead, that they rise not, and so Christ is not risen, what avails it any that they are baptized for the dead?

Ibid. Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ, *were it not so, what will they do who are baptized for the dead?*] Here Mr Dodwell refers to the custom mentioned by Epiphanius, that some heretics, when any who professed Christianity died without baptism, baptized others in their stead; whereas the words are only capable of these two interpretations, either that of the ancients (*a*), *Why are they baptized for the resurrection of the dead?* that is, in expectation and belief of that fundamental article of the Christian faith? Or why are they baptized for, or on the account of that *Jesus* who is dead, and, say they, is not risen from the dead? which is the sense I have given of these words. To make this evident, and shew the vanity of the interpretation which Mr Dodwell hath embraced, let it be noted,

1*st*, That the conjunctive particle, ἐπεὶ, as Phavorinus and Budæus have observed, signifies, εἰ δὲ μὴ, *alioquin, quod si non; if it be otherwise*, or were it not so. Thus it is used by the apostle, ten several times, Rom. 3. 6.; ἐπεὶ, *if it be not so, that God is righteous, how shall he judge the world?* chap. 11. 6.; ἐπεὶ, *if it were otherwise, grace would not be grace;* ἐπεὶ, *and were it otherwise, works would not be works;* and, ver. 22. ἐπεὶ, *otherwise thou shalt be cut off*, 1 Cor. 7. 14.; ἐπεὶ, *were it not so, their children would be unclean*, chap. 14. 16.; ἐπεὶ ἐὰν, *otherwise when thou blessest in the Spirit, how shall the unlearned say, Amen?* Heb. 9. 17.; ἐπεὶ, *otherwise his will is of no force*; and, ver. 26. ἐπεὶ ἔδει αὐτὸν, *otherwise they would not have ceased to be offered*; (which by the way is a probable inducement to believe, that the epistle to the Hebrews was written by St Paul; this conjunction being not once used in this sense in the evangelists, or in the other epistles): now hence it clearly follows, that this conjunction must contain an inference from what was said before, *viz. That Christ was risen, as the first-fruits of them that slept*, and were to be raised by him from that sleep, and was to *reign till he had vanquished* their last enemy, death; *for*, saith the apostle, *if this were not so*; that is, if Christ were not risen, or being risen, were not to *reign till he had overcome death*, and so had raised us also from it; why are men baptized ὑπὲρ τῶν νεκρῶν, for a *dead Jesus*, or in hopes of a resurrection by him from the dead? So that one of these two senses of this dark passage must obtain.

2*dly*, Observe, that the apostle's question runs not thus, *Why do they baptize others for the dead?* or, *Why are others baptized in their stead?* but, τί ποιήσουσιν, *What will they do who are baptized?* Which question relating to the deportment of those who undergo this baptism, and not at all to them for whose sakes they do it, excludes any relation of these words to that pretended practice; for if it was done by any, it was not with relation to their own deportment, who were living, but with relation to the dead. Moreover, the three questions, *Why are they baptized for the dead?* or, *Why stand we in jeopardy every hour?* or, *What advantageth it me, if I have fought with beasts at Ephesus?* seem plainly to relate to the same matter, and therefore must all relate to the deportment of the living under the evils and persecutions which Christians suffered in this present life, and be to this effect; Why are they who say, Christ is not risen, and therefore can expect no resurrection from him, baptized in his name, or in expectation of this benefit from him? What will they do in the times of persecution? What inducement can they have to stand to their baptismal covenant, and own a dead man as their Lord and Saviour?

Add to this, that though Tertullian (*b*), by saying, *Si autem et baptizantur quidam pro mortuis*, supposes such a thing might be done by some, yet he neither mentions time nor persons. Epiphanius (*c*), in the fourth century, saith, they had a tradition concerning some heretics in Asia and Galatia, ὡς τινῶν μὲν παρ' αὐτοῖς προφθανόντων τελευτῆσαι ἀνὺ βαπτίσματος, ἄλλως δὲ ἀντ' αὐτῶν εἰς ὄνομα ἐκείνων βαπτιζομένων, *That some among them being prevented by death from receiving baptism, others of them were baptized in their names,* ἐξ οὗ τοῦτο ἴσχυε ἡ παράδοσις ἡ ἐλθοῦσα παρ' ἡμᾶς φησι τὸν αὐτὸν

(*a*) Chrysost. Theodoret, Photius, Oecumenius in locum. Isidor. Pelus. l. 1. ep. 221. Epiph. hær. 28. § 6.
(*b*) De resurr. car. cap. 48. et contra Marcion, b. 5. p. 473. (*c*) Hær. 28. § 6. p. 114.

ἅγιον

ἄγιον ἀπόστολον εἰρηκέναι, εἰ ὅλως, &c. *and that he had received it by tradition; that upon this account the apoſtle ſaid, If the dead riſe not at all, why are they then baptized for the dead?* But as he is the only perſon who ſpeaks of this tradition, ſo is he guilty of a manifeſt contradiction in his relation of it; for having told us, that the heretics who practiſed thus, owned indeed the reſurrection of our Lord; which, ſaith he, the Corinthians denied, and therefore were not of this ſect, but yet ſaid, νεκρὸς δὲ οὐκ ἐγείρεσθαι, that the dead were not to be raiſed, and ſo denied the reſurrection of the dead; yet he adds, that they uſed this practice, ὑπὲρ τῶ μὴ ἐν τῇ ἀναστάσει ἀναστάσας αὐτὸς δίκην δοῦναι τιμωρίας βάπτισμα μὴ ἐληφότας, *that they who died without baptiſm, might not, at the reſurrection, be puniſhed for want of baptiſm.* St Chryſoſtom and Theophylact ſay, that the Marcionites, when any of their ſect died without baptiſm, put a live man under the bed in which the dead man lay, and then aſked the dead, whether he would be baptized; and the man under the bed anſwering, Yes, they baptized the dead man, εἶτα ἐγκαλέμενοι; and being accuſed of this ridiculous practice, they pleaded, that the apoſtle ſpake of ſome who were baptized for the dead, τὸ δὲ οὐκ ἔτως ἔχει, *whereas he ſaid no ſuch matter,* but only ſaid, *If the dead riſe not, why are they baptized for the reſurrection of the dead?* They therefore knew of no ſuch practice in the apoſtle's time, or of any tradition relating to it; and certain it is, the apoſtle could not relate unto this practice of the Marcionites, ſeeing Marcion began his hereſy in the ſecond century, and ſo long after the writing of this epiſtle. In a word, if they who are ſuppoſed to practiſe thus, believed the reſurrection, they could not be concerned in the apoſtle's argument againſt them, who did not believe it; if they did not believe the reſurrection of the body, when once dead, it cannot be imagined, why they ſhould be concerned to baptize a dead body, or any other body for it. See the text defended againſt the ſurmiſes of Dr Mills, *Examen Millii,* ibid.

Ver. 32. ᵃ Κατ' ἄνθρωπον, *after the manner of men.*] *i. e.* after the uſual manner of Heathens. That St Paul thus fought with beaſts indeed, and they would not touch him; they, ſaith Nicephorus (*d*), who writ the life of this apoſtle, do affirm; Theodoret ſeems plainly to hint the ſame thing in theſe words, "In human opinion I was made the food of beaſts, "but I was wonderfully preſerved from them (*e*)." And this ſenſe will appear the more probable,

1. From the phraſe κατ' ἄνθρωπον, which ſignifies, *as men uſed to do,* but never, *according to mens purpoſes;* or, to *ſpeak after the manner of men.* See the note on 1 Cor. 9. 8.

2. From the place here particularly mentioned, Epheſus, which cannot refer to the tumult there cauſed by Demetrius, for the apoſtle ſuffered nothing in it. Had he intended a combat with metaphorical beaſts, or ſavage men, that at Lyſtra, where he was ſtoned, and left for dead, Acts 14. 19. had been more properly mentioned. See the note on 2 Cor. 1. 8. 9. 10. where he ſpeaks of ſuch troubles that befel him in Aſia, as made him *to deſpair even of life;* though as we read nothing in the Acts of this fight with beaſts, ſo we read nothing of that trouble. It is therefore no objection againſt this interpretation, that this fight with beaſts is not recorded by St Luke, or that St Paul ſpeaks not expreſsly of it in the catalogue of his afflictions, 2 Cor. 11. it is ſufficient that there he tells us, he was in *deaths often,* ver. 23.

If this ſenſe be not liked, you may interpret κατ' ἄνθρωπον, according to the intention of men, it being the intention of the men of Aſia in that tumult, to deal ſo with Paul's companions, and much more with him, had not his friends diſſuaded him from entering into the theatre. See note on Acts 19. 29. And note alſo, that cruel and bloody-minded men are often repreſented under this metaphor of beaſts: ſo Ignatius (*f*), when he was carried from Syria to Rome, under a band of ſoldiers, (who, ſaith he, are the worſe for the kindneſs I ſhew to them), he ſaith, ἀπὸ Συρίας μέχρι Ρώμης θηριομαχῶ, *from Syria to Rome I fight with beaſts.* And Heraclitus the Epheſian ſaith (*g*), *Epheſiorum cives converſos eſſe in beſtias,* "The Ephe- "ſians were turned into beaſts, becauſe they ſlew "one another."

Ver. 35. ᵒ Ποίῳ σώματι, *with what kind of body?*] This was the queſtion of the philoſophers (*h*), whoſe chief objection againſt the reſurrection of the fleſh, and of the body, was this; That the body was (*i*) *the priſon and the ſepulchre of the ſoul,* and that it was *her puniſhment* to be tied to it; that the body

(*d*) Hiſt. eccleſ. l. 2. c. 25.

(*e*) Κατὰ ἀνθρώπινον λογισμὸν θηρίων ἐγενόμην βορὰ, ἀλλὰ παραδόξως ἐσώθην. In locum.

(*f*) Epiſt. ad Rom. ſect. 5. (*g*) Epiſt. 1. ad Hermodorum.

(*h*) Utrum ſine corpore, an cum corporibus, et corporibus quibus, ipſiſne, an innovatis reſurgatur? *Cecil. apud Minut. p.* 11.

(*i*) Καὶ ἡμεῖς τῷ ὄντι τεθνᾶμεν, καὶ τὸ μὲν σῶμα ἐστιν ἡμῶν σῆμα. Jambl. Protrept. adh. c. 17.

Καὶ γὰρ σῆμα τινὲς φάσιν αὐτὸ εἶναι τὸν ψυχῆς, ὡς τεθαμμένης ἐν τῷ νῦν παρόντι. Plato in Cratylo, p. 275. E.

Corpus hoc animi pondus et pœna eſt, permanente illo urgetur, in vinculis eſt. *Sen. ep.* 65.

Ἄλλοις ἐθῶ ----- ἀσπὶς ἐκ δεσμῶν τῶ σώματος ἀπαλλάττεσθαι. Jam. de vita Pythag. p 220.

Ἕως ἂν τὸ σῶμα ἔχωμεν, καὶ ξυμπεφυρμένη ἡ ἡμῶν ἡ ψυχὴ μετὰ τῶ τοιούτου κακοῦ, οὐ μὴ τύχωμεν ἱκανῶς οὗ ἐπιθυμοῦμεν. Jambl. Protrept. c. 13. p. 73. Plat. Phæd. p. 49. 50.

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was *the great hindrance to the knowledge of the truth*, and that *we could not be truly happy, till by death we were delivered from it:* It was therefore judged by them, not only an impossible thing, but even an unjust, unworthy thing, for God to raise these bodies, to be united to those souls, whose happiness consisted in being delivered from the body, and whose punishment it was to be confined to it; that being, according to their philosophy (*k*), not to make them alive, but die again. And therefore Celsus saith, "The "hope of the resurrection of the flesh, is the hope "of worms, a filthy, an abominable, and impossible "thing, which God neither will, nor can do." Hence probably it was, that the Valentinians, Marcionites, Basilidians, the followers of Saturninus, and other primitive heretics, denied so stiffly τῆς σαρκὸς ἀνάστασιν, *the resurrection of the flesh*, Just. Mart. dial. p. 307. 253. and said, *Non esse capacem carnem vitæ*, "that "the flesh was not capable of life," *Iren. l.* 1. *c.* 29. and *l.* 5. *c.* 41. because they held with the philosophers, *Corpus esse carcerem*, "the body was the pri-"son of the soul;" *Idem, l.* 1. *c.* 24. Now, to this objection the apostle here returns a full and satisfactory answer, by shewing the happy change which shall then pass upon the raised body; and this he seems to do with some resemblance to the ancient philosophy of the Pythagoreans and Platonists, and to the sentiments of the Jews.

Ibid. ᵖ That here are two questions, but then both have respect to the manner, or the qualities of the bodies to be raised, for the apostle saith not διὰ τί, *Why are dead men raised to life again?* or, *Why do they live again?* but, πῶς ἐγείρονται, *How, after what manner are they raised?* Are they raised with such mortal bodies, as they had before, or with bodies subject to the like distempers and infirmities, which we now suffer in this life; or if not, *with what kind of bodies?* Do their bodies rise naked? Or, are they clothed upon? This is exceeding evident from the whole discourse of the apostle, in answer to these questions, which gives no reason, why they being dead do rise again, but wholly is employed in shewing what are the qualities and conditions of the raised bodies of good men.

Ver. 37. ᵠ Γυμνὸν κόκκον, *naked grain.*] Note here, That the Jewish rabbins (*l*) use the same similitude of grain in the affair of the resurrection, and speak also of *a clothing of the body raised*, from the example of grain raised with a *covering*. See the note on 2 Cor. 5. 2. 3. 4. Note also, that St Paul is not discoursing of the identity of the raised body, but only of the qualities with which it is raised.

Ver. 44. ʳ Σῶμα ψυχικὸν, *an animal body.*] It seems hence probable, that the word *sown* doth not relate to the body's being lain in the earth, but rather to its production into the world; for when it is interred, it is no more an animal body, but a body void of life; it is not only weak, but wholly destitute of power: and this appears yet further, from the following proof of these words, *It is sown an animal body*, for so it is written, *The first man Adam was made a living soul.* The apostle doth indeed, ver. 36. 37. speak of seed sown in the earth, but then he speaks of it as still alive, and having its seminal virtue, or animal spirit in it, and after dying there; whereas our bodies first die, and then are cast into the earth.

2*dly*, Hence it is also probable, that the apostle discourseth not here of the different degrees of glory, which the saints hereafter shall enjoy; for he speaks only of what is raised, that is, the body, and of the qualities belonging to all bodies that are raised.

3*dly*, Certain it is, that the apostle in this chapter discourseth only of the resurrection of the just, since it is alone their bodies that shall undergo this happy change.

4*thly*, Observe, that there is another sense of the 44th verse, as good as that which I have given in the paraphrase, *viz.* "There is an animal body, *i. e.* a "body fitted for this lower sensible state in which "we live at present; and there is a spiritual body, "that is, a body fitted for our spiritual and celestial "state; in this state we are forced to serve our "bodies, and to attend their leisure, and mightily "depend upon them in the operations of the mind; "in the other, our bodies shall wholly serve our spi-"rits, and minister to them, and depend upon them, "and therefore may be styled *spiritual.*" But,

5*thly*, That our bodies shall be then *spiritual, thin* and *aereal*, is neither a new doctrine, nor proper to the followers of Origen; for so both St Chrysostom and Theophylact upon the place allow it to be. "What incredible thing assert we," saith Isidore Pelusiot (*m*), "if we say the body is small and aereal? "for by this we do not deny it to be the same bo-"dy." And again, the apostle calls our bodies *spiritual*, διὰ τὸ κῦφος καὶ αἰθέριον μᾶλλον ἔσεσθαι, *because hereafter they shall be light and ethereal* (*n*). And this, which the apostle here says, is suitable to the philo-

(*k*) Ut semel defuncti denuo existerent τί ἄτοπον ἦν, εἰ ἄν καὶ δυνατόν. M. Anton. l. 12. § 5.
Τῆς παλαι πολὶ ἀποδανόντας αὐταῖς σαρξὶν ἐκείναις ἀπὸ τῆς γῆς ἀποδύναι ----- σκολιόκαιον ἐ ἐλπὶς, σφόδρα μιαρὸν, καὶ ἀπόπλυτον ἅπαν, καὶ ἀδύνατον ----- ὅτι γὶ αἰσχρὸ ὁ Θεὸς δύναται, ἐδὲ τὰ παρὰ φύσιν βούλεται ----- σῶμα δὲ μετὰν ἂν ἐδὲ εἰπεῖν κακὸν ἀποφθέγματος παραλόγως, ἐδὲ βούλεται ὁ Θεὸς, ἐδὲ δυνήσεται. Apud Orig. lib. 5. p. 240.
(*l*) Pirk. Eliezer, c. 33. p. 80. (*m*) L. 2. ep. 42. (*n*) L. 3. ep. 77.

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ſophy of the Pythagoreans and Platoniſts, who taught that good and pure ſouls were by death delivered from thoſe groſs and earthly bodies which preſs down the ſoul, Wiſd. 9. 15. and were *after the diſſolution of the body*, ſaid they, will be *at the reſurrection of the body*, ſaith he, *inveſted with thin and aereal, with active and ſpiritual, with bright and ſhining*, and laſtly, *with celeſtial and eternal bodies* (*o*). Now to this plainly anſwers the deſcription of our raiſed bodies here given by St Paul, in anſwer to the ſecond queſtion of the philoſophers at Corinth, *With what bodies do they come forth out of the grave?* declaring in their very terms, that this body will be σῶμα πνευματικὸν καὶ ἠθέριον, *a ſpiritual and celeſtial body*, ver. 44. 46. 48. 49. 2 Cor. 5. 1.; that it will be οἰκία αἰώνιος, *an eternal houſe*, σῶμα ἄφθαρτον καὶ ἀθάνατον, *an incorruptible and immortal body*, ver. 53. 54.; that it will be raiſed ἐν δόξῃ, *in glory*, and ſo be αὐγοειδὲς, *a ſhining body: The juſt*, ſaith Chriſt, *ſhall then ſhine as the ſun, and as the brightneſs of the firmament*, Matth. 13. 43. and *as the ſtars*, ſaith Daniel, Dan. 12. 3. And this anſwers to the σῶμα ἀστροειδὲς, which theſe philoſophers mention as the ſame with their αὐγοειδὲς, *ſhining body*. Laſtly, *It is raiſed in power*, and this is in ſenſe the ſame with their σῶμα ἐυκίνητον, *agile body*, and of quick motion. Indeed, the parallel is ſo exact, that ſeeing I find nothing of this nature in the life of Pythagoras, writ by Diogenes Laertius, or in Plato, but only in thoſe writers who lived ſince Chriſt's time, and were profeſſed enemies of Chriſtianity, Hierocles, Porphyry, Proclus, and Jamblicus, I am apt to ſuſpect, that, as in other things, they apparently dreſſed up their philoſophy and morality anew, to accommodate it the better to the Chriſtian philoſophy, that ſo there might ſeem leſs need of Chriſtianity; and particularly made the felicity of ſouls hereafter much like the Chriſtian doctrine, that ſo they might deſtroy, or render needleſs the doctrine of the reſurrection; ſo they gave to the dying ſouls of good men this ὄχημα ψυχῆς, or *vehicle of a ſpiritual, immortal, ſhining, heavenly body alſo*, from the Chriſtian notion of the change our raiſed bodies ſhould then undergo. See the text defended againſt the ſurmiſes of Dr Mills, *Examen Millii.* Ibid.

Ver. 45. πνεῦμα ζωοποιοῦν, *a quickening ſpirit.*] All the ancients, till St Auſtin, by a *ſpiritual body*, ſeem to underſtand a body poſſeſſed and acted by the Holy Spirit, as the natural body is by the animal and vital ſpirits; and ſay, that Chriſt was made a quickening Spirit, *by the ſeed of the Holy Spirit, which unites him to all his members*, and confers on them a new life and immortality. Irenæus is very expreſs and copious in this matter, ſaying (*p*), "That, as from the "beginning of our frame in Adam, that inſpiration "of life, which proceeded from God, united to the "body, animated man, and made him a reaſonable "creature; ſo in the end, the word of the Father, "and the Spirit of God united to the old ſubſtance "of the frame of Adam, make a living and a per"fect man, receiving the perfect Father; that as "we all died in the animal, we may be all quick"ened in the ſpiritual Adam; and that by the Spi"rit the bodies riſing are made ſpiritual, as by the "Spirit they have life eternal:" "It is called ſpi"ritual, as putting on the Spirit," ſaith Tertullian (*q*): "As receiving the whole energy and com"munion of the Spirit," ſaith Methodius (*r*). And that the reſurrection of the juſt ſhall be effected by the Spirit of God, ſeems to be plainly taught by the apoſtle in theſe words, *If the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you*, Rom. 8. 10. And this agrees with the opinion of the Jews, who aſcribe the reſurrection to the Spirit, from Ezek. 37. 10. and in particular, to the Spirit of the Meſſiah. And from this differs not much the opinion of Theodoret, and others, That Chriſt is made a *quickning Spirit*, becauſe he himſelf being quickened by the Spirit, 1 Pet. 3. 18. hath in himſelf the power to quicken, and raiſe the bodies of his ſervants to eternal life; for *as the Father raiſeth up the dead, and quickeneth them, ſo the Son quickeneth whom he will*, John 5. 21.; and *as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf*, ver. 26.

Ibid. Moreover, that Chriſt is ſaid here to be εἰς πνεῦμα ζωοποιοῦν, *for a quickening Spirit*, not with relation to his quickening the ſoul, by the body only, is

(*o*) Καὶ γὰρ πᾶσαν ψυχὴν ἀνάγκη πρὸ τῶν θνητῶν σωμάτων ἀϊδίοις, καὶ ἰνκινήτοις τισὶ χρῆσθαι σώμασιν, ὡς καθ' ὑσίαν ἴσχουσι τὸ κινεῖν. Procl. in Tim. l. 5. p. 250. Σῶμα αὐγοειδὲς καὶ ἀίδιον. Hier. in Carm. Pyth. p. 306. 313. Σῶμα ἠθέριον, ἀίδιον, αὐγοειδές. Philoponus. Τὸ πνευματικὸν σῶμα. Idem. Vide teſtimonia Galeni, Pſelli, Suidæ, &c. apud D. Cudw. ſyſt. intellect. l. 1. c. 5. p. 783.—806.

(*p*) Sic in fine verbum Patris et Spiritus Dei adunitus antiquæ ſubſtantiæ pſalmationis Adæ, viventem et perfectum efficit hominem capientem perfectum Patrem, ut quemadmodum in animali omnes mortui ſumus, ſic in ſpirituali omnes vivificemur. *Lib.* 5. *cap.* 1. Per Spiritum fiunt corpora ſpiritualia, uti per Spiritum ſemper manentem habent vitam. *Ibid. cap.* 7. *et cap.* 12.

(*q*) Sicut ergo ante animale corpus caro recipiens animam, ita et poſtea ſpirituale induens Spiritum. *Vide etiam de reſur.* 6. 50.

(*r*) Πνευματικὸν λέγεται τὸ χωρῆσαν πᾶσαν τῆ ἁγίᾳ πνεύματος ἐνέργειαν καὶ κοινωνίαν. Methodius apud Oecum. Vid. Chryſoſt. Hilarium Diacon. Oecumenium, et Theoph. in locum.

viſible

visible to any who will peruse the whole discourse of the apostle here, since it relateth only to the truth and manner of the resurrection. For after the apostle had dispatched his proof of our Lord's resurrection, he concludes thus: *Now is Christ risen from the dead, and become the first-fruits of them that slept; for as by man came death, so by man came also the resurrection of the dead. For as* ἐν τῷ Ἀδὰμ, *by Adam, all men die, so also* ἐν τῷ Χριστῷ, *by Christ, all* ζωοποιηθήσονται, *shall be made alive again.* Now, this is the very word used by Christ, in reference to his power of raising the dead when he saith, *As the Father raises the dead,* καὶ ζωοποιεῖ, *and makes them live again; so the Son* ζωοποιεῖ, *gives life to whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself,* John 5. 21. 26.

After this the apostle proceeds to the inquiry of the unbeliever, *How are the dead raised up,* &c.? And in his answer to this, he begins with the same word; *That which thou sowest,* οὐ ζωοποιεῖται, *is not quickened except it die;* and then shews the difference of our present body subject to death, and the condition of our future bodies, saying, *It is sown,* or born into the world, σῶμα ψυχικὸν, *an animal body;* that is, a body, which, by the animal and vital spirits in it, lives, moves, perceives, and conveys nourishment to all its parts; *it is raised* σῶμα πνευματικὸν, a *spiritual body,* that is, a body quickened by the Spirit of Christ, Rom. 8. 11. and advanced so far to the perfection of spirits, as to be immortal as they are, Luke 20. 35. 36. and so fitted for the celestial and immortal state: for, saith he, *so it is written, the first man Adam,* from whom we all derive our bodies, and our animal life, was therefore made εἰς ψυχὴν ζῶσαν, *with a soul giving life* to his body, and conveying this animal life to others, Gen. 2. 7.; the second was made εἰς πνεῦμα ζωοποιοῦν, *to revive the body, and quicken it by his Spirit,* John 6. 63.; for having promised, that he would raise up them who spiritually did eat his flesh, and drink his blood, he adds, τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, *it is the Spirit that quickeneth.* He saith also, *That the first man,* whose image we bear *in our* bodies, was χοϊκὸς, *formed,* ἐκ γῆς, *from the dust,* and so is to return to the dust; the second man, whose image we shall bear, is the *Lord from heaven,* to wit, descending from it with his glorious and heavenly body, whose image we shall bear by having bodies made *like unto his glorious body;* not then consisting, when they ascend thither, of flesh and blood, or subject to corruption, as now they are; *for this corruptible must put on incorruption, and mortal body must put on immortality.* And this happy resurrection is to be effected by the Spirit of Christ dwelling in us; *for if the Spirit of Christ dwell in us, he that raised up Christ from the dead,* ζωοποιήσει καὶ, *shall also quicken our mortal bodies, by his Spirit dwelling in us,* Rom. 8. 11.; whence it is evident, that Christ, the second Adam, is said to be εἰς πνεῦμα ζωοποιοῦν, not with relation to our souls, but to our bodies, to be raised by him. And thus are these words expounded by Photius in Oecumenius, and by Theophylact on the place.

Ver. 47. Ἐξ οὐρανοῦ, *from heaven.*] Not as some fancy, because Christ's body was from heaven, and not from the Virgin Mary; for the scripture expressly teacheth, that he was begotten ἐξ αὐτῆς, from her body, Matth. 1. 16. Luke 1. 35. and was the *fruit of her womb,* Luke 1. 42.; that he was made ἐκ γυναικὸς, *out of a woman,* and came from the fathers τὸ κατὰ σάρκα, *according to the flesh,* Rom. 9. 5. And had his body been derived from heaven, it must have been immortal, as our bodies will be when we bear the image of the heavenly Adam; both which things make it necessary to interpret *the Lord from heaven,* as I have done in the paraphrase.

Ver. 49. Φορέσομεν, *we shall bear.*] *Irænæus, l.* 5. *c.* 9. *Tertullian de resur. carnis, c.* 49. *et adversus Marcion, l.* 5. *c.* 10. *Cyprian adversus Jud. l.* 2. § 10. *et l.* 3. § 11. *de habitu virg. ed. Ox. p.* 103. *de zelo et livore, p.* 226. *Hilar. Diac. in locum; Hierom in Is.* 52. F. 84. 1. read *portemus,* which answers to the Greek Φορέσωμεν, as St Chrysostom reads, and as the Alexandrian and other copies read. The other reading is owned by Origen against Celsus twice, *l.* 5. *p.* 243. and also by Methodius. Theodoret also and Theophylact well note, that the words are not to be read by way of exhortation, Φορέσωμεν, *let us bear,* but Φορέσομεν, as a prediction of what we shall be; for the apostle, from ver. 42. to this verse, still passeth on from what we were, to what we shall be; and having said, *As is the heavenly, such are* (i. e. shall be) *they that are heavenly;* he proves this, because *as we have borne the image of the earthly Adam, so shall we bear the image of the heavenly.*

Note also, that Philo speaks much like the apostle; for he saith, "There are two kinds of men, "one made after the image of God, and another "made out of the earth (*s*)." The last he proves from the very words the apostle useth to prove there is a natural or animal body; the first from this, "That God made man after his own image, which "image he styles the *divine word*;" and says he is the ἐπουράνιος ἀστὴρ, "the heavenly star, the fountain "of all sensible stars." The last he calls "the "earthly and corruptible Adam; the first, the Adam "made after the image which is not," saith he,

(*s*) Δύο γὰρ ἀνθρώπων γένη, τὸ δὲ κατὰ τὴν εἰκόνα γεγενὲς, καὶ τὸ πεπλασμένον ἐκ γῆς. Lib. 3. Alleg. ab initio. Θεῖον λόγον καὶ Θεοῦ λόγον, εἰκόνα λέγει Θεοῦ. De mundi opif. p. 5.

" earthy, but heavenly. The one is heavenly, as " being made after the image of God; and ſo in- " capable of any corruptible or earthy ſubſtance; " the other out of ſeminal matter, which the ſcrip- " ture calleth *earth*." But then he ſaith, " That " the heavenly man was formed firſt, and after him " the earthy (*t*);" and, perhaps, for the correction of that error, the apoſtle might here ſay, *That was not firſt which is ſpiritual, but that which was natural.*

Ver. 50. ᵡ Σάρξ καὶ αἷμα, *fleſh and blood*, &c.] Moſt of the fathers interpret theſe words of fleſh and blood not naturally, but morally taken for the corrupt affections of the fleſh. But,

1. Though fleſh itſelf in ſcripture ſometimes bears this ſenſe, yet fleſh and blood jointly, never ſeems to have this import in the ſcripture.

2. It is plain, and confeſſed by St Auſtin (*u*), that the apoſtle is not here ſpeaking of the requiſites to make our ſouls meet to inherit this kingdom, but of the manner of the reſurrection of the body.

3. The apoſtle ſpeaks of fleſh and blood as ſubject to corruption here, ver. 52. or of ſuch fleſh and blood as muſt be changed, and put on incorruption, and ſo of fleſh and blood naturally taken.

4. It is evident to ſenſe, that fleſh may be cut and divided, and blood let out, and ſo muſt, whilſt they continue ſuch, be ſubject to corruption, and alſo that an *heavenly* and a *ſpiritual* body, *an houſe from heaven*, cannot conſiſt of ſuch fleſh and blood as we have at preſent.

It therefore muſt be ſaid, That though the ſame fleſh and blood may riſe from the grave, it will then, or afterwards, receive ſuch a change as will render it *ſpiritual* or *incorruptible*, and ſo, perhaps, when it comes to heaven, will not be fleſh and blood; or that it will be clothed with ſuch an heavenly body, as will keep it from a poſſibility of corruption; and ſo the import of theſe words may be this, " That " fleſh and blood unchanged, and unclothed with its " heavenly body, cannot inherit the kingdom of " God."

Ver. 51. ʸ Πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, *we ſhall not all ſleep*, &c.] This reading is much to be preferred before either of the other two, viz. *we ſhall all riſe*, or *we ſhall all ſleep, but ſhall not all be changed*; as being,

1. Not only the reading of Chryſoſtom, Theodoret, and Theophylact on the place; but alſo of Origen (*x*), Theodotus, Apollinarius, St Jerom, and of Pſeudo-Juſtin, *qu.* 61. and 109.

2. As being inforced from the next words repeated thus, *And we ſhall be changed*; from the like words, 1 Theſſ. 4. 17.; and from the obſervation of almoſt all the commentators on the place, that the apoſtle in this chapter ſpeaks only of the reſurrection of the juſt; and from the falſehood of the other words, *We ſhall not all be changed*, ſeeing the bodies of the wicked will certainly be changed by the fire they go into; and laſtly, from the ſenſe, for what ſenſe is it to ſay, *We ſhall not be changed in a moment*, and to add this reaſon of that ſaying, *viz. for the dead ſhall be raiſed incorruptible, and we ſhall be changed?*

Note alſo, that it cannot be hence concluded, that he, and the reſt of the apoſtles ſhould live to the general reſurrection: no, he elſewhere diſcovers his expectation, that the ſame God who raiſed up Jeſus, *ſhould raiſe them alſo from the dead*, 2 Cor. 4. 14.; he ſpeaks this therefore, not in his own, but in the perſon of all pious Chriſtians that ſhould then live. See the note on 1 Theſſ. 4. 15. 17.

Ver. 52. ᵃ Ἐν ἀτόμῳ, *in a moment.*] It is the obſervation of St Jerom (*y*), that by theſe words the apoſtle *cunctam primæ et ſecundæ reſurrectionis excludit fabulam*, deſtroys the fable of the firſt and ſecond reſurrection. He doth it ſufficiently in the deſcription of the ſtate of all the raiſed bodies of the juſt. For though the patrons of this opinion would avoid it, it is certain, that the old aſſerters of it held, that they ſhould be raiſed to enjoy the pleaſures of meat and drink, as Irenæus ſpeaks (*z*). Now, can thin, ſpiritual, glorious, heavenly bodies, and ſuch as are made like to Chriſt's *glorious body*, eat and drink, and enjoy theſe ſenſual pleaſures? Moreover, who ſhall be changed? Thoſe that already have been raiſed a thouſand years? If not, they muſt not be alive, for Chriſtians then alive ſhall be changed; but if they muſt be changed, then muſt their bodies be raiſed corruptible, and they muſt twice *bear the image of the earthy*, or the animal Adam.

Ver. 53. Δεῖ γὰρ τὸ φθαρτὸν τοῦτο.] It is here ſaid, τὸ φθαρτὸν, and τὸ θνητὸν, have not σῶμα for their ſubſtantive, but are put in the neuter gender abſolute, and ſtand to repreſent νεκροὶ, *the dead*; but this is a great miſtake; for the words are not only, τὸ φθαρτὸν, τὸ θνητὸν, but τὸ φθαρτὸν τοῦτο, τὸ θνητὸν τοῦτο, *this corruptible, this mortal*; now *iſtud*, ſaith Tertullian, is a word demonſtrative

(*t*) Ὅτι ὧν εἰκόσιος Ἀδὰμ τι γήϊνον, καὶ φθαρτὸν εἶναι νομίζει· ὁ γὰρ καθ' εἰκόνα, ἀ γήϊνος, ἀλλ' ἐράνιος. Leg. Alleg. l. 1. p. 43. Διττὸν ἀνθρώπων γένος ὁ μὲν γὰρ ἐκ γῆς ἐράνιος ἀνθρωπος, ὁ δὲ γήϊνος· ὁ μὲν ἦν ἐράνιος, ὅτι καθ' εἰκόνα Θεοῦ γεγονὼς, φθαρτῆς καὶ θνητῆς οὐσίας ἀμέτοχος· ὁ δὲ γήϊνος ἐκ σποράδας ὕλης ἦν χῶν πέλλακιν ἐπάγη. Ibid. p. 35. Διαφορα παμμιγέθης ἐστὶ τὰ τὸν πλασθέντος ἀνθρώπου, καὶ τὰ κατὰ τὴν εἰκόνα Θεοῦ γεγονότος πρότερον. De opif. mundi, p. 23.

(*u*) Non de operibus, ſed de modo reſurrectionis. *Ep.* 146. *ad Conſent.*

(*x*) Contra Marcion. § 5. p. 143.

(*y*) Ep. 20. to. 3. f. 66. A.

(*z*) Et adjacentem habebunt paratam menſam a Deo paſcentem eos epulis. *L.* 5. *c.* 33.

demonſtrative of the body; this *hoc*, ſaith Ruffinus, *eſt vox corpus ſuum quodammodo contingentis*, "is "the voice of one, as it were, pointing to the bo-"dy:" Moreover, what is mortal and corruptible; what puts on incorruption, but the body ſown in corruption, and raiſed in incorruption? ver. 42. What is mortal but the body? What therefore can be raiſed to immortality but the ſame body? When it is further ſaid, that the apoſtle, ſaying, οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, *that is not firſt which is ſpiritual, but that which is natural*; he uſes the neuter gender, to ſignify the perſons of Adam and of Chriſt, that is another plain miſtake; they plainly being uſed to ſignify the body received from Adam, and raiſed by Chriſt, as it is evident from the precedent words, ἐστι σῶμα ψυχικὸν, καὶ ἐστι σῶμα πνευματικὸν, *there is an animal body, and there is a ſpiritual body; but that body which is ſpiritual is not firſt, but that which is animal.*

Ver. 54. [a] Ἐνδύσεται ἀφθαρσίαν, *ſhall put on incorruption.*] The ſcripture, and all the ancients, ſpeak of a clothing which our raiſed bodies ſhall put on. Thus Pſellus (*a*), in his commentary on the Chaldaic oracles, ſaith, "The Chaldees give the ſoul two "clothings; one of the ſpiritual body, weaved out "of that which is ſubject to ſenſe; the other a ſhi-"ning, thin body, not ſubject to the touch, which "they call the ſuperficies;" and the conjecture of the Jews is this, that it ſhall be "a clothing of "light," or of "a pure flame." So the ancient book Zoar ſaith (*b*), That "the bodies of the juſt "ſhall be clothed with the light of glory." R. Phineas ſaith, the bleſſed God will give to the bodies of the juſt, יפיות, *an ornament*, according to that of Iſaiah, ch. 58. 11. he ſhall ſatisfy the ſoul, בזיהרורות *with white or ſplendid things;* and R. Levi, that "the ſoul, in the ſtate of its glory, ſuſtains itſelf "by the ſuperior light," and when it returns to the body, "it ſhall come with this light, and then the "body ſhall ſhine as with the brightneſs of the "heavens." And this agrees with the tranſfiguration of our Lord's body, Matth. 17. 2.; and with his appearance to St Paul, Acts 9. 3.; and to St John, Rev. 1. 14. 15.; and to the deſcriptions made in the Old Teſtament, of the juſt riſing from their graves, That *they ſhall ſhine as the brightneſs of the firmament, and as the ſtars for ever*, Dan. 12. 3. Wiſd. 3. 7.; and in the New, That *they ſhall ſhine as the ſun in the kingdom of the Father*, Matth. 13. 43.; and thus may they be *ſalted*, and preſerved from corruption by fire, Matth. 9. 49.

Ibid. [b] Κατεπόθη ὁ θάνατος εἰς νῖκος, *Death is ſwallowed up in victory,*] or, *for ever*, as εἰς νῖκος often ſignifies: ſo 2 Sam. 2. 26. *Shall the ſword devour* εἰς νῖκος, *for ever?* Job 36. 7. *He will ſet them on the throne* εἰς νῖκος, *for ever;* Jer. 3. 5. *Will he keep his anger* εἰς νῖκος, *for ever?* Lam. 3. 20. *Why doſt thou forget us* εἰς νῖκος, *for ever?* Amos 1. 11. *His anger did tear* εἰς νῖκος, *for ever;* and chap. 8. 7. *He will not forget their works* εἰς νῖκος, *for ever.* Nor is the phraſe εἰς νῖκος uſed in any other ſenſe in the Septuagint. Though therefore death is repreſented as the laſt enemy to be vanquiſhed, ver. 26. and the apoſtle aſks, *O grave, where is thy victory?* and gives *thanks to God who giveth us the victory*, ver. 55. 57.; yet ſeeing he hath given us this victory by *ſwallowing death up for ever, by ſwallowing up death of life eternal*, 2 Cor. 5. 4. I ſee no reaſon why we ſhould think the apoſtle had not here reſpect to the conſtant uſe of this phraſe in the Septuagint, it being taken from Iſ. 25. 8. See the text defended againſt the ſurmiſes of Dr Mills, *Examen Millii, ibid.*

Ver. 55. [c] *Where is thy ſting?*] What is by the apoſtle rendered πῦ, *where*, is in the Hebrew אהי, *I will be;* but that word is thought by a metatheſis to ſignify the ſame as איה, *where*; accordingly it is ſo rendered, Hoſ. 13. 10. by the Septuagint, the Chaldee, the Syriac, the Arabic, and in this 14th verſe by the Seventy, the Syriac, Arabic, and by many Jews, which is ſufficient to juſtify the apoſtle here. See Dr Pocock on Hoſ. 13. 10. 14.

Ver. 58. [d] Ἐν ἰσχυῖ τῷ Κυρίῳ.] Ὃν Κύριος ἀγαπᾷ καὶ ἀγαπᾶται παρ' ἡμῶν.

CHAP. XVI.

Verſe 1. NOw concerning the collection for the ſaints, (i. e. *the ſuffering Chriſtians in Judea*), as I have given order to the churches of Galatia, even ſo do ye.

2. [a] Upon the firſt day of the week, (*the day of your Chriſtian aſſemblies*), [b] let every one of you lay by him in ſtore (*on this account, according*) as God hath proſpered him, that there be no *(farther need of)* gatherings when I come.

3. And when I come, whoſoever you ſhall approve by letters, [c] them will I ſend (*or them will I with my letters ſend)* to bring your liberality to Jeruſalem.

4. And if it be *(thought)* meet that I go alſo, they

(*a*) Δύο χιτῶνας ἐπ' ἔδυσι τὴν ψυχὴν οἱ χαλδαῖοι, καὶ τὸν μὲν πνευματικὸν ἀνέμασαν, ἀπὸ τῆς αἰσθητῆς ὑφαντόμενον αὐτῇ, τὸν δὲ αὐγοειδῆ, λεπτὸν, καὶ ἀναφῆ, ὃν καὶ ἐπικεῖσθαι.

(*b*) Voiſin in pug. fid. part. 3. c. 8. p. 491.

ſhall go with me, *(to be witneſſes of the diſtribution of your charity.)*

5. Now I will come unto you when [a] I ſhall paſs *(or ſhall have paſſed)* through Macedonia; for I do *(intend ſhortly to remove hence, and to)* paſs through Macedonia.

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whitherſoever I go.

7. For I will not ſee you now by the way, but I truſt *(hereafter)* to tarry a while with you, if the Lord permit.

8. But I will tarry *(ſtill)* at Epheſus [b] till Pentecoſt.

9. For a great door, and effectual, is opened to me *(for propagation of the goſpel there)*, and there are many adverſaries *(of the truth, eſpecially thoſe of the circumciſion, which makes my ſtay there neceſſary.)*

10. Now, [c] if Timotheus come *(to you)*, ſee that he may be with you without fear *(of diſturbance from the factions)*; for he worketh the work of the Lord, as I alſo do.

11. Let no man therefore deſpiſe him *(becauſe of his youth, 1 Tim. 4. 12.)*, but [d] conduct *(ye)* him forth in peace, that he may come to me; for I look for him, with the brethren, *(or I and the brethren look for him.)*

12. As touching our brother Apollos, I greatly deſired him to come to you with the brethren, but [e] his will was not at all to come at this time; but he will come when he ſhall have a convenient time.

13. Watch ye, ſtand faſt in the faith, quit ye *(yourſelves)* like men, be ſtrong.

14. Let all your things be done with charity, *(or a ſincere deſire of your brother's weal.)*

15. I beſeech you, brethren, *(ſeeing)* ye know the houſe of Stephanas, that it is the firſt-fruits of *(the goſpel in)* Achaia, and that they have *(ever ſince)* addicted themſelves to the miniſtry of the ſaints;

16. That you ſubmit yourſelves to ſuch, *(giving reverence and honour to them)*, and to every one that helpeth with us, and laboureth.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, *(whom you ſent with your letters of inquiry to me)*, for that *(account of your affairs)* which was lacking on your part *(in your letter)* they have ſupplied.

18. *(I am glad, I ſay)*, for they have refreſhed my ſpirit *(with their preſence and diſcourſe)*, and *(will, at their return, refreſh)* yours; therefore acknowledge ye them that are ſuch.

19. The churches of Aſia ſalute you: Aquila and Priſcilla ſalute you much in the Lord, [f] with the church that is in their houſe, (i. e. *their Chriſtian family.)*

20. All the brethren greet you. Greet ye one another with an holy kiſs. *(See note on Rom. 16. 16.)*

21. The ſalutation of me Paul [g] with my own hand.

22. If any man love not the Lord Jeſus Chriſt, let him be [h] Anathema Maran-atha, (i. e. *accurſed when the Lord comes to judgment.)*

23. The grace of our Lord Jeſus Chriſt be with you.

24 My love be with you all in Chriſt Jeſus. Amen.

ANNOTATIONS on Chap. XVI.

Verſe 2. [a] Κατὰ μίαν Σαββάτων, *upon the firſt day of the week*] So we read in St Matthew, that our Lord roſe from the dead τῇ μιᾷ τῶν Σαββάτων, *upon the firſt day of the week*, chap. 28. 1.; in St Mark, that *the Sabbath being over, Mary Magdalene and others came early* τῆς μιᾶς τῶν Σαββάτων, *the firſt day of the week*, chap. 16. 9. and found Chriſt riſen from the dead; and in St Luke, that *they reſted on the Sabbath-day, according to the commandment;* and that *they came to the ſepulchre,* τῇ μιᾷ τῶν Σαββάτων, *on the firſt day of the week*, chap. 23. 56. and 24. 1. and ſo accordingly ſaith St John, chap. 20. 1.; ſo that this phraſe doth certainly import *the firſt day of the week*, the day of our Lord's reſurrection from the dead, and this the word μία uſually ſignifies in the Septuagint, when it is joined with days, weeks, and months; as *the evening and the morning were* ἡμέρα μία, *the firſt day;* ſo ἡμέρα μία τοῦ μηνὸς, is *the firſt day of the month*, Exod. 40. 2. Ezra 3. 6. and 10. 17.; and μία τοῦ μηνὸς is *the firſt day of the month*, Lev. 23. 24. Numb. 1. 1. 18. and 19. 1. and 33. 38. Deut. 1. 3. Ezek. 26. 1. and 32. 1. and 45. 18. Hag. 1. 1. and 2. 2.

Moreover, κατὰ μίαν may be rendered, *every firſt day*, as (c) κατὰ πόλιν, *in every city*, κατ' οἶκον, *in every family*, κατ' ἄνδρα, viritim, *man by man*, κατὰ μῆνα, *every month*, and κατὰ μίαν, *ſigillatim.*

2*dly*, Obſerve, that the Jews in every city where they dwelt had their collectors of alms *(d)*, who, in the week-days, went about the city collecting alms, according to the quality and wealth of every Jew, and in the evening of the Sabbath diſtributed to the poor among the Jews, as much as was needful for the following week: and after this example the a-

(c) Lex. Conſtant. (d) Buxt. Lex. Talmud. voce גבאי p. 375. voce קופה, p. 2096.

poſtle

postle seems to have ordained, that the Christians should lay up for the poor, or make provisions for them on the Lord's day.

3*dly*, Observe, That from the beginning the Christians did assemble on the first day of the week, called by them *the Lord's day*, to perform their religious worship (*e*), to read the scriptures, to preach and celebrate the Lord's supper. "This day being "the Lord's day, we keep it holy," saith Dionysius bishop of Corinth (*f*). "On Sunday," saith Justin (*g*), "all Christians in the city or country meet together, because that is the day of our Lord's resurrection, and then we read the writings of the "prophets and apostles; this being done, the president makes an oration to the assembly, to exhort them to imitate, and do the things they "heard; then we all join in prayer, and after that "we celebrate the sacrament."

4*thly*, Observe, That the apostle gave order that here, and in the churches of Galatia, collections should be made for the poor on that day; and that all Christians, in compliance with that precept, still offered their alms upon that day. So Justin Martyr (*h*), "Then they that are able and willing give "what they think fit; and what is thus collected is "laid up in the hands of the president, who distributes it to orphans and widows, and other Christians, as their wants require."

5*thly*, Observe, That no good reason can be given, why the apostle should limit the collections of the churches of Corinth and Galatia to the first day of the week, but this, that this day was appointed for the worship of our Lord, and so more fit for the performance of those duties which concerned his distressed members in those times; for as the works of charity and mercy are proper duties of this day, so doth the day contain a special motive in it to enlarge their charity, as being the day in which they were *begotten to a lively hope, through the resurrection of Christ Jesus from the dead, of an inheritance incorruptible*, 1 Pet. 1. 3. and in which they constantly participated of his precious body and blood, and therefore having received spiritual things so plentifully from Christ, must be more ready to impart somewhat of their temporals to his needy servants.

Ver. 2. [b] Ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων, *Let every one of you lay by him in store, that there be no gathering when I come.*] From these last words it is gathered, that θησαυρίζειν is to put into a common box his charity, because, if they had kept it at home, there would have been need of gathering it when the apostle came. But the words ἕκαστος παρ' ἑαυτῷ τιθέτω, *let every one place it with himself*, admit not of this sense; nor when this was done could there be any necessity of making collections, as that imports, soliciting the charities of others, but only of receiving the charity thus laid by for the use of the saints; and yet that such need there was, is evident from the 8th and 9th chapters of the second epistle; for why is so much care taken that they might be ready, if their whole contribution was already in the common box?

Ver. 3. [c] Οὓς δοκιμάσητε δι' ἐπιστολῶν τούτους πέμψω, *them with my letters will I send.*] That this is the true sense, is evident, because the apostle, supposing himself then to be come to them, could not need their commendatory epistles.

Ver. 5. [d] Μακεδονίαν διέρχομαι, *I do pass through Macedonia;*] not presently, but after I have finished my stay at Ephesus, ver. 8.: for that St Paul writ this epistle from Ephesus, and not from Philippi, may be gathered from the salutations in the close of it, not from the churches of Macedonia, but of Ephesus; and in his second epistle he saith, he passed from Troas to Macedonia, and that there Titus came to him, 2 Cor. 2. 13. and 7. 5. 6. who was not come to him when he writ his first epistle.

Ver. 8. [e] Ἕως τῆς Πεντηκοστῆς, *till Pentecost.*] It therefore was the following Pentecost that he hastened to be at Jerusalem, Acts 20. 16.

Ver. 10. [f] Ἐὰν δὲ ἔλθῃ Τιμόθεος, *If Timothy come to you.*] Hence it appears that this epistle was not sent by Timothy, for then he must have come to them.

Ver. 11. [g] Προπέμψατε αὐτὸν, *conduct him forth.*] It is the observation of the reverend and learned Dr Hammond, that the word προπέμπειν signifies not only to accompany one, and bring him on his way, as ver. 6. but also to provide for the necessaries of his journey. But this seems not suitable to the inquiry of the apostle, *Did I make gain of you by any of them whom I sent to you? Did Titus make a gain of you?* 2 Cor. 12. 17.

Ver. 12. [h] Οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, *he was not willing to come now.*] Perhaps because he would not countenance a faction that was begun under his name, by his presence with them, which, saith Aqui-

(*e*) Τὴν σύνοδον ἣν κυριακὴν ἀγόμεν ἡμέραν διηγόμεθα. Apud Euseb. hist. eccles. l. 4. c. 23.

(*f*) Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα· ἐπειδὴ ὁ Ἰησοῦς Χριστὸς, ὁ σωτὴρ ἡμῶν τῇ αὐτῇ τῇ ἡμέρᾳ, ἐκ νεκρῶν ἀνέστη.

(*g*) Just. Mart. apol. 2. p. 96. 99. Vide Ignat. epist. ad Magnes. § 9. Clem. Alex. strom. 7. p. 744. Orig. cont. Celsum, l. 8. p. 392. Melito Sard. apud Euseb. l. 4. c. 26. Iren. apud author. qu. et res. qu. 115.

(*h*) Οἱ ἐπιτυγχάνοντες, καὶ οἱ βουλόμενοι, κατὰ προαίρεσιν ἕκαστος τὸν ἑαυτοῦ, ὁ βούλεται δίδωσι. Ibid.

nus,

nas, ſhews he was not their biſhop, as ſome of the ancients have repreſented him, for then he ought not to have left his flock under ſo great diſorders.

Ver. 19. [i] Σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ, *with the church in their houſe.*] This phraſe doth not import that the whole church of Corinth, *&c.* met in ſuch a family; for then this ſalutation would be the ſalutation of all the Chriſtians in that place; but that this is not ſo, is evident from ſo many ſalutations directed to other perſons and families in the ſame place. So Rom. 16. 5. *Salute Aquila and Priſcilla, and the church in their houſe.* See the note there. And then follow ſalutations to many other perſons, and brethren of the church. So Col. 4. 15. *Salute the brethren in Laodicea, and Nymphas, with the church in his houſe.* See the note there. So Philemon 2. we read thus, *Paul a priſoner, to Philemon, —to Apphia, to Archippus our fellow-ſoldier, and to the church in thy houſe.* And here, after this ſalutation, follow the words, *All the brethren greet you.*

It rather ſeems to ſignify, as all the Greek ſcholiaſts and Grotius ſay, *a family conſiſting wholly of Chriſtian converts*, as was the jailor's houſe, Acts 16. 31. 32. and that of Criſpus the chief ruler of the ſynagogue at Corinth, Acts 18. 8.; for when it was otherwiſe, and the family was not entirely converted, the apoſtle alters his ſtyle, and ſaith only, *Salute them which are of Ariſtobulus's houſehold, and of the houſehold of Narciſſus in the Lord*, Rom. 16. 10. 11. *Salute Aſyncritus, Phlegon, &c. and the brethren that are with them*, ver. 14. 15.; *The ſaints that are with them; they of the houſe of Cæſar ſalute you*, Col. 4. 22.

Ver. 21. [k] Τῇ ἐμῇ χειρὶ, *with my own hand.*] He writing by an amanuenſis, Rom. 16. 22. ſtill cloſed his epiſtle with his own hand, as a token that it came from him, 2 Theſſ. 3. 17.

Ver. 22. [l] Ἀνάθεμα Μάραν-ἀθά.] That *Maran-atha* is a Syriac word, and ſignifies *the Lord comes (i)*, moſt of the ancient interpreters inform us. Buxtorf gives us the full ſenſe of it, ſaying, "It is a Syrian "word, by which they ſignified the utmoſt anathe- "ma, by which a man being excluded from all hu- "man ſociety, and obnoxious to greater puniſh- "ments than man could inflict, was committed to "the ſevereſt judgment of the divine anathema, "and to eternal deſtruction. As if thoſe pious men "of old would have ſaid, Let the Lord come and "ſmite him with eternal perdition, let him be "reſerved to the coming of the Judge of the "whole world, that he may periſh by his everla- "ſting curſe."

(*i*) Maran-atha magis Syrum eſt quam Hebræum, et interpretatur, Dominus venit. Hieron. epiſt. 137. ad Marcel. Pſeud. Amb. in loc. Μαραν-αθὰ τοῦτο ἐκ τῆς Ἑβραΐδος, ὥς τινες ὑπέλαβον, ἀλλὰ τῆς Συρων ἐστὶ φωνῆς, ἑρμηνεύται δὲ, ὁ Κύριος ἦλθε. Theod. in locum. Ita Philo, Carabas quidam inſanus ab Alexandrinis in ludibrium Agrippæ Μάριν vocabatur, ἵνα δὲ φάσιν τὸν Κύριον ὀνομάζεσθαι παρὰ Σύροις. Contra Flaccum, p. 751. F. Vox iſta Syra in Novo Teſtamento, מרן אתא, Dominus venit, occurrit 1 Cor. 16. 22. qua extremum Anathema indicabant, quo ex omni ſocietate homo excluſus, et omnibus pœnis humanis major, committebatur judicio ſeveriſſimo anathematis divini, et exitio æterno, quaſi dicere voluiſſent priſci illi pii, Veniat Dominus, et eum exitio æterno feriat; commiſſus ſit Chriſti totius mundi judicis adventui, et æterna ipſius maledictione pereat. *In voce Maran, p.* 1248.

A

DISCOURSE

CONCERNING THE

Imputation of CHRIST's perfect righteouſneſs, or obedience to the law, to us, for righteouſneſs, or juſtification.

IN WHICH

I. The opinion of the neceſſity of this imputation is delivered, in the words of the Rev. Bp Beveridge.

II. It is proved, that this opinion hath no foundation in the holy ſcripture. And,

III. It is proved to be fully and expreſsly contrary both to ſcripture and to reaſon.

To the READER.

I *Do not think it an inſult upon the ſacred character of this great and good man, that I make bold to examine one article of his* private thoughts, *which, in my ſettled judgment, is of evil conſequence to the ſouls of men. For though he died a Biſhop, yet, ſaith the preface,* the following ſheets were written by him in his younger years, upon his firſt entrance into holy orders; *and this article is conſidered by one who hath already paſſed the age of man. I could have reflected upon twenty other paſſages which, in my judgment, might have kept theſe* thoughts *ſtill private, as the good Biſhop in his lifetime did. But what I have ſaid upon this article will, I hope, be ſufficient to ſhew they are not ſo perfect and correct as to be deemed a ſtandard of* the truth of doctrines, *though his pious reſolutions are very proper to produce in us that holineſs of life which will hereafter be of more value to us than the moſt refined notions. Though therefore I cannot comply with him in his* private thoughts, *to imitate him in his* pious reſolutions *is the deſire of,*

Thy friend and ſervant,

D. W.

SECTION I.

THE imputation of Chriſt's active and perfect obedience to us being, in my judgment, a very falſe and pernicious doctrine, and yet being of late propounded by an eminent and good Biſhop, as a thing abſolutely neceſſary to our juſtification, and to obtain a title to eternal life, I ſhall,

1. Lay down this doctrine in the Biſhop's own words.

2. I ſhall endeavour to ſhew that it hath no foundation in the holy ſcripture; and that the good Biſhop hath produced nothing either from ſcripture, or from reaſon, which is ſufficient to confirm it. And,

3. That it is fully and directly contrary to ſcripture, and to reaſon.

And, 1. The Biſhop, in the 8th article concerning his *private thoughts of religion,* delivers this doctrine in theſe words, *p.* 89. "He (*viz.* the Son "of God) being in and of himſelf perfectly co-"equal, co-eſſential, and co-eternal with the Fa-"ther, was in no ſort bound to do more than "the Father himſelf did, and ſo whatſoever he "ſhould do, which the Father did not, might juſtly "be

" be accounted a work of supererogation, *N. B.* " which, without any violation of divine justice, " might be set on the account of some other per- " sons, even of such as he pleased to do it for. " And hereupon, out of mercy and compassion to " fallen man, he covenanted with his Father, that " if it pleased his Majesty to accept it, he would " take upon him the suffering those punishments " which were due from him to man, and the per- " formance of those duties which were due from " man to him; *N. B.* so that whatsoever he should " thus humble himself to do, or suffer, should whol- " ly be on the account of man; himself being not " any wise bound to do, or suffer more in time " than he had from eternity.

" This motion the Father, out of the riches of " his grace and mercy, was pleased to consent unto; " and hereupon the Son assuming our nature into " his Deity, *N. B.* becomes subject and obedient " both to the moral and ceremonial laws of his Fa- " ther, and at last to death itself, *even the death of* " *the cross;* in the one he paid an active, in the " other a passive obedience, and so did not only ful- " fil the will of his Father, in obeying what he " had commanded, but satisfied his justice in suffer- " ing the punishment due to us for the transgressing " of it. His active obedience, as it was infinitely " pure and perfect, did, without doubt, infinitely " transcend all the obedience of the sons of men, " even of Adam too in his primitive state, *p.* 88. for " the obedience of Adam, make the best of it, was " but the obedience of a finite creature, whereas " the obedience of Christ was the obedience of one " who was infinite God as well as man. By which " means the laws of God had higher obedience per- " formed to them than themselves in their primi- " tive institution required; for being made only to " finite creatures, they would command no more " than the obedience of finite creatures; whereas " the obedience of Christ was the obedience of one " who was the infinite Creator as well as a finite " creature.

" Now, this obedience being more than Christ " was bound to, and only performed on the account " of those whose nature he had assumed, as we by " faith lay hold upon it; so God, through grace, " *N. B.* imputes it to us as if it had been perform- " ed by us in our own persons. And hence it is, " that as in one place Christ is said to be *made sin* " *for us*, 2 Cor. 5. 21. so in another place he is " said to be *made our righteousness*, 1 Cor. 1. 30. " and in the forecited place, 2 Cor. 5. 21. as he is " said to be *made sin for us*, so are we said to be " *made righteousness in him*; but what righteous- " ness? our own? Now the righteousness of God " radically his, but imputatively ours; and this is " the only way whereby we are said to be made " the *righteousness of God*, even by the righteous- " ness of Christ being made ours, by which we are " accounted and reputed as righteous before God. " These things considered, I very much wonder how " any man can presume to exclude the active obe- " dience of Christ from our justification before God, " as if what Christ did in the flesh was only of duty, " not at all of merit, or as if it was for himself, and " not for us; especially when I consider that suffer- " ing the penalty is not what the law primarily re- " quired, for the law of God requires perfect obedi- " ence, the penalty being only threatened to, not " properly required of the breakers of it; for let " a man suffer the penalty of the law in never so " high a manner, he is not therefore accounted obe- " dient to it, his punishment speaks not his inno- " cence, but rather his transgression of the law. " Hence it is that I cannot look upon Christ as ha- " ving made full satisfaction to God's justice for me, " unless he had performed the obedience I owe to " God's laws, as well as borne the punishment that is " due for my sins: for though he should have borne " my sins, I cannot see how that could denominate " me righteous or obedient to the law, so as to in- " title me to eternal life, according to the tenor of " the old law, *p.* 89. *Do this and live; N. B.* which " old covenant is not disannulled or abrogated by " the covenant of grace, but rather established, " Rom. 3. 31. especially as to the obedience it re- " quires of us in order to the life it promiseth, o- " therwise the laws of God would be mutable, *N. B.* " and so come short of the laws of the very Medes " and Persians which altered not. Obedience there- " fore is as strictly required under the New, as it " was under the Old Testament, but with this dif- " ference, there obedience was required in our own " persons as absolutely necessary, here obedience " in our surety is accepted as completely sufficient: " but now if we have no such obedience in our " surety (as we cannot have if he did not live, as " well as die for us) let any man tell me what title " he hath, or can have to eternal life? I suppose " he will tell me, he hath none in himself, because " he hath not performed perfect obedience to the " law, *N. B.* and I tell him, he hath none in Christ, " unless Christ hath performed that obedience for " him, which none can say he did, who doth not " believe his active as well as his passive obedience " to be wholly upon our account." Now, these words contain these several propositions.

1st, " That the Son of God covenanted with his " Father, that he would take upon him that obedi- " ence which was due from man to him, *p.* 86. so " that whatever he should do, should be on the ac- " count of man, and that to this motion the Fa-

ther,

" ther, of his rich grace and mercy, was pleaſed to " conſent.

2*dly*, " That he, in purſuance of this covenant, " became obedient and ſubject both to the moral " and ceremonial laws of his Father, and ſo, by " his active obedience to thoſe laws, fulfilled the " will of his Father, in obeying what he had com- " manded.

3*dly*, *p.* 86. 87. " That this obedience of Chriſt " was perfect, and did infinitely tranſcend all the " obedience of the ſons of men, even of Adam in " his primitive ſtate; and ſo Chriſt performed higher " obedience to the laws of God than was required " of man in the primitive inſtitution.

4*thly*, " That this obedience being more than " Chriſt was bound to, and being only perform- " ed on the account of thoſe whoſe nature he had " aſſumed, *p.* 87. it is by virtue of our faith im- " puted to us, as if it had been performed by us in " our own perſons.

5*thly*, " That we are to be intitled to eternal " life according to the tenor of the old law, Lev. " 8. 15. that old covenant being not diſannulled, " *p.* 89. and abrogated by the covenant of grace, " but rather eſtabliſhed, Rom. 3. 31. eſpecially as " to the obedience it requires from us in order to " the life it promiſeth. And,

" 6*thly*, *ibid.* " That therefore obedience is as " ſtrictly required under the New, as it was under " the Old Teſtament, but with this difference, there " obedience in our own perſons was required as abſo- " lutely neceſſary, here obedience in our ſurety is " accepted as completely ſufficient.

7*thly*, " That no man hath, or can have a title " to eternal life, unleſs Chriſt hath paid perfect obe- " dience to the law for him, and ſo Chriſt could not " have made full ſatisfaction to God's juſtice for us, " unleſs he had performed the obedience due to " God's laws, as well as borne the puniſhment due " to our ſins.

8*thly*, " That therefore the only way whereby we " are ſaid to be made righteous with *the righteouſ- " neſs of God*, is by the righteouſneſs of Chriſt " being made ours, by which we are reputed and " accounted righteous before God."

Having thus given you the ſtate of the queſtion in the Biſhop's own words, I ſhall proceed briefly to conſider what he hath laid down as the foundation of this doctrine, and then to make ſome brief reflec- tions upon theſe ſeveral propoſitions.

Now, the foundation of this doctrine is laid down in theſe words: " He (*i. e.* the Son of God) being " co-equal, co-eternal, and co-eſſential with the Fa- " ther, (*and ſo depending not upon him either for his* " *exiſtence or actions*, p. 83.), was in no ſort bound " to do more than the Father himſelf did, and ſo " whatſoever he ſhould do, which the Father did " not, might juſtly be accounted as a work of *ſu- " pererogation*, which, without any violation of di- " vine juſtice, might be ſet upon the account of " ſome other perſons, even of ſuch as he pleaſed to " do it for." Now, this is ſuch a ſcheme of new divinity as cannot eaſily be matched.

For, 1. Here is a God *co-equal and co-eſſential with the Father, and who depends not on him either for his exiſtence or his actions*, and therefore not God of God, but plainly another God, *exiſting and acting independently* on the Father; and ſo the Father cannot be, as ſaith Dr Bull (*k*), all the fathers with- out fear pronounced him, *principium, cauſa, ἀρχὴ, αἰτία, auctor Filii, et αἴτιον τῦ ὄντος.*

2. We have this God *independent in exiſtence* (which is the ſame with *eſſence*) and *actions on the Father bound to do ſo much as the Father*. Now, all obligation ariſing from a law to which the perſon bound is ſubject, by whoſe law muſt this co-equal perſon be *bound to do ſo much?*

3. This independent God is ſaid to *ſupererogate*, by doing more than he was bound to do. Now, ſu- pererogation ſuppoſes the perſon ſupererogating un- der a command, and exceeding the virtuous action commanded; but how can he who is independent on any, both as to exiſtence and actions, be ſubject to the commands of another? Moreover, ſeeing the Father was not bound to create the world, or ſend his Son to be the Saviour of it, or to do any other thing which it was not neceſſary from the perfection of his nature to perform, why muſt not he in all theſe ac- tions ſupererogate as well as his co-equal, indepen- dent Son?

2*dly*, That which merits from God muſt be ſome- thing from which he receives ſome benefit or advan- tage; but the Father is incapable of receiving any advantage from this ſuppoſed *ſupererogation* of his Son. And,

3*dly*, That which merits for another muſt oblige the perſon of whom he merits, in juſtice to accept his action for another; now God the Father cannot be obliged to accept this action of his Son for us, becauſe it was not done by us; and ſo if he doth ac- cept it as if it had been done by us, this muſt be perfectly of his free grace, or, as the Biſhop ſaith, *p.* 86. *out of the riches of his grace and mercy*. For the obedience of man to the laws of God was cer- tainly a perſonal due, it being that which God re- quired of him in perſon, and therefore the obedience of another to the law given to him, and not to ano- ther, can do nothing to acquit him from the per-

(*k*) De ſubord. filii, ſect. 4.

formance of what God personally required of him, and not of another, but by a pure act of grace. Nor can the action of another be reckoned as done by him, but by a false imputation; for such must that be which imputes that as done by me, which indeed was not done by me, but by another. As therefore, to speak exactly, God doth not impute Christ's passive obedience to us, or account that we have suffered, because he did, but only doth exempt us from suffering, because he hath suffered in our stead; so neither can he impute the obedience of another to us, or account that we have obeyed, because another hath done it upon our account, but only exempt us from obedience in person upon that account.

Lastly, Here is a rich fund for the Pope's treasury of meritorious *supererogating* actions; that which the Papists have imagined to fill up this treasury, being only the merits of finite men; whereas, saith the good Bishop, *p.* 87. *the obedience of Christ was the obedience of one that was infinite God as well as man, the obedience of one who was the infinite Creator as well as a finite creature.* Yea, if any thing could be meritorious in respect to God, this doctrine would render every good action of a believer meritorious, or an act of supererogation; for if, as the Bishop saith, *p.* 89. *under the new covenant obedience in our surety is accepted as completely sufficient*, and Christ hath performed that obedience for us by which we have a title to life eternal, all believers *who have by faith laid hold on Christ*, and so have his obedience imputed to them as if performed by them in person, must be entirely exempted from any obligation to perform personal obedience, and so all the obedience they perform must be so many acts of supererogation.

To proceed now to the consideration of the propositions plainly collected from his words; of which the first is this;

"That Christ covenanted with the Father that he "would take upon him the obedience which was due "from man to him; so that whatever he should do "should wholly be on the account of man, and "that to this motion the Father was pleased to "consent."

This proposition is founded on a chimerical covenant betwixt God the Father and the Son, of which there is not the least *item* in the holy scripture; and so the whole scheme of this doctrine, being built upon this vain imagination, must be also vain.

2. This covenant is also, both in the nature of the thing impossible, and in the immediate consequences of it irreligious. It is in the nature of the thing impossible, that Christ should covenant to perform the obedience due from man to God's law, for him, or in his stead, and that God the Father should accept and repute what he thus did for him, as if performed by man personally, because the moral law, the law *ingraven on the heart of man*, is indispensable, it being absolutely necessary that man should be obliged, personally, to obey the moral law, and that God should require him in person so to do; and so no promise of another to perform it for him can avail any thing to exempt him from the obligation he was, is, and ever will be under, to perform it personally. This is apparent from those words of Christ, in which he gives us the abridgment of the law and the prophets, *viz. Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul; and thou shalt love thy neighbour as thyself (l)*; from the personal observance of which laws, who ever thought he was, or he could be, exempted by any thing which Christ had done for him? It therefore is profane and irreligious to say, that either the holy Jesus made such a covenant, or that the righteous God ever consented to such a motion, or that the obedience of our surety to the moral law should be accepted in the new covenant, as completely sufficient to give us a title to eternal life; this being, in effect, to say, that Christ, by his obedience to the moral law, hath freed every one that believes in him from his whole duty to God, his neighbour, and himself; and that God the Father hath consented, that all such persons should be free from any obligation, personally *to live righteously, soberly, and godly, in this present world*; because what hath already been performed by their surety, *p.* 88. 89. *is completely sufficient to denominate them righteous or obedient to the law, so as to intitle them to eternal life*; and so they cannot be obliged to a personal performance of those duties in order to that end, though the apostle plainly saith they are, Tit. 2. 12. 13.

2*dly*, When he saith, in the second proposition, that *Christ, by his active obedience to God's moral and ceremonial laws, fulfilled the will of his Father, in obeying what he had commanded*, doth he mean what the Father had *personally* commanded him? If so, Christ himself must lie under a personal obligation to fulfil both the moral and the ceremonial law; and so, in doing this, he could do only what he himself was commanded to do, and could not merit for another; and so the only reason why *the Bishop wonders at them, who say, that what Christ did in the flesh was only of duty*, must be this, because, as he observes, *p.* 88. *that would exclude Christ's active obedience from our justification before God.* If he mean what the Father had not commanded him,

(*l*) Matth. 22. 37. 39.

but

but only had required us to obey, then can he not be properly ſaid to have herein obeyed at all; obedience, of neceſſity, importing a relation to a command laid upon him who is obedient, and much leſs could he fulfil that command which was never given to him, and ſo the Father might ſay to him, in the words of the prophet *Who hath required this at thy hand* (*m*)? He himſelf declares, he had *received a commandment from his Father to lay down his life for his ſheep* (*n*); and in purſuance of it, *he became obedient to the death, even the death of the croſs* (*o*). And he who ſaith Chriſt alſo did perform his active obedience on our account, and by *that fulfilled the will of his Father, in obeying what he had commanded for us*, muſt produce a like command of the Father requiring him thus to obey for us; which is, *1ſt*, needleſs, we being ſtill of neceſſity under as ſtrong an obligation of perſonal obedience to the moral law, as a rule of duty, as we were before Chriſt performed that obedience in his human nature. *2dly*, It alſo neceſſarily infers a perſonal exemption of all believers from any obligation to obey the moral law, the pernicious conſequences of which doctrine have been already ſhewn. *3dly*, It is contrary to the words of the Biſhop himſelf; for he affirms, *p.* 89. that *under the Old Teſtament obedience was required in our own perſons, as abſolutely neceſſary; and that this old covenant was not diſannulled, but rather eſtabliſhed by the covenant of grace, eſpecially as to the obedience it requires in order to the life it promiſeth.* The obedience then required under the old law, as abſolutely neceſſary, in order to the life it promiſeth, being obedience to be *performed in our own perſons*, to uſe the Biſhop's words, *p.* 88. *who can ſee* how the obedience of Chriſt, that is, of another in our ſtead, *could denominate us righteous, or obedient to the law, ſo as to intitle us to eternal life, according to the tenor of the old law, Do this* in your own perſons *and live?* In a word, we neither are nor can be exempted from obedience to the moral law as a rule of duty, but we are exempted from obedience to it as a means of juſtification; or, we are not exempted from an obligation to perform *the righteouſneſs of the law*, but only from the curſe of the law pronounced againſt them *who continue not in all things written in the book of the law to do them* (*p*). And from this curſe we are delivered, ſaith the apoſtle, not by Chriſt's active and perfect obedience to the law imputed to us, but by his ſufferings on the croſs for us.

3dly, Of the third propoſition, *That the obedience of Chriſt did infinitely tranſcend all the obedience of the ſons of men, as being the obedience of an infinite God*, I ſhall only obſerve at preſent, that though the obedience of an *infinite God*, and *infinite Creator*, be abſurd expreſſions, (as importing a ſubjection of this infinite God and Creator to the laws of ſome ſuperior, or paying infinite obedience to his infinite ſelf), yet was it neceſſary to be aſſerted, that Chriſt's active obedience might ſuffice, by reaſon of this ſuppoſed infinite excellency, to be imputed to all men; ſince otherwiſe it being only that which every individual man was perſonally obliged to perform, it could only have anſwered the obedience required of one ſingle perſon.

4thly, To the fourth propoſition, *That the obedience of Chriſt being more than he was bound to, it is by virtue of our faith imputed to us, as if it had been performed by us in our own perſons:* I anſwer,

1. That it being certain, that the obedience which God requires by law from us muſt be perſonal, (for where there is no law requiring perſonal obedience, there can be no perſonal tranſgreſſion), hence it is evident, that there can be no performance of perſonal obedience by a ſurety, and therefore no true imputation of his obedience to us, but only an exemption from any obligation to that obedience which hath been performed for us by our ſurety.

2. When he ſaith, *that this obedience was more than Chriſt was bound to do*, if he means this of the obedience of the divine nature; this, if it be not that which was condemned in the Arian hereſy, is a great abſurdity in the ſuppoſition, that he who is abſolutely ſupreme ſhould be obedient, *i. e.* ſubject to the law of a ſuperior; if of Chriſt's human nature, in that he was certainly obliged to *fulfil all righteouſneſs*, *i. e.* all things required of all men by the moral law; this alſo was abſolutely neceſſary to the diſcharge of his prieſtly office, *viz.* that he ſhould be perfectly righteous, and without ſin in his own perſon; for *ſuch an high prieſt became us as was holy*, ὅσιος, *free from evil, undefiled, ſeparated from ſinners, who had no need to offer firſt for his own ſins* (*q*), ſince otherwiſe he muſt have died not for our ſins, but his own ſins: now, the perſonal righteouſneſs which was abſolutely neceſſary to render him a fit high prieſt to offer a true expiatory ſacrifice for our ſins, could not be more than he was bound to do, as our high prieſt.

5thly, That his fifth propoſition, which affirms, *that we are intitled to eternal life by the tenor of the old law, Do this and live*, &c. is a flat contradiction to the doctrine of St Paul in his epiſtles to the Romans, to the Galatians, and to the Hebrews, will be hereafter fully manifeſted.

6thly, The difference betwixt the juſtification and obedience required by the old and the new covenant, doth not conſiſt, as the Biſhop ſaith it is, in

(*m*) Iſ. 1. 12. (*n*) John 10. 18. (*o*) Philip. 2. 8. (*p*) Gal. 3. 10. (*q*) Heb. 7. 26. 27.

this, *that in the first, obedience in our own persons was required as absolutely necessary; in the second, obedience in our Surety is accepted as completely sufficient:* but in this, that whereas the old law required perfect obedience, in order to our justification, allowing no pardon for sins committed, but leaving all under the curse who *continued not in all things written in the law to do them*, Gal. 3. 10. The new covenant requires only faith in the blood of Christ, for the remission of our past sins, as will be fully proved hereafter. And though the new covenant doth not exempt us from the moral law as a rule of duty, it being a contradiction to say, that God permits us to omit our duty, or transgress his law, (since that permission would render duty no duty, and transgression no transgression), yet doth it accept of sincere obedience, pardoning the sins of ignorance and infirmity which still cleave to our duties in this imperfect state, not for the active, but passive obedience of the blessed Jesus, according to these words of St John, *If ye walk in the light, as God is in the light, the blood of Jesus Christ* N. B. *cleanseth you from all sin* (*r*). And again, *If we sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins* (*s*).

7thly, The seventh proposition will be proved false in every branch of it in the third section.

8thly, The eighth to be a gross mistake of the true sense of the apostle's words, 2 Cor. 5. 21. section the second.

SECTION II.

HAving, in the foregoing section, sufficiently declared what is the doctrine I reject, *viz.* that which asserts that Christ's active and perfect obedience must be imputed to us to eternal life, or to justification; I proceed,

2*dly*, To show, that this doctrine hath not the least foundation in the holy scriptures. Now this I shall make evident by a particular consideration of the texts of scripture produced by the good Bishop, and other patrons of this doctrine in favour of it. And,

1. Whereas the Bishop saith, *p.* 87. that as Christ is said to *be made sin for us*, so are we said to *be made the righteousness of God in him*, 2 Cor. 5. 21. and thence concludes, that the only way whereby we are said to be made the righteousness of God is by the righteousness of Christ being made ours, by which we are accounted and reputed as righteous before God: I am sorry to find he was so unacquainted with the true import of either of these phrases, or so regardless of the context. For,

1*st*, This phrase, *The righteousness of God*, doth never signify the active obedience, or righteousness by Christ, performed unto the law, but always hath relation to the righteousness of faith, in opposition to the law, or that righteousness which is procured by faith in the blood of Christ, and accepted by God, to our justification; thus, Rom. 1. 17. ἡ δικαιοσύνη Θεοῦ ἐκ πίστεως, *the righteousness of God through faith, is revealed* in the gospel, *to beget faith in us, as it is written, The just shall live by faith:* now, these very words the apostle useth to prove, *That no man is justified by obedience to the law, before God; for*, saith the scripture, *The just shall live by faith; but the law is not of faith; but*, in opposition to it, saith, Lev. 18. 5. *The man that doth these things shall live by them;* which are the very words the Bishop useth to prove against St Paul, That *we must be denominated righteous, or obedient to the law, so as to have a title to eternal life, according to the tenor of the old law*, p. 88. 89. *Do this and live*, Lev. 18. 5. So again, chap. 3. 21. ἡ δικαιοσύνη Θεοῦ, *The righteousness of God, without the law, is manifested, being testified by the law and the prophets*, to wit, *the righteousness of God*, communicated to all believers, *by faith in Christ's blood*, ver. 22.; *we being justified freely by the redemption which is in Christ Jesus*, ver. 23. *in whom we have redemption through his blood, even the remission of sins*, Eph. 1. 7. Col. 1. 14. *God having set him forth for a propitiation, through faith in his blood*; *p.* 11. so evident is it that the *righteousness of God*, twice mentioned, is that justification God vouchsafes to us, through faith in Christ's blood, shed for the remission of our sins. Again, Rom. 10. 3. The Jews *not knowing* τὴν δικαιοσύνην τοῦ Θεοῦ, *the righteousness of God, but seeking to establish their own righteousness*, which was by the works of the law, *have not submitted* τῇ δικαιοσύνῃ τοῦ Θεοῦ, *to the righteousness of God*, which is the righteousness to be obtained by faith in Christ. Now, this righteousness of the law, which the Jews seeking after, *submitted not to the righteousness of God*, is, saith the apostle, that which Moses mentions, Lev. 18. 5. which saith, *The man that doth these things shall live by them*; so grossly doth the Bishop mistake, in saying, *p.* 89. that *this* very *righteousness was established by the covenant of grace*. What is the righteousness of faith the apostles preached in opposition to it? even a belief that *God hath raised Christ from the dead*, Rom. 10. 9. *he dying for our sins, and rising again for our justification*, chap. 4. 25. Can then any thing be more clear from the apostle's words, than that the *righteousness of God through faith*

(*r*) 1 John 1. 8.

(*s*) Chap. 2. 2.

stands

ſtands in direct oppoſition to the righteouſneſs of the law, which ſaith, *Do this and live*, and therefore cannot conſiſt in Chriſt's perfect obedience to the law imputed to us, as our righteouſneſs. And, *laſtly*, Philip. 3. 9. ἡ ἐκ Θεοῦ δικαιοσύνη, *the righteouſneſs of God through faith in Jeſus Chriſt* ſtands directly oppoſite to the righteouſneſs of the law, or to that righteouſneſs which the Jews ſought for, by obedience to the law.

2*dly*, The phraſe, *He was made ſin for us*, is only capable of theſe two ſenſes: 1. He was made guilty of our ſins by imputation, which, I fear, is the Biſhop's ſenſe; partly, becauſe the oppoſite imputation of Chriſt's righteouſneſs to us, as if perſonally performed by us, is by him ſaid to be meant by our being made *the righteouſneſs of God in him*; partly, becauſe he plainly ſeems to own it in theſe words, *p.* 72. *His righteouſneſs being as really by faith imputed to me, as my ſins were laid upon him*; and then, as his righteouſneſs is imputed to me, as if it had been perſonally performed by me; ſo my ſins muſt be imputed to him, as if they had been performed by him, and ſo he muſt be, by God's own imputation, guilty of doing murther, idolatry, adultery, and all the other ſins committed by mankind; which blaſphemy will be more fully rebuked in the following ſection; or, 2*dly*, He was made ἁμαρτία, a ſin-offering, or expiatory ſacrifice for us, which is the frequent ſenſe of the word ἁμαρτία in the Levitical law, concerning ſacrifices; and is here put upon the words, by all the commentators I have ſeen. Now, this interpretation of the phraſe, relating to the death of Chriſt, as an expiatory ſacrifice, the proper and immediate effect of it, cannot be the imputation of the obedience of Chriſt's life unto us, but our freedom from condemnation, on the account of ſin, in which our juſtification is ſtill placed by the apoſtle; for ſuch an effect muſt, of neceſſity, be ſignified by theſe words, *We are made the righteouſneſs of God in him*, which ſuits with the cauſe of it, *viz.* the death of Chriſt as an expiatory ſacrifice for the remiſſion of ſin; now, the proper and direct effect of ſuch a ſacrifice, is deliverance from the guilt and punihment of ſin, and not the imputation of Chriſt's active obedience unto men: for Chriſt offered this expiatory ſacrifice, not that men might be made righteous by the righteouſneſs of his life, but that ſinners might be juſtified by his blood, ſhed for the remiſſion of ſins, and reconciled to God by the death of his Son, Rom. 5. 9. 10. This therefore muſt be the true import of our being made the righteouſneſs of God in him. And,

3*dly*, This is farther evident from the context; *for God was in Chriſt*, ſaith the apoſtle, *reconciling the world unto himſelf*: How hath Chriſt done this? *He hath*, ſaith the apoſtle, *reconciled us to God in the body of his fleſh by death*, Col. 1. 21. He adds, That *God was thus reconciling the world to himſelf*, by *not imputing to them their treſpaſſes*: Why did he not impute them? Becauſe Chriſt, by his death, had made an expiatory ſacrifice for the remiſſion of them: for he ſaith, *He made him* a ſacrifice for *ſin, who knew no ſin*; whence it muſt follow, that we are *made the righteouſneſs of God* in him, by the reconciliation purchaſed for us by his death, and the non-imputation of ſin to us, as the conſequent of that death.

And it may farther be obſerved, That every branch of this expoſition is confirmed, and the ſenſe impoſed on theſe words by the Biſhop, is plainly confuted by the deſcants of the ancient commentators on this place. For,

1*ſt*, They plainly ſay, that by the word ἁμαρτίαν *ſin* (*t*), we are to underſtand τὸ περὶ ἁμαρτιῶν θῦμα, *a ſacrifice for ſin*; *non immerito peccatum factus dicitur, quia et hoſtia in lege quæ pro peccatis offerebatur, peccatum nuncupabatur*, "the ſacrifice offered in the "law for ſin, being ſo called (*u*)."

2*dly*, They add, that to be made the righteouſneſs of God in Chriſt, is διὰ συγχωρήσεως δικαιοῦσθαι δι' αὐτοῦ, *to be juſtified by a gracious pardon through him* (*x*): that this is the righteouſneſs of God, ὅταν τις χάριτι δικαιωθῇ ὅθεν πᾶσα ἁμαρτία ἀφάνισται, *when a man is ſo juſtified by grace, that all his ſin is made to vaniſh away* (*y*).

3*dly*, They add, that we are then righteous with the righteouſneſs of God, when we are juſtified, μὴ ἐξ ἔργων νόμου, ἀλλ' ἐκ τῆς χάριτος τοῦ Θεοῦ, *not by the works of the law, but by the grace of God.*

Ἐκείνη γὰρ ἡ περὶ ἔργα νόμου καὶ ἔργων δικαιοσύνη, αὕτη δὲ Θεοῦ δικαιοσύνη, *the firſt*, ſaith Chryſoſtom, is *juſtification by the law*; this, *that of God*. I conclude then in the words of Gataker againſt Gomarus, producing this very text for the ſame purpoſe as the Biſhop doth, *Quid fere clarius contra ſe producere poterat quam illud*, 2 Cor. 5. 21.?

The ſecond text produced by the Biſhop, contains theſe words, *Of him are you in Chriſt Jeſus, who is made unto us of God, wiſdom, and righteouſneſs, and ſanctification, and redemption.*

Anſ. From theſe words it is evident, that Chriſt is in no other ſenſe ſaid to be made unto us *righteouſneſs*, than he is ſaid to be made to us, *wiſdom*, *ſanctification*, and *redemption*. Hence therefore, I retort the argument thus: Chriſt is not here ſaid to be made unto us of God, wiſdom, ſanctification, and redemption, by his wiſdom, ſanctification, and redemption imputed to us; therefore he is not here

(*t*) Oecum. (*u*) Hilar. Diac. (*x*) Oecum. (*y*) Chryſoſt. Theoph.

ſaid

ſaid to be made our righteouſneſs by his righteouſneſs, or active obedience imputed to us. The conſequence is evident; for they who hence ſay, that Chriſt is made our righteouſneſs by his righteouſneſs imputed to us, have the ſame reaſon to ſay from this text, that he is made our wiſdom by his wiſdom, and our ſanctification by his holineſs, and our redemption by his redemption imputed to us. The antecedent is alſo evident; for,

1*ſt*, It is evidently abſurd to ſay, we are made wiſe by the ſame wiſdom with which Chriſt was imputed to us.

And, 2*dly*, If we are made ſanctification by the holineſs of Chriſt imputed to us, there can be no neceſſity, that we ourſelves ſhould *have our fruit unto holineſs, that the end may be eternal life*, Rom. 6. 22.; nor can it be true, that *without* perſonal *ſanctification, no man ſhall ſee the Lord*, Heb. 12. 14.; nor could it be neceſſary, that he ſhould give up himſelf to the death for his church, that *he might ſanctify her*, Eph. 5. 25. 26. 27.; he having done this completely by the holineſs of his life imputed to her.

And, 3*dly*, The redemption here mentioned being diſtinguiſhed from, and following juſtification and ſanctification, it muſt import the redemption of the body from corruption; now, is it not abſurd to ſay, that the redemption of Chriſt's body from corruption is imputed to us? And will it not hence follow, that we are not to expect any perſonal redemption of our own bodies from corruption? It remains then that we ſay, with the ancient commentators (*z*), that Chriſt is made to us wiſdom, by being αἴτιος τῆς σοφίας, *the author of our ſpiritual wiſdom;* of our juſtification, τῶν ἁμαρτιῶν τὴν ἄφεσιν δωρησάμενος, *by procuring for us by his death*, that *remiſſion of ſins* (*a*), in which conſiſteth our juſtification; our ſanctification, τὸ πνεῦμα χαριζόμενος, *by giving us the Spirit of ſanctification;* and our redemption, by procuring for us τὴν ἀπολύτρωσιν τῆς περιποιήσεως, *the redemption of life*, or of our bodies *from corruption, into the glorious liberty of the ſons of God*, Rom. 8. 21. 23.

3*dly*, Whereas the Biſhop argues, That *the old covenant, which ſaith, Do this and live*, Lev. 18. 5. *is not diſannulled, or abrogated by the covenant of grace, eſpecially as to the obedience it requires from us in order to the life it promiſeth;* becauſe the apoſtle ſaith, Rom. 3. 21. *Do we then make void the law through faith? nay, we eſtabliſh the law*, and becauſe *otherwiſe, the laws of God would be mutable:* One would wonder how he could fall into ſo plain a contradiction to the expreſs words of the apoſtle, in his plea for juſtification by faith, and not by the works of the law; in his frequent declarations, not only of the freedom of Chriſtians from the yoke of the law; but alſo of the neceſſity of the change of the law; and much more how he could do it from thoſe words, which, conſidered with the context, are a full confutation of his doctrine. For,

1*ſt*, The apoſtle ſaith twice expreſsly, that the righteouſneſs of the law, which he diſputes againſt, and by which *no man can be juſtified before God*, is that very righteouſneſs, which ſaith, Lev. 18. 5. *The man that doth theſe things, ſhall live in and by them.* See Rom. 10. 5. Gal. 3. 12.

2*dly*, St Paul having declared, that the law was only given *till the promiſed ſeed ſhould come*, Gal. 3. 19. and that he being come, we were no longer under the *pædagogy* of the law; that Chriſtians were *dead to the law, through the body of Chriſt*, Rom. 7. 4.; that it was *evacuated*, 2 Cor. 3. 11.; and they were *looſed from the law, that being dead wherein they were held*, Rom. 7. 6.; that they were redeemed from it by Chriſt, Gal. 4. 5.; and ought no more to be ſubject to the *yoke of bondage*, or return to thoſe *beggarly elements*, ver. 9. chap. 5. 1.; that it was only to continue *to the time of reformation*, Heb. 9. 10.; that *the prieſthood being changed, there was a neceſſity of the change of the law*, chap. 7. 12.; and *that there was a diſannulling of the commandment going* before, becauſe *of the weakneſs and unprofitableneſs of it*, ver. 18.; and that God by ſpeaking of a *new covenant*, πεπαλαίωκε, *had pronounced the firſt old; and that that which decayeth and waxeth old, was ready to vaniſh away*, chap. 8. 13.; and *laſtly*, that there was to be *a removal of thoſe things which were ſhaken*, i. e. of the law given with the ſhaking of the earth, chap. 12. 25. 26. 27.; with many things of a like nature: that, after all this, the Biſhop ſhould ſo poſitively ſay, *That the covenant of grace had not diſannulled, but eſtabliſhed this old law*, and ſpeak of it as an abſurdity, that thoſe laws of his ſhould be *mutable*, which he himſelf declared were only to continue *till the promiſed ſeed ſhould come*, and *till the time of reformation*, is matter of juſt admiration. And,

3*dly*, This is ſtill the infelicity of the aſſertors of this doctrine, that the texts they produce for it, conſidered with relation to the context, are the fulleſt confutation of it. For the apoſtle is proving from ver. 20. of this chapter, to the end of the 31ſt, that *no fleſh can be juſtified by the works of the law*, ver. 20.; and that the juſtification, which is of God, is manifeſted to be *by faith, without the works of the law;* and he concludes the argument of this chapter thus, λογιζόμεθα οὖν, *we reckon therefore*, from the premiſſes, *that a man is juſtified by faith, without the works of the law*, ver. 28. Now, can he who is only juſtified by the works of the law accounted as if performed by himſelf, be juſtified by faith alone,

(*z*) Chryſoſt. (*a*) Theod. Theoph.

without

without the works of the law? The ancient commentators here say,

1*st*, That the apostle, by the word ἱστῶμεν, *we establish*, or make the law to stand (*b*), shews it to be, κειμένον, σαλευόμενον, καθαιρούμενον, *fallen, shaken*, and *dissolved*; and that *non evacuat legem cum illam cessare debere jam docet* (*c*); and that "he doth not "make void the law, by teaching that it must now "cease."

2*dly*, They give two senses of these words: 1*st*, That he established the law, by establishing the work of the law, which was, δίκαιον ποιῆσαι τὸν ἄνθρωπον, *to make man righteous*; for the law being not able to do this through the infirmity of the flesh, Rom. 8. 3. subjecting all men to sin, faith hath performed it, ὁμοῦ γὰρ τις ἐπίστευσε καὶ ἐδικαιώθη; *for as soon as a man believes, he is justified*. So Chrysostom, Oecumenius, and Theophylact.

2*dly*, We establish the law by faith, saith Theodoret, because *the law* and *the prophets* have given in their testimony to the justification by faith, Rom. 3. 21. 22.; the law by giving us the knowledge of sin, ver. 20.; the prophets, by saying, Hab. 2. 4. *The just shall live by faith*; and so becoming *our schoolmaster to bring us to Christ, who is the end of the law* εἰς δικαιοσύνην, *for justification*, Rom. 10. 4. Gal. 4. 24.; διχόμενοι τοίνυν τὴν πίστιν βεβαιοῦμεν τὸν νόμον, *so that by embracing faith, we establish the law*, saith Theodoret. And this I conceive to be the truest interpretation of the text.

4*thly*, The Bishop argues from the title of *surety given to Christ*, Heb. 7. 22. "For," saith he, p. 90. "a surety is bound to pay our debt, in case we are "insolvent. Now, there are two things we owe to "God, 1. Obedience to his laws, as he is our Creator and Governor: and, 2. and by consequence, "the punishment that is annexed to the breach of "those laws, of which we are guilty. Now, though "Christ should pay the latter part of our debt for us, "by bearing the punishment that is due unto us; "yet, if he did not pay the former, and principal "part of it too, *i. e.* perform the obedience which "we owe to God, he would not fully have performed the office of suretyship, which he undertook for "us, and so would be but an half Mediator, and half "Saviour." Now, here it may deserve to be observed,

1*st*, That the Bishop cites this passage to prove our obligation to perform obedience to the old law, from a chapter which expressly teacheth, that *the priesthood being changed, there was a necessity of the change of the law*, ver. 12.; and that *there was a disannulling of the commandment, by reason of the weakness and unprofitableness of it*, ver. 18.; and that *the law made nothing perfect*, ver. 19.

2*dly*, This passage is produced to prove, that Christ was our surety for the performance of the old covenant; whereas the text saith expressly, he was *the surety of a better covenant*, which introduced *a better hope*, ver. 19.; and was *established upon better promises*, chap. 8. 6.; even *a new covenant* opposed to the old, as to that which was *ready to vanish away*; and which, *through his death*, procured *the remission of sins, committed under the old covenant*, chap. 9. 15.

3*dly*, Ἔγγυος, *a sponsor*, say the civilians, is only one that promiseth for another, and so he is obliged to do no more for him than he promised: and I have shewed already, that neither could Christ promise to yield perfect obedience to the law for us, nor could the Father consent that we should be accounted as obedient to it upon such a promise. And, *lastly*, his fancy, that we can stand bound to yield perfect obedience to the law, so as never to offend; and yet to undergo the punishment due to all our transgressions; and that without doing both, no satisfaction can be made to justice, and no title to eternal life can be procured, will be proved false in the ensuing section; at present, therefore, I shall only add, that it seems to me as ridiculous, as to say, a thief cannot satisfy the law by being hanged, unless he also did yield perfect obedience to the law, which faith, *Thou shalt not steal*.

This is all that the Bishop hath produced to confirm this doctrine; others produce some other arguments from scripture, which shall here briefly be considered, as *v. g.*

1. That the apostle teacheth, That *as by one man's* (Adam's) *disobedience many were made sinners, so by the obedience of one shall many be made righteous* (*d*); but men were made sinners by the disobedience of Adam imputed to them; therefore by the active obedience, or righteousness of Christ imputed to us, we must be made righteous.

Ans. This is the only text of scripture which speaks of the obedience of Christ, and of our being justified, or made righteous by it, and so hath any true appearance of an argument; and yet that it is only an appearance, is evident from this one consideration, that the apostle, in that whole chapter, speaketh not one word of the antecedent obedience of Christ's life, but only of his passive obedience, *i. e.* his obedience to the death.

For the apostle having said, chap. 4. 24. *That Christ was delivered to death for our sins, and raised again for our justification*; he adds, chap. 5. 1. That being *justified by this faith* in Christ's death, *we have peace with God*; he dying *for sinners*, and *for the ungodly*, ver. 6. 8.; and we *being justified by his blood*,

(*b*) Chrys. Oecum. Theoph. (*c*) Hilar. Diac. (*d*) Rom. 5. 19.

and

and *reconciled to God by his death*, ver. 9. 10.; and then follows this compariſon, with a διὰ τοῦτο, intimating, that it was made upon the account of our Lord's ſalutary paſſion, and ran thus: That as death, the puniſhment of ſin, paſſed upon all men, by reaſon of one ſin of one man; ſo through one righteouſneſs of one Jeſus Chriſt, the free gift came upon all men to juſtification of life, ver. 18.; and this juſtification is, ſaith the apoſtle, ἐκ πολλῶν παραπτωμάτων, from many tranſgreſſions, and what can juſtification from offences ſignify, but freedom from the condemnation due unto us for them? now, that can never be obtained for ſinners by Chriſt's active obedience, for could we, after many offences committed, perform as perfect obedience as Chriſt did, we only could thereby perform our duty for the future, but could do nothing to procure the pardon of our paſt offences. 3*dly*, The diſobedience by which many were made ſinners, is plainly declared by the apoſtle to be one ſingle act of diſobedience in Adam, and therefore the obedience oppoſed to it cannot, in reaſon, be the active obedience of Chriſt's whole life, but that obedience to the death which the apoſtle mentions, Philip. 2. 8.; now, by this paſſive obedience, we cannot be made formally righteous, but only metonymically, by being made partakers of that freedom from the guilt and puniſhment of ſin, and of that reconciliation which Chriſt hath purchaſed by his meritorious death and paſſion.

2*dly*, I anſwer, That it was not by Adam's active diſobedience imputed to us, that death or condemnation to it paſſed upon all men, but by the puniſhment he ſuffered for that diſobedience, as will be fully proved hereafter; for he being by that diſobedience made mortal and obnoxious to death, γεγόναμεν ἐξ ἐκείνου πάντες θνητοί, all that were begotten of him became mortal, ſay all the Greek commentators here; and ſo by the obedience of Chriſt to the death in their ſtead, who were thus obnoxious to death, or by his ſuffering that death which was the puniſhment of ſin, we became juſtified, *i. e.* exempted from that puniſhment.

Object. 2. 2*dly*, Whereas it is ſaid, Rom. 8. 3. 4. That *Chriſt by being made ſin for us*, i. e. a ſacrifice for ſin, *condemned ſin in the fleſh, that the righteouſneſs of the law might be fulfilled in us*, &c. Hence ſome conclude, that Chriſt's active obedience muſt be imputed to us; for, ſay they, the righteouſneſs of the law can in no ſenſe be ſaid to be fulfilled in, or by us, but only by Chriſt's perfect obedience to the law imputed to us.

Anſ. The text by no means will admit of this interpretation. For,

1*ſt*, The righteouſneſs here mentioned is not to be fulfilled ἐν Χριστῷ, in or by *Chriſt*, but ἐν ἡμῖν, *by us perſonally*.

2*dly*, It is not to be fulfilled by the imputation of Chriſt's righteouſneſs to us, but by our *walking in the Spirit*, for *to be ſpiritually minded is life*, ver. 6.; *and if through the Spirit we do mortify the deeds of the fleſh, we ſhall live*, ver. 13.; *for as many as are led by the Spirit of God, they are the ſons of God*, ver. 14.; and being ſons are *heirs of God, joint-heirs with Chriſt, and to be glorified with him*, ver. 17. Whence it is exceeding evident, that the righteouſneſs here mentioned is to be fulfilled not by the imputation of the righteouſneſs of another to us, but by our own obedience performed by the aſſiſtance of God's Holy Spirit.

SECTION III.

I Hope I have returned a ſufficient anſwer to the texts alledged to prove the neceſſity of the imputation of Chriſt's active and perfect obedience to the law to us for righteouſneſs.

It remains now that I ſhould propound thoſe arguments, which, in my judgment, ſeem fully to confute that doctrine, and they are theſe.

Arg. 1. 1*ſt*, This doctrine is contrary to all thoſe ſcriptures which expreſsly ſay, That *faith is imputed to us for righteouſneſs*, and which prove this from the example of *Abraham the father of the faithful*: for they inform us, that *Abraham believed in God, and it* (*i. e.* this faith of his) *was imputed to him for righteouſneſs*, Rom. 4. 3.; and ver. 5. that *to him that worketh not, but believeth in him that juſtifies the ungodly* (that is, in God the Father, for *it is God that juſtifieth*, Rom. 8. 33.), *his faith is imputed to him for juſtification*; and, ver. 9. *We ſay then that faith was imputed to Abraham* εἰς δικαιοσύνην, *for juſtification*; and, ver. 20. 22. *He was ſtrong in faith giving glory to God; wherefore it* (*i. e.* this faith) *was imputed to him for juſtification*. Whence the apoſtle makes this general concluſion, That what the ſcripture ſaith of Abraham, *viz.* that his faith was imputed to him for righteouſneſs, *was not written for his ſake alone, but for us alſo to whom it* (that is, the like faith) *ſhall be imputed* (for righteouſneſs), *if we believe on him who raiſed up Jeſus from the dead*, (that is, on God the Father.) In the 3d chapter of the epiſtle to the Galatians, he repeats the ſame example of the faith of Abraham, ſaying, *Abraham believed in God, and it* (i. e. his faith in God) *was imputed to him for righteouſneſs*, ver. 6.; and thence he makes this inference, *Know therefore that they who are* (the children) *of faith, are the ſons of Abraham*; and, ver. 9. that *they who are of faith are bleſſed with faithful Abraham*; and, ver. 24. he adds, that *the law was our ſchoolmaſter to bring us to Chriſt, that we might*

might be juſtified by faith, the ſcripture foreſeeing that God would juſtify the Gentiles through faith. Now hence,

1*ſt*, It is evident, that the doctrine of juſtification by the very act of faith is expreſsly and frequently delivered in the holy ſcriptures; whereas it hath been proved already, that the doctrine of the imputation of Chriſt's active righteouſneſs to us for juſtification, hath no ground in ſcripture.

2*dly*, What interpretation of the apoſtle's words can be more uncouth and unſound than this, *Faith is imputed to us for righteouſneſs*, i. e. it is *not faith, but Chriſt's active righteouſneſs*, which is imputed to us for righteouſneſs? Is not this evidently to convert the apoſtle's affirmative into a negative, to deny conſtantly what he as conſtantly aſſerts, and to make him always mean what in relation to juſtification he doth never ſay? *To him that believeth on him that juſtifieth the ungodly, his faith*, ſaith the apoſtle, *is imputed*; it is not his faith, ſaith this interpretation, but Chriſt's righteouſneſs which is thus imputed. And how then doth God juſtify the ungodly, if he only juſtifies them who have as true a title to Chriſt's perfect obedience as if they had perſonally performed it, and upon that account alone are juſtified? can they be ſtyled *the ungodly*, who are and muſt be as righteous as Chriſt was, before they can be juſtified?

3*dly*, This interpretation cannot poſſibly agree to the faith of Abraham; for it is not only ſaid, that he *believed in God*, not in the righteouſneſs of Chriſt, but that his faith was in that *God who quickens the dead, and calleth the things that are not, as if they were*, ver. 17.; *that he was ſtrong in faith, being fully perſuaded*, that what *God had promiſed, he was able to perform*. It therefore is evident, that it was faith in God's promiſe, and in his power to perform it, by which Abraham was juſtified. Now, what affinity hath this faith with Chriſt's obedience to the law not yet given, as the apoſtle argues, Gal. 3. 17. though it hath an evident affinity with God's promiſe of juſtifying him that believeth in Jeſus, and who believeth in *that God who hath raiſed up Jeſus from the dead*, Rom. 4. 24.?

Arg. 2. 2*dly*, This will be farther evident from all thoſe places which ſhew, that our juſtification conſiſts entirely in the remiſſion of ſin; and that to be juſtified, and to be freed from condemnation, or to have the guilt and puniſhment of our ſins remitted, are phraſes of the ſame import. This we may learn,

1. From thoſe arguments by which the apoſtle proves, that Jew and Gentile are to be juſtified by faith without the works of the law, *viz.* 1. Becauſe both Jew and Gentile lay under ſin, Rom. 3. 9. and ſo both needed to be juſtified by faith, or by an act of grace, pardoning their ſins through faith in Chriſt, ver. 24.; *that therefore by the law no fleſh can be juſtified; becauſe by the law is the knowledge of ſin*, rendering us obnoxious to condemnation; where then there remains the guilt of ſin, there can be no juſtification; where therefore there is a remiſſion of the guilt of ſin by God, there is juſtification. Again, *All have ſinned*, ſaith he, *and fallen ſhort of the glory of God*, therefore abſolution from this ſin muſt be ſufficient to make us obtain this glory of God. We who have thus ſinned *are juſtified*, ſaith he, *freely by his grace, through the redemption which is in Chriſt Jeſus*, ver. 24. Now, what is this redemption? It is, ſaith the apoſtle twice, *remiſſion of ſins*, Eph. 1. 7. Col. 1. 14. To the ſame effect, he ſaith, Gal. 3. 21. 22. that juſtification cannot be by the law, *becauſe the law cannot give life*; and this it cannot do, becauſe the ſcripture hath *concluded all under ſin*, and ſo hath ſhut out that way of being juſtified. Our freedom therefore from the guilt of ſin muſt be ſufficient for our juſtification to life. In his 4th chapter to the Romans he deſcribes that juſtification, in which faith is accounted to us for righteouſneſs, by the non-imputation and forgiveneſs of ſin, and proves this from the words of David, ſaying, *Bleſſed is the man whoſe iniquity is forgiven, and whoſe ſin is covered; bleſſed is the man to whom the Lord imputeth no ſin*, from ver. 4. to ver. 8. Since then the bleſſedneſs of which the apoſtle there diſcourſeth, is that of juſtification of the ungodly by faith; and ſince this bleſſedneſs is ſaid to conſiſt in the remiſſion, the covering, the not imputing his ſin to him, it cannot reaſonably be denied, that the bleſſedneſs of a juſtified perſon is here deſcribed by the bleſſedneſs of a pardoned perſon, as being one and the ſame thing.

2. This will be farther evident from the conſideration of the phraſes the apoſtle uſeth as equivalent to juſtification, and interpretative of it. As,

1*ſt*, *Reconciliation to God.* That this is the ſame with juſtification, appears by theſe words, *Much more being juſtified by his blood, we ſhall be ſaved from wrath by him. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life*, Rom. 5. 9. 10.; where being juſtified by his blood, and being reconciled by his death, ſeem plainly the ſame thing; now, that reconciliation is effected by the remiſſion of ſins, is evident from theſe words, 2 Cor. 5. 19. *God was in Chriſt reconciling the world to himſelf, not imputing their treſpaſſes to them*; and therefore juſtification muſt be ſo obtained.

2*dly*, Juſtification ſtands directly oppoſed to condemnation in theſe words, *Who ſhall lay any thing to the charge of God's elect*, τις ἐγκαλέσει κατὰ, *who ſhall object a crime againſt them? It is God that juſtifieth, who is he that condemneth them*, Rom. 8. 33. 34.?

And again, *If the miniſtration of condemnation*, i. e. the law which renders us obnoxious to condemnation, *was glorious, much more the miniſtration* τῆς δικαιοσύνης, *of juſtification, exceeds in glory?* Now, what is it that mankind is accuſed of, or charged with by the law, but ſin? What do they ſtand condemned for at God's bar, but the tranſgreſſion of his law? Juſtification therefore, which ſtands oppoſed to it, muſt be a clearing and diſcharging them from the guilt, or the condemning power of ſin.

3*dly*, Juſtification is ſaid to be from ſin: *By him all that believe are juſtified* ἐκ πάντων, *from all thoſe ſins from which they could not be juſtified by the law of Moſes*, Acts 13. 39.; and again, *The judgment was from one ſin to condemnation, but the free gift to juſtification,* ἐκ πολλῶν παραπτωμάτων, *from many ſins*, Rom. 5. 16. Now, what can juſtification from ſin ſignify beſides our abſolution from the guilt of ſin?

4*thly*, The juſtifying the believer, and the remiſſion of his ſins, are only different expreſſions of the ſame thing; as is apparent from theſe words, *God hath juſtified us freely by his grace, having ſet forth Chriſt to be the propitiation for our ſins, through faith in his blood, to declare his righteouſneſs in the remiſſion of ſins to thoſe who have this faith*, Rom. 23. 24. 25. *i. e.* to manifeſt the way of juſtification by faith, which he alone admits of for the remiſſion of ſins.

5*thly*, We *are juſtified*, ſaith the apoſtle, *through the redemption that is in Jeſus, through faith in his blood*, Rom. 3. 24. 25.; *through his blood*, Rom. 5. 9. Now, what doth this blood procure for us? Remiſſion of ſins, Eph. 1. 7. Col. 1. 14.; *it being ſhed for the remiſſion of ſins*, Matth. 26. 28. What benefit have believers by it? *He hath loved them, and waſhed them from their ſins in his own blood*, Rev. 1. 5.; *he hath made peace for them by the blood of the croſs*, Col. 1. 20. with a God only angry for ſin; he hath obtained *eternal redemption* from tranſgreſſions by it, Heb. 9. 12. 15.: by all which equivalent expreſſions it appears, that God's juſtifying the ſinner, in St Paul's ſenſe of the expreſſion, is his abſolving him from the guilt of his paſt ſins, from puniſhment and condemnation by the law for them, by an act of grace and free pardon of them through the blood of Jeſus, his being as fully reconciled to us as if we never had offended againſt the former covenant we were all under, till that new covenant was eſtabliſhed in the blood of Jeſus, which promiſes God *would be merciful to our iniquities*, and would *remember our ſins no more*, Heb. 8. 12.

Now, this obſervation perfectly deſtroys the imputation of Chriſt's active obedience to us for righteouſneſs, ſince they who contend for that doctrine do make remiſſion of ſins but one half of juſtification, and Chriſt's active obedience imputed to us ſtill neceſſary to procure us a title to eternal life; and that by the firſt, *p.* 72. *God only looks upon us as perfectly innocent, and therefore not fit to be caſt down to hell;* whereas *by the other he looks upon us as perfectly righteous, and therefore fit to be brought up to heaven.* 2*dly*, Theſe two things are plainly needleſs and inconſiſtent: for he that is diſcharged from the guilt of all his ſins, muſt alſo be diſcharged from that penal death which is the wages of ſin, and ſo muſt, by that freedom, have a title to life; for between freedom from condemnation and abſolution, freedom from the death due to ſin, and the gift of life in ſubjects capable of either, there is no medium (*e*). Moreover, either this want of righteouſneſs is our ſin, or it is not; if it be not, then as it is not our duty to be thus righteous in order to our juſtification before God: ſo neither can we be under that covenant which ſaith, *Do this and live;* nor can Chriſt's active obedience be neceſſary on that account; if it be our ſin, then muſt the want of it be forgiven by the remiſſion of all our ſins; whereas if God requires that Chriſt's perfect obedience ſhould be imputed to us, the want of it neither is, nor can be forgiven, ſince then God muſt impute that as ſin to us. And hence ariſeth a third argument againſt the imputation of Chriſt's active and perfect obedience to us for juſtification, *viz.*

Arg. 3. 3*dly*, That it renders the death of Chriſt to procure the remiſſion of our ſins vain, and that upon many accounts.

1*ſt*, Becauſe the perfect righteouſneſs of Chriſt imputed to us, doth render his death unneceſſary to procure any farther righteouſneſs or juſtification in our behalf: for if, by virtue of this imputation, we be as righteous as Chriſt was in his life, there can be no more need that Chriſt ſhould die for us, than that he ſhould die for himſelf, or any other ſhould die for him; yea, then Chriſt dying only for the benefit of believers, could not have died for the unjuſt, but only for the juſt, *i. e.* for them for whom there could be no neceſſity that he ſhould die, but only that he ſhould live for them; ſeeing faith in him as a Mediator, performing perfect obedience to the law for them, muſt make them perſons for whom there could be no neceſſity that he ſhould die, but only that he ſhould live for them; ſeeing faith in him as a Mediator, performing perfect obedience to the law for them, muſt make them for whom he thus obeyed perfectly obedient, and therefore muſt have given them a full title to the promiſe, *Do this and live.* Add to this, that perfect obedience is unſinning obedience; and ſure there can be no neceſſity, that Chriſt ſhould die for the ſins of them who by

(*e*) Inter privativa oppoſita non datur medium.

his life had performed unſinning obedience. To ſtrengthen this argument, conſider, that Chriſt performed his active obedience to the law, entirely before he ſuffered for our ſins; and ſo this righteouſneſs being firſt performed and purchaſed for us, ſhould be firſt imputed and made over to us; and might, for any thing I can perceive to the contrary, have been imputed to all that believed in him before he actually ſuffered; yea, to all ſuch perſons, though he had returned to heaven without dying. For ſeeing nothing more can be required to a perfect juſtification from the condemnation of the law, than a perfect righteouſneſs, *i. e.* a perfect fulfilling of the law; there could be no need of ſatisfaction made to divine juſtice, for any violations of it, ſince that muſt neceſſarily ſuppoſe that law not perfectly fulfilled by Chriſt upon their account.

2*dly*, According to this doctrine, there remains no place for the remiſſion of ſins to believers; for God neither did, nor could forgive any ſin in Chriſt, becauſe he was perfectly righteous, *and in him was no ſin*; if then believers be righteous with the ſame righteouſneſs imputed to them, with which Chriſt was righteous, they muſt be as completely righteous as Chriſt was, and ſo have no more ſin to be pardoned than he had, and ſo no more need to be pardoned than he had; whereas the apoſtle ſaith, That *if we Chriſtians ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.* Thus doth that doctrine deſtroy Chriſt's interceſſion for us, according to the words now cited (*f*); and alſo the neceſſity of his ſalutary paſſion, according to thoſe words of St Paul, *If righteouſneſs, i. e.* juſtification, *come by the law, then Chriſt is dead in vain;* for if righteouſneſs cannot come by the law, it cannot come by Chriſt's perfect obedience to the law; but if it can, then the apoſtle's inference is plainly this, that *Chriſt is dead in vain, i. e.* there could be no neceſſity of his dying upon this account, that we had perſonally tranſgreſſed the law, ſince he who hath a righteouſneſs or an obedience to the law imputed to him, as perfect as was that of Chriſt, can be no more condemned for tranſgreſſing the law, than Chriſt himſelf.

3*dly*, According to this doctrine, God can ſee no ſin in believers; for certain it is, he ſaw no ſin in Chriſt: if then believers be righteous, with a righteouſneſs as perfect as Chriſt's was imputed to them, he can ſee no more ſin in them than he beheld in Chriſt.

4*thly*, This doctrine renders it unneceſſary for a believer to repent, at leaſt, of ſins committed after he truly hath believed: for our repentance muſt ſuppoſe an antecedent failure, ſince that time, in our obedience; whereas, there being no ſuch failure in the active obedience of Chriſt, if that, by imputation, be made as much and truly the obedience of believers, as if they perſonally had performed it, there can be no failure in the obedience of a believer, and ſo no place for his repentance. The perfect obedience which Chriſt performed to the law, was the reaſon why he needed no repentance; if then, through faith, it be as much theirs by imputation, as if they perſonally had performed it, muſt it not be equally a reaſon, why they need no repentance? *Laſtly*, The aſſertors of this doctrine ſay, Chriſt's perfect obedience muſt be imputed to believers, that they may have a juſt title to eternal life, by virtue of this precept, *Do this and live:* this title he who is a ſinner, *i. e.* a violator of the law, requiring perfect obedience, can never have; and therefore he who needs repentance cannot have it, that being only needful for the remiſſion of ſins, and that we may live and not die.

Arg. 4. 4*thly*, This doctrine renders it unneceſſary to have any perſonal inherent righteouſneſs; for as Chriſt's paſſive obedience ſuſtained in our ſtead, makes it unneceſſary, if not unjuſt, that we ſhould perſonally ſuffer any puniſhment for the remiſſion of thoſe ſins which render us obnoxious to death; ſo, in like manner, muſt Chriſt's active and perfect obedience to the law imputed to us render it as unneceſſary, that we ſhould perſonally be righteous by doing righteouſneſs, that we may live; for if we can be as righteous as Chriſt was without doing righteouſneſs, ſurely we need not be more than ſo; yea, then we may have a title to life eternal without any inherent righteouſneſs; and ſo there can be no need of *having our fruit unto holineſs, that the end may be eternal life.*

The good Biſhop ſaw the abſurdity of a conſequence ſo obſtructive of all practical Chriſtianity, and ſo plainly excuſing all men from any neceſſity of living *righteouſly*, *ſoberly*, and *godly*, *in this preſent world:* he therefore ſaith, *p.* 89. "I believe "the active obedience of Chriſt will ſtand me in no "ſtead, unleſs I endeavour after ſincere obedience "in my perſon; his active as well as his paſſive obe- "dience being imputed to none, but only to them "who apply it to themſelves by faith, which faith "will certainly put ſuch as are poſſeſſed with it, "upon obedience." Where the Biſhop did well to deny the concluſion, ſeeing the conſequence was ſo evident from his own words, that he could not formally deny it: for if, as he ſaith, *p.* 86. *Chriſt covenanted to perform thoſe duties which were due from man to God, provided what he thus did, ſhould wholly be put on the account of man; and the Father was*

(*f*) 1 John 2. 1.

pleased to consent to this motion; can the Father, after this consent, require that man himself should perform all, or any of those duties to God which Christ already had performed on his account? If, as he saith, *p.* 87. *Christ performed that obedience, only on the account of those whose nature he had assumed, as they by faith lay hold upon it; and God, by grace, imputes this obedience to them, as if it had been performed by them in their own persons:* can God require, that after Christ's performance of it perfectly, they should imperfectly perform the same again? Or, after the imputation of Christ's perfect obedience to them, as fully as if they had performed it personally, require that they should perform it personally? When Christ, *by his obedience imputed to them, hath intitled them to eternal life;* as he saith, *p.* 88. can it be still necessary, that they should *have their fruit unto holiness, that the end may be eternal life,* Rom. 6. 22.? when, as he saith, *p.* 89. under the new covenant, *obedience in our surety is accepted as completely sufficient;* can personal obedience be required of us by the same covenant?

To say, that *faith will put the person that is possessed of it, upon obedience to God,* is nothing to the purpose; for the question is not, what faith will do, but what he is obliged to do, who by this faith is as much intitled to Christ's perfect obedience, as if it had been personally performed by him? And what God, after this perfect obedience imputed to him, can require him to do in order to that eternal life, which this perfect obedience imputed hath given him a certain title to, whether it be necessary for him, after this, *by patient continuance in well-doing, to seek for glory and immortality, that he may have eternal life* (*g*), and *through the Spirit, to mortify the deeds of the flesh,* that he may *live* (*h*); and to *live righteously, soberly, and godly, in this present world, that he may comfortably expect the blessed hope* (*i*); I conclude then in the words of the beloved apostle, Good Christians, *let no man deceive you,* not he who applies Christ's active righteousness to himself, though he never did it, *but he that doth righteousness is righteous, even as he* (*i. e.* Christ) *is righteous* (*k*).

Arg. 5. *5thly,* It is a thing impossible, that by the obedience of another imputed to us, we can obtain a title to the life promised by that law, which saith, *Do this and live.*

1st, Because the law requires personal obedience, that we may live, by saying, *The man that doth these things, shall live by* (doing) *them:* and this the Bishop grants, by saying, *p.* 89. *The obedience the old covenant required as absolutely necessary, was that of our own persons;* whereas the obedience of another cannot be our personal obedience, nor can it be imputed to us but by the relaxation of the law, which requires of us personal obedience; and so our personal obedience, which is the only thing required by the law, must be remitted, that we may be made righteous with the righteousness of another. To make this farther evident, let it be noted, that men do generally mistake, when they say, Christ, by his sufferings in our stead, made satisfaction to the law, which said, *In the day thou eatest thereof, thou shalt die the death:* this he could not possibly do, because the law expressly saith, *The soul that sinneth he shall die;* and only threateneth death to the person that violates the law. He indeed made a satisfaction to divine justice, by suffering in our stead, that death which justice might have personally inflicted upon us; but then this admission of another to suffer in our stead, is a full relaxation of that law which required us personally to suffer, and an entire remission of the punishment the law required of us personally; and so it is also in this case.

3dly, Because the law requires unsinning obedience, saying, *Cursed is the man that continueth not in all things written in the law to do them* (*l*), not promising any pardon to the sinner; so that unless Christ's righteousness imputed to us, can make us never to have been sinners, and so never to have needed forgiveness of sin, it cannot afford us a legal righteousness. Hence the apostle saith, *Christ hath redeemed us from the curse of the law,* not *by his continuance in all things written in the law to do them,* but by suffering the punishment which the law threatened to offenders, to wit, by being hanged on the tree.

Arg. 6. *6thly,* This doctrine partly answers, and partly confutes all the arguments which the apostle useth in his epistles to the Romans and the Galatians to prove that justification must be by faith only, and not at all by the works of the law. For,

1st, This doctrine destroys that argument of St Paul, by which he proves, that no man can be justified by the works of the law, because all men have sinned, and therefore stand condemned by the law of works, affording a full answer to it, by saying, that though we could not be thus justified by our own personal obedience, we might be justified by Christ's active obedience imputed to us, that being perfect obedience to the law.

2dly, Whereas neither the apostle nor the holy scripture saith that Christ was righteous or obedient to the law for us, or that by his obedience to the law imputed to us we are made legally righteous, but absolutely denies that *righteousness could have been by the law, because the law could not give life;* for, saith St Paul, Gal. 3. 21. *Had there been a law which*

(*g*) Rom. 2. 7. (*h*) Chap. 8. 13. (*i*) Tit. 2. 12. 13. (*k*) 1 John 3. 7. (*l*) Gal. 3. 10.

could

could have given life, verily righteouſneſs, i. e. juſtification to life, *ſhould have been by the law*. This doctrine plainly contradicts thoſe words of the apoſtle, by introducing a neceſſity of perfect obedience to the law, that we may live; and contending that we muſt be intitled to eternal life according to the tenor of that law, which ſaith, *Do this and live*, p. 88. 89.

3*dly*, Whereas this doctrine makes it neceſſary that the reward ſhould be of works as well as of grace, yea, of the works of that law which ſaith, *Do this and live*, St Paul puts theſe things in an abſolute oppoſition to each other, and repreſents the one as entirely deſtructive of the other: for, ſaith he, *to him that worketh, a reward is not reckoned* κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα, *of grace, but of debt; but to him that worketh not, but believeth in him that juſtifies the ungodly, his faith* (without works) *is imputed for righteouſneſs; even as David ſpeaketh of the bleſſedneſs of the man to whom the Lord imputeth righteouſneſs* χωρὶς ἔργων, *without works*, Rom. 4. 4. 5. 6.; whereas God cannot impute juſtification or righteouſneſs to any without works, if he impute it to them only to whom Chriſt's perfect works of righteouſneſs belong; nor can this righteouſneſs be *of grace, through faith*, and *not of debt*, if it belongs to them only who are *debtors to fulfil the whole law*, ſince the apoſtle ſaith expreſsly, that they who are thus debtors to fulfil the law, or ſought for juſtification by fulfilling of it, are *fallen from grace*, Gal. 5. 4.; nor can it be here ſaid that they were not indeed debtors to fulfil it perſonally, but only to have that obedience by which Chriſt fulfilled it, imputed to them; for the apoſtle ſaith, in the immediate preceding words, *Chriſt is become of none effect to you, whoſoever of you are ſeeking to be juſtified by the law*, whereas he could not be of none effect to them, who was the only perſon by whom they were enabled to perform that law to their juſtification. Again, the apoſtle puts this plain difference betwixt that righteouſneſs which is by faith and by the works of the law, that the firſt requires only believing from the heart to ſalvation, the ſecond requires works excluding grace, by ſaying, *He that doth theſe things ſhall live by* (doing) *them*, Rom. 10. 5. 9. 10.; whence he argues thus, that *if juſtification be of grace, it is not of works, otherwiſe grace is no more grace; and if it be of works, it is not of grace, otherwiſe work is no more work*, Rom. 11. 6.

4*thly*, This doctrine flatly contradicts all the places in which the apoſtle poſitively aſſerts, that *by the works of the law can no man be juſtified, but by faith only*, or *by faith without the works of the law*, Rom. 3. 20. 22. 24.; for if a man be juſtified by the righteouſneſs of Chriſt imputed to him, he muſt be juſtified by the works of the law, becauſe the active obedience of Chriſt conſiſts as truly in the performance of thoſe works as our own perſonal righteouſneſs would have done. Moreover, if the righteouſneſs of God conſiſted in the imputation of Chriſt's legal righteouſneſs, it could not be manifeſted, as the apoſtle ſaith it is, *without the works of the law*, becauſe to ſuch a righteouſneſs the works of the law are plainly neceſſary.

So again, when he ſaith, Gal. 2. 16. *Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we ourſelves have believed in Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law*; doth not this doctrine contradict theſe words, by teaching, that we are to be juſtified by the works of the law performed by Chriſt, and imputed to us, as if we perſonally had performed them? for Chriſt's performance of them alters not the nature and property of the works, they being ſtill the works of the law, whoſoever doth them; and ſo he that is juſtified by them done by another in his ſtead, muſt be ſtill juſtified by the works of the law.

Note alſo here, that the apoſtle doth not ſay, *a man is not juſtified by the works of the law*, but by the works of Jeſus Chriſt, or not by the works of the law as performed by us, but only as performed by Chriſt; but on the contrary ſaith, *We have believed, that we might be juſtified by faith in Chriſt, and not by the works of the law*, excluding the works of the law from juſtification by faith in Chriſt; whereas this doctrine makes faith intitle us to the works of the law performed by Chriſt, and made over to us for our juſtification.

3. When the apoſtle argues thus, *that no man is juſtified by the works of the law*, is manifeſt, becauſe the ſcripture ſaith, *The juſt ſhall live by faith, but the law is not of faith*, *i. e.* it ſpeaks nothing of, and promiſeth no juſtification to any man by faith, *but* only ſaith, *The man that doth theſe things* which are required of him by the law *ſhall live by* doing *them*, Gal. 3. 11. 12. doth not that doctrine fully contradict theſe words, which ſaith, The man that is juſtified by faith muſt do the things required by the law, that he may live, and muſt have a true title to a perfect obſervance of the law in order to that end?

4. When the apoſtle ſaith, *If they who are* obſervers *of the law be heirs* with faithful Abraham, who was juſtified by faith, *faith is made void*, as being inſufficient to juſtify us without the obſervation of the law, Rom. 4. 14. doth not this doctrine ſay alſo that faith is inſufficient to juſtify us without the obſervation of the law, and ſo as plainly make void juſtification by faith? Doth it not alſo make them heirs who are obſervers of the law, as having life by virtue of a legal righteouſneſs imputed to them,

as fully as if it had been personally performed by them?

And though these things are so clear that they need no farther confirmation, yet may it here be noted, that whereas not one of these scriptures can be wrested from the plain sense they literally bear, or from asserting that no justification can be had by the works of the law, but by this distinction, that true indeed it is, that no justification can be had by the works of the law personally performed by us, but it may be had by the perfect obedience of Christ imputed to us. The apostle, throughout this whole discourse against justification by the works of the law, never gives the least hint of this distinction: and whereas the Bishop places the better half of justification, *viz.* that which gives us a title to eternal life, in this perfect righteousness of Christ imputed to us by faith, the apostle mentions not one word of this in either of his epistles, but in both sums up the matter so, as plainly to demonstrate that he meant no such thing: for in his epistle to the Romans (*m*), he thus concludes, τί οὖν ἐροῦμεν, what is it then that we say? even this, *That Israel following after the law of righteousness hath not attained to the law of righteousness, because they sought it not by faith, but as* if *it were* to be obtained *by the works of the law.* Now, might they not, according to this doctrine, that the works of the law performed by Christ, are upon our faith imputed to us for righteousness as truly as if they had been personally performed by us, have sought it both by faith and by the works of the law? In his epistle to the Galatians (*n*), he concludes thus, *Stand fast therefore in the liberty* from the observance of the law to justification *in which Christ hath made you free, and be not again intangled in the yoke of bondage; behold, I testify to you, that if you be circumcised, Christ shall profit you nothing;* mark the reason, ver. 3. *For every one that is circumcised, is a debtor to do the whole law.* Whence the argument runs thus, Him that is a debtor to do the whole law, Christ will profit nothing; but, saith the Bishop, every Christian is a debtor to perform the whole law, for what else can be the import of these words, *p.* 89. *The old covenant which saith, Do this and live, Lev.* 18. 5. *is not disannulled, but rather established by the covenant of grace, especially as to the obedience it requires from us in order to the life it promiseth*; therefore, according to the apostle, Christ can profit him nothing? Now, how could the apostle have made this inference, had he believed, as the Bishop did, that even faith itself could profit us nothing without intitling us to that obedience which the law requires from us, as performed by Christ our surety? Surely this doctrine saith, in full contradiction to St Paul, that nothing but Christ's active obedience can profit us as to the life which the law promiseth, and that for this very reason, that we are still *debtors to perform the whole law.* In fine, the great indignation of the Jews against the apostle for teaching the doctrine of justification by faith was this, that by it he made void the law as to justification; but had he only sought it in the sense of the Bishop, he had, as the Bishop contends, *not disannulled, but rather had established the law,* even as to justification of life, and so must rather have ingratiated himself with, than so incensed the Jews against him. Since then he must have said what would have been highly acceptable to them, *viz.* that their law was still of a perpetual and necessary obligation even in order to justification, and that Christ himself had so established it, as to enable both us and them to yield perfect obedience to it, *in order to that life it promised.*

Arg. 7. *7thly,* The apostle saith expressly, Rom. 3. 24. that *we are justified freely by God's grace, through the redemption that is in Christ Jesus,* i. e. through the remission of sins purchased by his blood, for *we have redemption through his blood, even the remission of sins,* Eph. 1. 7. Col. 1. 14. and ver. 25. *that God hath set forth Christ as a propitiation through faith in his blood, that he might be the justifier of him that believeth in Jesus;* and chap. 5. 9. that *we are justified by his blood, and reconciled to God by his death;* ver. 10. *that Christ hath redeemed us from the curse of the law,* by suffering that death the law pronounced accursed, Gal. 3. 11.; that Christ *entering once into the holy places by his blood, hath purchased eternal redemption for us,* Heb. 9. 12.; and that through Christ's will to suffer for us, *we are sanctified through the offering of the body of Christ,* Heb. 10. 10. ascribing our justification, our reconciliation to God, our propitiation, our redemption from the curse of the law, our eternal redemption, our sanctification in the sacrifical sense, *i. e.* our freedom from the guilt of sin, for which alone we can be condemned to die, to the death and blood of Christ. Now, all this, saith the Bishop, *p.* 90. makes him but an *half Mediator,* or *half Saviour*; this indeed, says he, frees us from death, but gives us no title to eternal life. *Hence is it,* saith he, *that I cannot look upon Christ as having made full satisfaction to God's justice for me, unless he had performed the obedience I owe to God's laws, as well as borne the punishment that is due to my sins,* &c. *p.* 88.; so that, according to the Bishop, Christ cannot have redeemed us from the curse of the law by his death for us, or by his blood have obtained *eternal redemp-*

(*m*) Rom. 9. 31. 32. (*n*) Gal. 5. 1. 2.

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tion for us, that being certainly redemption from dying for ever, or ἀπολύτρωσις τῆς περιποιήσεως, *redemption of life*, Eph. 2. 14. And if our Saviour's blood and passion gives to believers no title to eternal life, why doth the apostle say, that *we have freedom to enter into heaven by the blood of Jesus*, Heb. 10. 19. and that *by his death*, undergone *for the redemption of transgressions, we receive the promise of an eternal inheritance*, chap. 9. 15.? Moreover, when God justifies from the guilt of sin, *i. e.* from transgressing the law, what charge can the law lay against us, as having not performed what it required? Can God be propitious, and fully reconciled to us by the blood shed for us, and yet exclude us from his blissful presence? Can Christ have *brought us nigh to God, and made him at peace with us through the blood of the cross*, Eph. 2. 13. 15. and yet exclude us from the glory of God, who having *peace with him, rejoice in the glory of God*, Rom. 5. 1. 2.?

Arg. 8. 8*thly*, This doctrine renders it impossible that God should make a covenant of grace with man, and consequently asserts that Christians must be under the same obligations as ever to perform the covenant of works; and this the Bishop, *p.* 89. not only asserts, but contends for. For how can a man be more under the law, and under the covenant of works, than by being under an obligation to do all that the covenant of works requires, and to yield perfect obedience to the law, that he may be accounted righteous before God? whereas the apostle saith expressly, *we are not under the law, but under grace*, Rom. 6. 1. that δικαιοσύνη, *justification is by faith, that it might be of grace;* Rom. 4. 16. that *we are justified freely by the grace of God*, not through the active obedience, but *through the redemption that is in Christ Jesus*, i. e. through the remission of sins procured by his blood, that *by grace we are saved through faith, not of works*, Eph. 2. 8.; and in fine, that *if justification be by grace, then is it not of works*, Rom. 11. 6.

And this is still more evident from this consideration, that this doctrine plainly makes both the two covenants the same; for where the parties covenanting are the same, the thing covenanted for is the same; if the conditions of the covenants be the same, the covenants must be the same. Now here it is certain that the persons covenanting, *viz.* God and man, are the same; the thing covenanted for, life and acceptance with God are the same; if then the condition of both, *Do this and live*, be the same, which is the thing asserted, *p.* 89. the covenants themselves must be the same.

Nor is it material to answer here in the Bishop's words, that the condition of the first covenant was this, *Do this in your own persons and live*, the condition of the new only, *Do this* by yourself, or by your surety, *and live;* for even this disjunctive was also contained in the first covenant, or it was not; if it was, then the condition of the first covenant could be only that which is said to have been the condition of the second also, *i. e.* Do this by thyself, or by another, and live; if it were not, then the doing this by another could not make us legally righteous, because *the law required this obedience in our own persons*, saith the Bishop, *p.* 89. *as absolutely necessary*, and so Christ's obedience to the law imputed to us, but not performed by us, could not fulfil that law, which only saith, *Do this in your own persons and live*. And evident it is that the allowing another to do that duty for me, or in my stead, which I owe personally to God, is as truly an exempting me from doing that duty in my own person as the allowing another to suffer the punishment due to my sins in my stead is an exempting me from suffering that punishment in my own person. And had the Bishop attended to his own words he would have seen this consequence; for his argument, *p.* 82. "That one man can merit by that which another "performs is a plain contradiction; for in that he "merits, it is as necessarily implied that he himself acts that by which he is said to merit; but in "that he depends upon another's action, it is as "necessarily implied that he himself doth not do "that by which he is said to merit," by changing the word *merit* into *obey*, runs thus, That one person can obey the law by the obedience which another performs, is a plain contradiction; for in that he obeys, it is necessarily supposed that he himself doth that by which he is said to obey; but in that he depends on the obedience of another for the performing that which the law requires of him, it is as necessarily supposed that he himself doth not do that by which he is said to obey the law.

Arg. 9. 9*thly*, As the foundation of this imputation is precarious, there being no evidence in scripture of such a covenant as is here mentioned, *p.* 86. but only a command laid upon Christ, that *he should lay down his life for his sheep*, so is there in the scripture no such notion of imputation as is here supposed. For,

1*st*, Wheresoever this phrase occurs affirmatively, that such a thing was imputed to such a person, it is some personal action or thing which is thus said to be imputed; as when it is said, Rom. 2. 26. *If the uncircumcision*, i. e. the uncircumcised person, *keep the righteousness of the law, his uncircumcision* εἰς περιτομὴν λογισθήσεται, *shall be accounted for circumcision*, i. e. he shall be as well accepted as if he were circumcised. So Rom. 4. 3. *Abraham believed God, and it*, i. e. his faith, *was imputed to him for righteousness*; for so it is explained, ver. 5. in these words, *To him that worketh not, but believeth, his faith*

faith is imputed to him to him for righteouſneſs; and ver. 9. *we ſay that faith was imputed to Abraham for righteouſneſs*. So alſo, Gal. 3. 6. James 2. 23.; and of our faith in him who raiſed Chriſt from the dead, it is ſaid, Rom. 4. 24. *it ſhall be imputed to us for righteouſneſs*.

I alſo add, that the righteouſneſs of one cannot be truly thus imputed to another, by him who ſpeaks of things as they truly are. God indeed may and often doth good to one, eſpecially in temporals, for the righteouſneſs of another, as he did to the Jews for the ſake of Abraham, Iſaac, and Jacob, and at the prayer of Moſes and Aaron, in which ſenſe, ſaith St James, *the effectual fervent prayer of a righteous man availeth much*, chap. 5. 16.; he alſo ſheweth mercy to the poſterity *of them that fear him*, for their parents ſake: but he neither doth, nor truly can λογίζεσθαι, reckon or repute them righteous becauſe Abraham, Iſaac, and Jacob, or their parents were ſo; becauſe as ſin, ſo righteouſneſs is a perſonal action, or an habit inherent in the ſubject that doth it. And therefore to remove the common inſtances which are uſually produced with relation to this matter, I add, as the concluſion of what I ſhall offer on this ſubject,

Laſtly, That in the holy ſcripture there is no mention of the imputation of any man's ſin or righteouſneſs to another, but only of the imputation of his own good deeds for righteouſneſs, or of his evil deeds for puniſhment. And therefore I ſay,

1. That it cannot truly be affirmed that we all ſinned in Adam, and by his diſobedience were made ſinners; becauſe his ſin and diſobedience was imputed to us: for I have ſhewed already that the ſcripture no where maketh the leaſt mention of any thing of any other's imputed to us, but only of ſome perſonal thing or action of our own accounted to us for reward or puniſhment. Moreover, this imputation either makes the ſin of Adam truly ours, or it doth not; if it doth not, how can we be made ſinners by it? if it doth, then death came upon us for our own ſin, and ſo not for the ſin of one, but for the ſin of all; whereas the apoſtle ſaith expreſsly, *that death came upon us* τῷ τοῦ ἑνὸς παραπτώματι, *by the ſin of one*, Rom. 5. 15. 17. διὰ ἑνὸς ἁμαρτήσαντος, *by one man ſinning*, ver. 16. and διὰ ἑνὸς παραπτώματος, *by one offence of that one man*, ver. 18. 3. I aſk whether this imputation made the poſterity of Adam ſinners, or whether it found them ſo before? If it found them ſo before, it muſt be plainly needleſs, ſeeing then they might have been condemned to death without it; if it made them ſo, then ſince this imputation is the act of God and not of man, it plainly follows, that God muſt be the author of that ſin, becauſe this imputation flows immediately from him, without the intervention of any action on the part of any of thoſe men to whom it is imputed. Moreover, then the imputation muſt be falſe, as charging them with ſin, whom he did not find ſinners, but only by his arbitrary imputation made them ſo. Now, far be it from any Chriſtian to aſſert that God ſhould falſely impute ſin to any man: in a word, λογίζεσθαι, *imputare*, is to reckon, or account any thing to any man, to charge him with it, or lay the charge of it to him; this therefore on God's part muſt ſuppoſe, in the very nature of it, ſome action done by the poſterity of Adam which is blame-worthy, and may be juſtly charged upon them before there can be any ground for imputation of it; and this ſhews that it is impoſſible that this imputation ſhould be the very thing that renders them blame-worthy, or perſons worthy to be charged with guilt; and yet if the ſin of Adam becomes ours only by imputation, it muſt be ours only becauſe it is by God imputed to us, and not imputed becauſe it is ours; that is, God by this imputation muſt make us ſinners, and not find us ſuch, for this imputation is the action of the judge, and not of the ſuppoſed criminal; remove, or take away this action, and no crime can be charged upon him. In fine, if the ſin of Adam becomes ours only by imputation, it deſerves condemnation only by the ſame imputation, that is, by the action of God; that therefore we deſerve condemnation for it, is to be aſcribed directly to the action of God, and only by accident to the action of Adam. Whence therefore is our deſtruction, according to this opinion, but of God, who makes us worthy of condemnation, by imputing to us that ſin which by his imputation only we ſtand guilty of?

2. It cannot truly be affirmed that our ſins were ſo imputed to Chriſt when he became our ſurety, as that he became partaker of the guilt of them, but only ſo as that he ſuffered the puniſhment which was due unto us for them, it being abſolutely neceſſary, not only in the caſe of Chriſt, but of all vicarial puniſhments, to ſeparate the puniſhment from the guilt: for though a man may become obnoxious to the puniſhment or ſufferings of another by an innocent conſent, he can never partake of the guilt of another's action, but by a *criminal conſent* unto it, and ſo far as he ſuffers for that action of him, he becomes guilty by this *criminal conſent*, he ſuffers for his own ſin, becauſe that conſent made the ſin his own; whence in ſuch caſes he ſuffers not as a ſubſtitute, but as a party. Seeing then our bleſſed Lord could not be guilty of any *criminal conſent* to any of our actions, it is impoſſible that he ſhould contract the guilt of ſin by his conſent to ſuffer for us. When therefore the prophet ſaith, that *God laid on*

him

him the iniquity of us all (*o*), we are to understand this only of the *punishment*, or the *chastisement* of our sin; and to extend this farther, and say with some, that, by his consent thus to suffer, he suffered for those sins which he had truly made his own, is not only false, for the forementioned reason, but is contrary to the whole tenor of the scripture, which saith negatively, that he was *such an high priest, who was holy, undefiled, separate from sinners, and who needed not to offer up sacrifices for his own sins;* that *he was in all things like to us,* χωρὶς ἁμαρτίας, *sin only excepted;* that *we are redeemed by the precious blood of Christ, as of a lamb without spot or blemish;* that *he did no sin,* that *he knew no sin,* that *he suffered the just for the unjust* (*p*); and affirmatively, that he died not for his own, but for our sins; that *he suffered for our sins according to the scriptures* (*q*); he suffered *for the sins of the unjust*; he was *the propitiation for our sins,* and *made reconciliation for the sins of the people.* In a word, this assertion borders upon blasphemy; for if Christ made all our iniquities his own, he made himself as guilty, and as great a sinner as were all the sinners for whose sake he suffered. Nor is it any refuge here to say, he was the greatest sinner only by *imputation* of sin to him, not by commission of sin personally: for as the righteous God cannot impute sin to him who did no sin, and gave no criminal consent to the sin of others; or whom he doth not first look upon as a sinner, and a guilty person; so is it not consistent with the virtue, the intent, and nature of our Saviour's sufferings, that God should look upon him as a sinner, and a guilty person; for then he must have looked upon him as one who had deserved to die for his own sin, or as one guilty of death, and then his death could have made no satisfaction for the sin of others; yea, then he must have suffered death, not for our sins, as they were ours, but as they were his own by imputation; whereas the scripture always saith, he suffered death for our sins, but never for his own by imputation or inhesion. I conclude therefore, in the words of Bishop Davenant (*r*), and Doctor Outram (*s*), "That Christ was willing so far to take "our sin upon him, *non ut inde peccator, sed hostia* "*pro peccato constitueretur;* not as to be made a "sinner, but only a sacrifice for sin by and for "them."

(*o*) Is. 53. (*p*) Heb. 7. 26. 27. ch. 4. 15. 1 Pet. 1. 19. ch. 2. 21. 24. 2 Cor. 5. 21. 1 Pet. 3. 18.
(*q*) 1 Cor. 15. 3. 1 Pet. 3. 18. Heb. 7. 27. (*r*) Dav. de just. habit. p. 333.
(*s*) Quæ mala corpori illius inerant, ea non ipsa vitia nostra seu peccata proprie dicta, sed quæ passim in S. literis peccata appellari solent, peccatorum nostrorum pœnæ erant. *Outr. lib.* 2. *cap.* 5. *sect.* 9.

THE PREFACE TO THE Second EPISTLE to the CORINTHIANS.

THAT this epiſtle was writ a year after the firſt, is probably collected from theſe words, chap. 9. 2. Achaia was ready a year ago; *for he having given inſtructions for that collection, he in theſe words refers to only at the cloſe of his firſt epiſtle, they could not have the forwardneſs there mentioned before that time. Now, that the firſt epiſtle was written early in the year fifty-five or fifty ſeven, appears from theſe words in it,* I will ſtay at Epheſus till Pentecoſt, *chap.* 16. 8. *for he ſtaid ſome conſiderable time in Aſia, after his purpoſe to leave Epheſus and go to Macedonia, Acts* 19. 21. 22. *and yet making here his apology for not wintering at Corinth, as he thought to do,* 1 *Cor.* 16. 6. *this epiſtle muſt be writ after winter, and ſo when a new year was begun. It therefore ſeems to be written after his ſecond coming to Macedonia, mentioned, Acts* 20. 3. *For,* 1. *it was written after he had been at Troas, and had left that place to return to Macedonia: now, that was at his ſecond going thither; ſee note on chap.* 2. 12. 2. *It was written when Timothy was with him: now, when he left Epheſus to go into Macedonia, Timothy went not with him, but was ſent before him, Acts* 19. 22. *but at his ſecond going through Macedonia, Timothy was with him, Acts* 20. 4. 3. *He ſpeaks of ſome Macedonians that were like to come with him, chap.* 9. 4.: *now, at his ſecond going from Macedonia, there accompanied him Ariſtarchus, Secundus, and Gaius of Theſſalonica, the metropolis of Macedonia, Acts* 20. 4. *And,* 4. *The poſtſcript ſaith, this epiſtle was written from Philippi, as we find it in Theodoret and Oecumenius, where St Paul was till the days of unleavened bread, Acts* 20. 6. *It therefore ſeems to be ſent from thence to them by Titus, and ſome other perſon, not long before Paul's coming to them, which he ſpeaks of as inſtant, chap.* 13. 1. *and that which he was now ready to do, chap.* 12. 14. *and did, ſaith Dr Lightfoot, in his journey from Philippi to Troas, he ſailing about from Philippi to Corinth, to make good his promiſe, whilſt the reſt that were with him, Acts* 20. 4. *went directly the next cut to Troas, and there waited for him.*

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

Second EPISTLE to the CORINTHIANS.

CHAP. I.

Verſe 1. PAUL an apoſtle of Jeſus Chriſt by the will of God, and [a] Timothy our brother, to the church of God which is at Corinth, with all the ſaints which are in all Achaia: *(ſee note on 1 Cor. 1. 1.)*

2. [b] Grace be *(given)* to you, and peace from God our Father, and from our Lord Jeſus Chriſt.

3. Bleſſed be God, even *(our God and)* [b] the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort;

4. Who comforteth us in all our tribulations *(by that inward peace and earneſt of the Spirit he gives under them)*; that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God; *(God's ſervants never wanting his comforts under all their ſufferings.)*

5. For as the [c] ſufferings of Chriſt abound in us, ſo [d] our conſolation alſo aboundeth by Chriſt.

6. And whether we be afflicted, it is for your conſolation and ſalvation, which is effectual (Gr. *wrought*) in (*or by*) the enduring the ſame ſufferings which we alſo ſuffer, *(and which by our example you are encouraged to endure)*; or whether we be comforted, it is for your conſolation and ſalvation, *(which is accompliſhed by your patient perſeverance under all your ſufferings, to which patience you are animated, by the experience of that conſolation God affords his ſervants under all their ſufferings, Matth. 5. 12. and 24. 13. 2 Cor. 4. 17. 2 Tim. 2. 11. 12. James 1. 12.)*

7. And our hope of you is ſtedfaſt, knowing, that as you are partakers of the ſufferings *(we endure, 1 Cor. 10. 13.)*, ſo ſhall ye be alſo of the conſolation *(we enjoy in all our ſufferings)*:

8. *(Our ſufferings, I ſay)*, for we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life.

9. But we *(therefore)* had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God that raiſeth the dead.

10. Who *(then)* delivered us [e] from ſo great a death, and *(daily)* doth deliver *(us)*, in whom we truſt that he will yet deliver us.

11. [f] You alſo helping together by prayer for us; that for [g] the gift beſtowed upon us, *(or the favour conferred on us)*, by the means of many perſons, thanks may be given by many on our behalf.

12. For *(in all our afflictions)* our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but [h] by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.

13. *(And of the truth of this you may reſt aſſured)*; for we write no other things unto you *(of it)* than

what you read, (Gr. *know, remember*), or [i] acknowledge; and I truſt you ſhall acknowledge even to the end.

14. As alſo you have acknowledged us in part; (i. e. *as to the founder part of the church*; *ſee note on chap.* 2. 5. *though ſome have repreſented us as walking according to the fleſh, chap.* 10. 2.), that we are *(juſt matter of)* your rejoicing, even as ye alſo are (*at preſent, and much more will be*) ours in the day of the Lord Jeſus.

15. And in this confidence *(of you)* I was minded to come to you before (*this time*), that you might have [k] a ſecond benefit, (*or grace.*)

16. [l] And to paſs by you (*though not ſo as to ſee you in that paſſage*, 1 *Cor.* 16. 7.) into Macedonia, and to come again (Gr. *again to come*) out of Macedonia to you, and of you to be brought on my way toward Judea.

17. When I therefore was thus minded, (*or reſolved thus*), did I (*afterwards*) uſe lightneſs (*in changing this reſolution)?* or the things that I purpoſe, do I purpoſe (*them*) [m] according to the fleſh, (*or carnal intereſts*), that with me there ſhould be yea, yea; and (*again*) nay, nay; (i. e. *inconſtancy and mutability to ſerve my carnal intereſts, ſo that you ſhould hence gather, that in preaching the goſpel of Chriſt, I walk according to the fleſh, chap.* 10. 2.)

18. (*No ſurely*); but [n] as *(ſure as)* God is true, our word towards you [o] was not yea and nay, (i. e. *our preaching was not variable, we now ſaying one thing, anon another*)

19. [p] For the Son of God, Jeſus Chriſt, who was preached among you by us, (*even*) by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20. [q] For all the promiſes of God in him are yea, and in him amen, (i. e. *are true and certain through him*), to the glory of God, (*demonſtrated in the confirmation of them*) by us.

21. Now he that eſtabliſhed us with you in *(the doctrine of)* Chriſt, and (*who*) hath anointed us (*with the Holy Ghoſt*), is God;

22 [r] Who hath alſo (*thus*) ſealed us (*up to the day of redemption, Eph.* 4. 30.), and given the earneſt of the Spirit (*to be the pledge and aſſurance of it*, 2 *Cor.* 5. 5. *Eph.* 1. 13. 14.) in our hearts. (*See note on* 1 *Cor.* 1. 5. 6. 7. 8.)

23. Moreover, (*it was not therefore out of lightneſs, but*) [s] I call God for a record upon my ſoul, that (*it was merely*) to ſpare you (*that*) I came not as yet unto Corinth.

24. (*Yet this I ſay*), not for that we have dominion over your faith, but are helpers of your joy, [t] for by faith you ſtand, (τῇ γὰρ πίστει ἑστήκατε, *for ye have ſtood in the faith.*)

ANNOTATIONS on Chap. I.

Verſe 1. [u] Καὶ Τιμόθεος ὁ ἀδελφὸς, *and Timotheus a brother.*] I have obſerved in the epiſtle to the Hebrews, that it is uſual with St Paul to call Timothy his brother, Col. 1. 1. 1 Theſſ. 3. 2. Philem. 1. Heb. 13. 23. and this he probably did, that he might not be deſpiſed for his youth, as he intimates he might be, 1 Tim. 4. 12. eight years after the writing this epiſtle, this being written *A. D.* 57. that to Timothy, *A. D.* 65.

Ver. 2. [a] Χάρις ὑμῖν καὶ εἰρήνη, *Grace and peace.*] May that grace and favour of God, on which your ſalvation and happineſs depends, Tit. 1. 1. and that peace which paſſeth underſtanding, Philip. 4. 7. and is the effect of the divine favour, be continually with you, and derived from God the Father, the fountain of all bleſſings, and from Jeſus Chriſt the procurer and diſpenſer of them, 1 Cor. 1. 4. Eph. 1. 3. on you.

And from our Lord Jeſus Chriſt.] See note on 1 Cor. 1. 3.

Ibid. Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.] Dr Mills ſaith, theſe words are inſerted into this place from other epiſtles; whereas Origen in Matth. *p.* 500. Cod. Alex. all the Greek commentators, and all the ancient verſions own them. See *Examen Millii.*

Ver. 3. [b] Καὶ Πατὴρ, *the Father of our Lord Jeſus Chriſt.*] Why, ſaith Schlictingius, ſhould God be ſtyled thus, *the Father of our Lord Jeſus Chriſt*, if Chriſt be God equally with the Father, ſeeing, by being thus diſtinguiſhed from, he ſeems to be denied to be God?

I anſwer. He is by theſe words denied to be *God the Father*, ſince that would render him Father to himſelf; but his being thus diſtinguiſhed from *God the Father*, hinders not his being *God of God* the Father, who, by way of eminency, is ſometimes abſolutely ſtyled God, becauſe he is the fountain of the Deity. For as the words, *our Lord*, aſcribed here to Chriſt, do not exclude the Father from being our Lord; ſo the word *God*, aſcribed to God the Father, excludes not Chriſt from being what St Thomas ſtyles him, *our Lord, and our God*, John 20. 28. And as God was under the Old Teſtament ſtyled *the God of Abraham, Iſaac, and Jacob*, to confirm the faith of the Jews in the promiſes made to them and their ſeed, ſo is he uſually in the New Teſtament ſtyled *the Father of our Lord Jeſus Chriſt*, to confirm to us his love in Chriſt Jeſus, *his beloved Son in whom he is well pleaſed*; and to aſſure us that he is, as here it follows, *the Father of mercies*, in the plural, to ſignify, according to the Hebrew way of ſpeaking,

ſpeaking, the greatneſs and multitude of his mercies; and *the God of all conſolation*, as being the giver of that *Paraclete*, or Holy Spirit, whence all our comforts are derived.

Ver. 5. ᾽ Τὰ παθήματα τῦ Χριστῦ, *the ſufferings of Chriſt.*] The ſufferings of Chriſt's members for his ſake are ſtyled *his ſufferings*, becauſe they are evils inflicted on his members out of enmity to him, and by reaſon of their myſtical union to him, and becauſe of the ſympathy he has with them in their ſufferings, Luke 10. 16. Acts 9. 4. Iſ. 63. 9. Hence is he ſaid συμπάσχειν, *to ſuffer with us* in our infirmities, Heb. 4. 15. But when the Greek fathers add here (*a*), that *Chriſt ſuffered more in his members than he did in his own perſon*, this ſounds harſh in the ears of moſt divines, and ſhews they had not thoſe thoughts of our Lord's ſufferings and ſatisfaction which we have.

Ibid. ᾽ Ἡ παράκλησις ἡμῶν, *our conſolation*,] abounds by Chriſt, becauſe, as he promiſed, ſo he conferred the Spirit of conſolation on thoſe who ſuffered for his ſake; ſo that though they received the word with much affliction, they did it alſo with *joy in the Holy Ghoſt*, 1 Theſſ. 1. 6. having *the Spirit of faith*, 2 Cor. 4. 13. *of glory, and of God reſting on them*, 2 Tim. 1. 7. 1 Pet. 4. 14. See here ver. 21. 22.

Ver. 10. ᾽ Ἐκ τηλικύτυ θανάτυ, *from ſo great a death.*] Moſt interpreters refer what is ſaid in theſe three laſt verſes to the commotion raiſed againſt Paul by Demetrius at Epheſus, Acts 19. from ver. 26. to the end of that chapter. But we read not that in that commotion any hands were laid upon St Paul, or that he ſuffered any thing. He therefore had no occaſion from it to ſay, that *he was preſſed above meaſure, and above ſtrength, ſo as to deſpair of life*; that *he had the ſentence of death within him*; and, that *he was delivered from ſo great a death*, and as it were raiſed from the dead: theſe high expreſſions rather ſeem to ſignify that he indeed was put to fight with beaſts at Epheſus, as he ſpeaks, 1 Cor. 15. 32.; ſee the note there; and was by God delivered from them.

Ver. 11. ᾽ Συνυπεργόντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, *you alſo helping together by prayer for us.*] Hence note, that the more public prayers are, the more prevailing they will be; and alſo, that God will be more glorified by the thankſgivings rendered for the ſucceſs of them. But whereas Eſthius hence pleads for prayers to the ſouls of ſaints departed, the practice of the apoſtle here and elſewhere is a ſtrong argument againſt them: for he paſſionately intreats the Chriſtians living at Rome to *ſtrive together with with him in their prayers to God*, Rom. 15. 30.; the Corinthians, *to help together with him in prayer*, 2 Cor. 1. 11.; the Epheſians, *to pray for him with all perſeverance*, Eph. 6. 18. 19.; the Coloſſians, *to continue in prayer for him*, Col. 4. 1. 2. 3.; the Theſſalonians, *to pray for him, that the word of the Lord might have free courſe and be glorified*, 1 Theſſ. 5. 25. and that *he may be delivered from unreaſonable and wicked men*, 2 Theſſ. 3. 1. 2.; and the believing Jews, *to pray for him that he might ſooner be reſtored to them*, Heb. 13. 18. 19. But in all his epiſtles we have not one petition of like nature directed to any ſaint departed; whereas, had he thought them capable of hearing him, and their addreſſes more effectual for the ſame ends, we may reaſonably think his zeal would have prompted him to put up his requeſts to them, and leave us ſome examples of this nature.

Ibid. ᾽ Τὸ εἰς ἡμᾶς χάρισμα, *the gift beſtowed upon us.*] The word χάρισμα in the New Teſtament always importing a ſpiritual gift, muſt be interpreted here of the gifts beſtowed on St Paul for the diſcharge of his apoſtolical function; and if the right reading here be ὑπὲρ ἡμῶν, *on our behalf*, the ſenſe of this verſe may run thus, "We truſt that he will deliver "us for the furtherance of the goſpel, through the "aſſiſtance of your prayers, that ſo the gift being "exerciſed by us through the joint ſuffrage of many "perſons for the benefit of many, thanks may be "returned by many for us." If ὑπὲρ ὑμῶν, *on your behalf*, as other copies have it, be the right reading, the ſenſe runs thus: "I hope to be ſtill preſerved "by your prayers for the benefit of the church, "that ſo the gift beſtowed upon us, being made uſe"ful to the benefit of others by the prayers of "ſo many, thanks may be given to God by many "on your behalf." Whichſoever be the true reading, that he ſpeaks of the ſpiritual gift conferred upon him, will be evident from the following words, ver. 12.

Ibid. or, 2*dly*, Τὸ εἰς ὑμᾶς χάρισμα, may ſignify that wonderful deliverance vouchſafed to them from ſo great danger, by the prayers of many perſons.

Ver. 12. ᾽ Ἐν χάριτι Θεῦ, *in the grace of God.*] Τυτέστι, σημείοις καὶ τεράσιν ἅτινα χαρίσματα ἦν Θεῦ, i. e. by *ſigns and miracles* (*b*); that is, according to the wiſdom of the Spirit, and the miraculous power given us by the grace of God for the propagation of the goſpel. So St Chryſoſtom. Which expoſition, ſaith he, is confirmed from theſe words, *And more abundantly to you-ward*; for the apoſtle's ſincerity and care to walk according to the rules of the goſpel was every where the ſame, but the powerful operations and gifts of the Holy Ghoſt ſeem to have been more abundantly

(*a*) Ὅτι ὑ μόνον τὰ ἐκείνε, ἀλλὰ καὶ πλέονα ὑπομένυσι πάθη, Chryſoſt. Πλείονα, ὧν ἔπαθεν ὁ Χριστὸς, πάσχομεν. Oecumen. Theophylact.

(*b*) Cum multis donis ſpiritualibus. *Grotius.*

exerciſed

exerciſed by him in, and vouchſafed by him to, that church in which he ſtaid ſo long, and of which he had ſo particular a promiſe, that Chriſt would be with him in his preaching to them, Acts 18. 10. 11. The connection of this with the former verſe ſeems rather to be thus: And there is good reaſon, why you ſhould thus pray for us, who have acted with the ſame ſincerity towards you, and ſo much to your advantage.

Ver. 13. [i] Ἀναγινώσκετε.] Ἃ αὐτοὶ ὑμεῖς οἴδατε, *which you yourſelves know*, Chryſ. Τυτέστιν ὑπομιμνήσκεσθε, *which you remember*, Oecum. Theophylact.

Ver. 15. [k] Δευτέραν χάριν, *a ſecond benefit or grace.*] I coming to *eſtabliſh you*, Rom. 1. 11.; and to *promote your joy*, ver. 24.; hence it appears, that the apoſtle had been only once with them when he writ this.

Ver. 16. [l] Καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, *and to paſs by you into Macedonia.*] Interpreters, ancient and modern, are much troubled how to reconcile theſe words with what the apoſtle had ſaid in his former epiſtle, *I will come unto you when I have paſſed through Macedonia*, 1 Cor. 16. 5.; for there he expreſsly declares, his purpoſe was to go firſt into Macedonia, and then to come to Corinth from thence. Here, ſay they, he declares he purpoſed firſt to come to Corinth, and then to Macedonia, and return again from Macedonia to Corinth; but the apoſtle ſeems to ſay no more here, than he did there. There he declares, that he would firſt go to Macedonia; but he adds alſo, that he would go from Epheſus, paſſing by them into Macedonia; ſaying alſo that he would not then ſee them ἐν παρόδῳ, *in his paſſage by them*, ver. 7.; and here he only ſaith, he purpoſed διελθεῖν, *to paſs by them into Macedonia*; but ſaith not, that he would call upon them in that paſſage, but only when he came again from Macedonia, and intended to go to Syria; which he did not, partly by reaſon of Titus's abſence, who was not yet returned to him to give an account of their affairs, but went again from Troas to Macedonia, 2 Cor. 2. 12.; where he met Titus, chap. 7. 5. 6.; and partly by reaſon of the Jews, who waylaid him in his paſſage to Syria, Acts 20. 3.: and for this delay and non-performance of his purpoſe, that he came not from Macedonia the firſt time he went thither, to winter with them, he makes this apology. See the preface to this epiſtle.

Ver. 17. [m] Κατὰ σάρκα, *according to the fleſh.*] Perhaps the Judaizers might object this, becauſe being in Greece, Acts 20. 2. and ſo near to Corinth, and having paſſed through Macedonia, he came not to go by them into Syria, becauſe the Jews laid wait for him by the way, but returned back to Macedonia without ſeeing them, ver. 3.; this, I ſay, they might interpret a conſulting of his carnal intereſts.

Ver. 18. [n] Πιστὸς δὲ ὁ Θεὸς, *but as God is true.*] The phraſe πιστὸς ὁ Θεὸς, *God is faithful*, is uſed where there is no oath intended; as 1 Cor. 1. 9. *God is faithful, by whom we are called*; and chap. 10. 13. πιστὸς ὁ Θεὸς, *But God is faithful, who will not ſuffer you to be tempted above what you are able.* But here the phraſe being uſed abſolutely, ſeems rather to be a form of ſwearing. And then πιστὸς δὲ ὁ Θεὸς, will ſignify, *Dei fidem teſtor*, i. e. *I ſwear by the faith of God*; ſo *Dominus vivit*, i. e. *I ſwear by the life of God*; or, *as the Lord liveth*, Jer. 12. 16. 44. 26.; Hoſ. 4. 15. compared with Jer. 38. 16.; Judg. 8. 19.; Ruth 3. 13.; 1 Sam. 14. 39. 46. 19. 6. 20. 3.: ſo to ſwear, *As thy ſoul liveth*, is to ſwear by the life of another.

Ibid. [o] Οὐκ ἐγένετο ναὶ καὶ οὔ, *was not yea, and nay.*] i. e. It was not with any variance, but by his aſſiſtance we all ſaid ſtill the ſame thing, and promiſed the ſame advantages to thoſe that ſhould believe in Chriſt; or it was not the preaching of what was uncertain, but fully confirmed to you by the power received from him. That this is the true import of this phraſe, *Yea, yea, nay, nay*, we learn from the Jews from whom it is taken; for they ſay (*c*), *There is a yea which is as nay, and a nay which is as yea*, viz. when a man aſſerts or denies a thing *ironically*; but (*d*) *the juſt man's yea is yea, and his nay is nay*; that is, whatever he affirms or denies is true and certain. When a man gives a bill of divorce to his wife, we try him, ſay they, three times (*e*) *whether his nay be nay, and his yea, yea*; that is, whether he continue firm in his reſolution to divorce her. And whereas the Hebrew ſaith, when Elijah ſaid to the Jews, *How long will you halt betwixt two opinions? If God be God, follow him; if Baal, follow him; the people anſwered him not a word*, 1 Kings 18. 21.; the Jewiſh gloſs runs thus, "They would not ſay unto "him, yea or nay, becauſe they were doubtful." And whereas, Exod. 20. 1. we read thus, *And God ſpake all theſe words, ſaying*, R. Solomon notes, that this word, לאמר, teacheth, that *they anſwered to every yea, yea, and to every no, no*; that is, they engaged to do the affirmative, and not to do the negative precepts.

Ver. 19. [p] Ὁ γὰρ τοῦ Θεοῦ υἱὸς ---- δι' ἡμῶν κηρυχθείς, *for the Son of God Jeſus Chriſt preached by us.*] Here Theodoret well notes, that Chriſt preached, is put ἀντὶ κηρύγματος, inſtead of the preaching concerning him; the ſenſe of theſe words being this, ὁ περὶ τοῦ ἡμῖν τοῦ Θεοῦ λόγος, *the word concerning the Son of God preached by me*, Timothy and Silvanus, was ſtill the ſame

(*c*) Buxt. Lex. Talm. in voce, הן, p. 642. et hunc locum
(*e*) Cartwright. Meliſſ. Hebr. in hunc locum.

(*d*) Florileg. p. 329.

without

without any variance from one another; we all ſaying the ſame things of him, and confirming them by the like miracles.

Ver. 20. [q] Or, all the promiſes of God made to you are true and certain, through Chriſt the author of the new covenant, eſtabliſhed upon better promiſes, to the glory of that God who made them by us.

Ver. 22. [r] Ὁ καὶ σφραγισάμενος ἡμᾶς, *who hath ſealed us.*] Sealing was uſed not only as a mark of diſtinction of what belongs to us, from what is others, but alſo for confirmation; as when we ſet our ſeal to a bond, indenture, will, covenant, or ordinance; to a *covenant*, Neh. 9. 38.; to an *evidence*, Jer. 32. 10.; to an *ordinance*, that it may not be reverſed, 1 Kings 21. 8. Eſth. 8. 8. Iſ. 8. 16.; in which ſenſe the circumciſion of Abraham is ſtyled, *a ſeal of the righteouſneſs of faith*, Rom 4. 11. and the Corinthians, *the ſeal of St Paul's apoſtleſhip:* for preſervation and ſecurity, as when we ſeal up our treaſures, Deut. 32. 34.; ſo the ſervants of God were *ſealed in their foreheads*, Rev. 7. 3. and 9. 4.; ſo *the foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth who are his*, 2 Tim. 2. 19.; and ſo the Jews made the ſepulchre ſecure, *ſealing the ſtone*, Matth. 27. 66. In all which ſenſes was the Holy Spirit given to believers, as a mark that they belonged to Chriſt, Rom. 8. 9.; and were the ſons of God, Gal. 4. 6.; as a confirmation of the covenant God had made with them, and of the bleſſings promiſed, he being the earneſt and pledge of them, and ſo a ſecurity to them againſt doubting of them; and alſo a preſerver of them in the faith againſt all temptations, 2 Tim. 1. 7. 1 Pet. 4. 14.

Ver. 23. [s] Μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, *I call God to record upon my ſoul.*] The apoſtle uſeth this form of ſpeech ſo oft in this epiſtle, that I think it not amiſs to give an account of the reaſon of his doing ſo; which may be beſt done from the conſideration of the occaſion, the reaſon, and the end of aſſertory oaths, which are the only oaths he uſeth.

1*ſt*, Then, there muſt be ſome ἀντιλογία, *i. e.* ſome doubting of, or contradiction to the thing aſſerted, which muſt give an occaſion to an aſſertory oath, Heb. 6. 16. there being no need to confirm, in this ſolemn manner, what no body doubts of. Now, in the church of Corinth, the authority and the ſincerity of the apoſtle was much doubted of, he being acknowledged of them *but in part*, ver. 14.; ſome ſeeking ſtill *a proof of Chriſt ſpeaking by him*, chap. 13. 3.; and others looking on him as one that *walked after the fleſh*, chap. 10. 2. This therefore gave occaſion to the aſſertory oaths ſo frequent in this epiſtle.

2*dly*, The end of an oath is εἰς βεβαίωσιν, *for confirmation* of the thing aſſerted, Heb. 6. 16.; and if oaths were allowed, and thought neceſſary in civil matters for this end, they muſt be more allowable in ſacred and ſpiritual matters, which concerned the truth of the goſpel, and the ſalvation of ſouls for the ſame end, which manifeſtly was here the caſe.

3*dly*, The matter thus confirmed by an oath, muſt be ſuch, as could not be ſufficiently confirmed by other witneſſes of the fact, he being only privy to them who doth thus confirm them; for where ſufficient teſtimonies of the matter of fact can be produced, an oath ſeems the leſs needful in the caſe. And that this was ſo, in all the inſtances in which the apoſtle thus confirms his ſayings, will be eaſily diſcerned from the peruſal of the places, in which the apoſtle thus aſſerts the truth of what he had affirmed, *viz.* chap. 1. 18. 23. and 11. 10. 11. 31. and 12. 19.

Ver. 24. [t] Τῇ γὰρ πίστει ἑστήκατε, *for you have ſtood in the faith.*] Τῆς μὲν πίστεως ἕνεκεν οὐδαμῶς ὑμῖν ἐπιμέμφομαι, τὴν γὰρ ταύτης ὑγίειαν περίκειθε, Theodoret; that is, *I do not by this threat challenge to myſelf a power to exerciſe any dominion over you on the account of your faith*, as I did upon Hymenæus and Alexander, 1 Tim. 1. 12.; and intend to do upon ſome of your falſe *teachers*, when your *obedience is fulfilled*, chap. 10. 6.; for I acknowledge you have generally ſtood firm in the profeſſion of the Chriſtian faith, (though ſome among you once queſtioned the great article of the reſurrection of the body, 1 Cor. 15. 12.); but I deſign by it to excite you to cure your diviſions and contentions, and reform your groſs miſcarriages, chap. 12. 20. 21. that ſo I might not be found towards you *ſuch as you would not*, nor create to you any farther trouble, but may be a promoter of that joy, which you will find in ſuch a reformation of yourſelves.

CHAP. II.

Verſe 1. (*And indeed a helper of your joy I would gladly be*), but I determined this with myſelf, that I would not come again to you in heavineſs, (i. e. *ſo as to make you ſad, if poſſibly I could avoid it.*)

2. For if I (*be conſtrained by your diſorders to*) make you ſorry, [a] who is he then that maketh me glad, but the ſame that is made ſorry by me? (i. e. *What can make me glad but the reformation, and ſo the joy of the ſame perſons, the apoſtle's chiefeſt joy being in the welfare of his converts? chap. 1. 14. Phil. 2. 2. 16. and 4. 1. 1 Theſſ. 2. 19. 20.*)

3. And I wrote the ſame to you, (*or this very thing have I written to you before my coming, to excite*

cite you to this reformation), leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoice, having confidence in you all, that (*you ſtand ſo affected to me, that*) my joy is the joy of you all.

4. (*I ſay, leſt I ſhould have ſorrow*); for out [b] of much affliction and anguiſh of heart, I wrote unto you (*my former epiſtle*) with many tears, (*which yet I ſay*), not that you ſhould be grieved (*or made ſorry*), but that you might know the love which I have more abundantly to you.

5. But if any hath cauſed grief, (*as the inceſtuous perſon hath already done*), he hath not grieved me (*only*), [c] but in part; that I may not overcharge (*or be too heavy upon him*) you all.

6. Sufficient to ſuch a man is [d] this puniſhment, which was inflicted by many.

7. [e] So that contrariwiſe, you ought rather (*now*) to forgive him, and comfort him, (*by receiving him again into the church, which is the proper conſolation to one caſt out, than continue your averſation to him*), [f] leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow, (*and ſo fall into deſpair.*)

8. Wherefore I (*who commanded the inflicting this cenſure on him, do now*) beſeech you, that you would confirm your love towards him, (*by readmitting him thus penitent to your ſociety; for the church ought, after the example of God, to do ſo.*)

9. For to this end alſo did I write (ἔγραψα, *have I written this*), that I might know the proof of you, whether ye be obedient (*to me*) in all things.

10. (*And be aſſured of this, that*) to whom you forgive any thing, I forgive (*it*) alſo; for if I forgive any thing, (Gr. *have forgiven heretofore*), to whom I forgive it, for your ſakes I forgave it, (*though I did it*) [g] in the perſon (i. e. *by the authority*) of Chriſt.

11. [h] (*And this forgiveneſs of the inceſtuous perſon I therefore preſs*), leſt Satan ſhould get an advantage of us (*by hurrying him into deſpair, or repreſenting the church-diſcipline as that which tendeth to men's ruin, and ſo tempting him to apoſtaſy*); for we are not ignorant of his devices.

12. Furthermore, (*that ye may know my great concernment for you*) [i] when I came to Troas to preach Chriſt's goſpel, and a door was opened to me of the Lord (*for the propagation of it there*),

13. I had (*notwithſtanding*) no reſt in my ſpirit, becauſe I found not Titus my brother, (*whom I had ſent to know the ſtate of your affairs, returned*); but taking my leave of them, I went from thence into Macedonia (*hoping to find him there, where he arrived, and gave me a very comfortable account of you.*)

14. Now thanks (*therefore*) be to God, who always cauſeth us to triumph in (*and through*) Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place (*where we come.*)

15. For we are unto God a ſweet ſavour (*in our preaching*) of Chriſt, (*both*) in them that are ſaved, and in them that periſh.

16. To the one (viz. *to them that periſh for rejecting Chriſt preached to them*) we are [k] the ſavour of death unto death; and to the other (*who believe in him*), the ſavour of life unto life: and who is ſufficient for theſe (*great and weighty*) things?

17. (*We are, I ſay, very acceptable to God in this work*); for we are not as many, [l] who corrupt the word of God; but (*act*) as (*men*) of ſincerity, but as (*commiſſionated*) of God, (*and as*) in the ſight of God ſpeak we (*in preaching*) Chriſt (*unto you.*)

ANNOTATIONS on Chap. II.

Ver. 2. [a] Καὶ τίς ἐστιν, *who is it then?*] The Hebrew *Vau*, rendered by καὶ, is very often in our tranſlation, *then*. See Gen. 13. 16. and 24. 41. and 28. 21. and 31. 8. and 42. 34. 38.; Exod. 6. 1. and 7. 9. 11.; Lev. 4. 3. 14. 23. 28. and 5. 5. and 6. 4.; Numb. 5. 15. 21.; Deut. 6. 21. and 8. 10.; Joſh. 1. 15. and 24. 12.; 1 Sam. 1. 11. and 6. 9.: and thus alſo is καὶ tranſlated by us in the New Teſtament, Matth. 23. 32. Mark 7. 1. 10. 26. Matth. 25. 27. John 4. 35. and 7. 33. and 14. 9. Acts 26. 20. Rom. 8. 17. and 11. 5. 1 Cor. 15. 29. James 2. 4. Rev. 22. 9.

Ver. 4. [b] Ἐκ πολλῆς θλίψεως, *with much affliction*, &c.] As the apoſtle's zeal for the good of ſouls made him rejoice at their welfare, ver. 2. ſo alſo did it cauſe him to weep for their miſcarriages, Acts 20. 19. 31. 2 Cor. 12. 21. Phil. 3. 18.

Ver. 5. [c] Ἀπὸ μέρους, *in part.*] This phraſe is commonly uſed by St Paul for the diſtinction of one ſort of perſons from another. So Rom. 11. 25. *Blindneſs hath happened to Iſrael,* ἀπὸ μέρους, *in part,* as to the unbelieving *part* of them; Rom. 15. 15. *I have written the more boldly to you in part,* ἀπὸ μέρους, i. e. as to that part of you who are Gentiles, declaring, that I was called by Jeſus Chriſt *to be the apoſtle of the Gentiles;* 2 Cor. 1. 14. *You have acknowledged me* ἀπὸ μέρους, *in part, i. e.* as to the ſound part of you, and according to this uſe of the phraſe, the words may be paraphraſed thus, *He hath not only grieved me, but as to the ſound part, you all;* for there were ſome among them who grieved not for this crime, but were *puffed up*, 1 Cor. 5. 2. *I therefore ſay in part, that I may not too much load that miſerable perſon.*

Ver. 6. [d] Ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, *this puniſhment*, &c.] Some learned perſons, who exclude the laity from having any ſhare in the excommunication or abſolution of public offenders, tell us, this puniſhment was inflicted only by the *clergy*, or the *preſbytery*

preſbytery of Corinth in the preſence of the laity. But it ſeems clear in both theſe epiſtles, that the apoſtle writes to the church of Corinth in the general: for when he commands that the inceſtuous perſon ſhould be excluded from their ſociety, and be *delivered up to Satan*, he ſpeaks to all that were to aſſemble together, 1 Cor. 5. 4.; to all that ought to have *mourned* for that fact, ver. 2.; to all that were obliged to abſtain from eating with him, ver. 11.; and aſſerts the power they had of judging thoſe that were within the church, ver. 12.: and here ſpeaking of the execution of that ſentence, he ſaith, *It was* ἐπιτιμία, *a puniſhment inflicted*, not πρὸ, *before*, only, but ὑπὸ τῶν πλειόνων, *by the community*: hence he exhorts them all to forgive and comfort him, ver. 8.; adding, ver. 10. *To whomſoever you forgive any thing, I forgive alſo*: but there is not in this whole affair the leaſt mention of any of the *clergy* ſeparately from the church, either executing, or relaxing this cenſure. Indeed St Paul here carries the matter ſo high, that he alone, by his *apoſtolical authority*, paſſeth the ſentence, ſaying, ἤδη κέκρικα, *I have already judged him*, 1 Cor. 5. 3. and alſo that of abſolution, ſaying here, ver. 10. ἐγὼ κεχάρισμαι, *I have forgiven him*, committing only the execution of each ſentence to them: ſo that this inſtance gives no colour to the pretences of the Independents and other ſectaries, eſpecially if we add, what is highly probable, that the Corinthian church had then no ordinary or ſettled governors or paſtors, but all their offices were performed by prophets, or men enabled to perform them by the gift of prophecy. See note on 1 Cor. 14. 29. And if ſo, it cannot be expected that the ſame practice ſhould continue when theſe extraordinary prophets ceaſed, and biſhops and paſtors were every where appointed to rule over their reſpective flocks. In the primitive church, when any perſon was to be excommunicated, the laity were firſt conſulted about the fact, the guilty perſon pleaded in their preſence; they judged of the matter of fact, as do our juries in criminal cauſes, and by their ſuffrage they conſented to his condemnation, as St Cyprian doth often inform us (*f*); but then he ſtill aſſerts, that neither they, nor the inferior clergy, could paſs the ſentence of excommunication without the biſhop (*g*), who, as the preſident of the aſſembly, ſtill pronounced the ſentence. They alſo conſented to the readmiſſion of them into favour, and to the communion of the church; but then their actual admiſſion was performed by the impoſition of the hands of the biſhop and clergy (*h*), the power of the keys, ſaith he, being given to them by Chriſt, ſaying, *Thou art Peter*, &c.

Ver. 7. [a] *Note*, Hence it appears, that in notorious crimes, which give great cauſe of ſcandal to the church, and to Chriſtianity, the conſolation of the offender depends not only on his inward grief, and repentance towards God, but alſo on the relaxation of his cenſures by the church; for it is certain that the apoſtle is here ſpeaking, not as Grotius thinks, of the taking off the diſeaſe which Satan had inflicted on the inceſtuous perſon, but of reſtoring him to communion by relaxation of the church's cenſures: for, 1. The word ἐπιτιμία, *puniſhment*, ver. 6. refers to the canonical cenſures of the church. 2. He commands them not only χαρίζεσθαι, *to forgive*, ver. 7. 10. but alſo *to confirm their love to him*; both which expreſſions plainly ſeem to intimate that he would have him reſtored to communion, and this he would have performed according to the diſcipline now mentioned from St Cyprian, with the conſent of the pious laity.

Ibid. [b] *Leſt ſuch a one ſhould be ſwallowed up of ſorrow.*] Hence alſo St Chryſoſtom obſerves, that, in preſcribing the meaſures of penance, regard is to be had, not only to the nature of the ſin, ἀλλὰ καὶ πρὸς διάνοιαν, καὶ ἕξιν τῶν ἁμαρτανόντων, *but alſo to the mind and temper of the ſinner*

Ver. 10. [c] Ἐν προσώπῳ Χριστοῦ, *in the perſon of Chriſt.*] That is, ſaith Theodoret, Chriſt beholding and approving what was done; for as he delivered the inceſtuous perſon to Satan *in the name of the Lord Chriſt*, 1 Cor. 5. 4. ſo in his perſon, and by his authority, he relaxes the ſentence. This place teaches us, ſaith Schlictingius, "That the providence of "Chriſt reacheth to, and inſpecteth not only our "actions, but even our minds and thoughts." Hence then I argue for his Godhead, God alone being the ſearcher of the heart, and of the ſecrets of it, 1 Kings 8. 39.

Ver. 11. [d] *Note*, Vain here is all the diſcourſe of Eſthius concerning indulgences, or the remiſſion of the *ſatisfaction* required by the church; for the apoſtle here ſpeaks only of the remiſſion of his excommunication, and hath not one word of any *ſatisfaction* the inceſtuous perſon had voluntarily un-

(*f*) Præſentibus et judicantibus laicis, *ed. Ox.* 14. *p.* 33. *Ep.* 16. *p.* 34. *ep.* 17. *p.* 39. *ep.* 30. *p.* 59. *ep.* 31. *p.* 63. *ep.* 43. *p.* 82. *ep.* 52. *p.* 97. *ep.* 55. *p.* 102. Vide Albaſpin. obſerv. l. 2. c. 22. Du Pin. de antiq. eccleſ. diſcipl. p. 247. Dodwell de jure laicorum ſacerd. p. 130.

(*g*) Inde per temporum et ſucceſſionum vices epiſcoporum ordinatio et eccleſiæ ratio decurrit, ut eccleſia per eoſdem præpoſitos gubernetur. *Ep.* 33.

(*h*) Per manus impoſitionem epiſcopi et cleri jus communicationis accipiunt. *Ep.* 16. *p.* 37. Nec ad communicationem quis venire poſſit, niſi prius illi ab epiſcopo et clero manus fuerit impoſita. *Ep.* 17. *p.* 39.

dertaken on the account of his offence, or any thing impoſed on him to do on that account, but only of a delivery of him to Satan, and an excluſion of him from the church, in both which he was paſſive.

Ver. 12. [1] Ἐλθὼν δὲ εἰς τὴν Τρωάδα, *but coming to Troas.*] That this was not the firſt time of St Paul's coming to Troas, is plain, ſeeing we find him there long before, Acts 16. 8. though then he ſeems to have ſtaid there but a night; it was not the time mentioned, Acts 20. 6. for then he came from Macedonia to Troas, here he goes from Troas to Macedonia. It remains then that it was ſome intermediate time which all interpreters I meet with, think was in his way from Epheſus to Macedonia, Acts 20. 1. but at his firſt journey from Epheſus to Macedonia, he ſailed not by Troas, but by Corinth, though not touching there. See note on chap. 1. 16. It was then after, paſſing through thoſe parts he came by Troas into Greece; and if ſo, this epiſtle could not be written till after St Paul's coming the ſecond time to Macedonia. See the preface.

Ver. 16. [k] Ὀσμὴ ζωῆς, καὶ θανάτου, *a ſavour of life and death.*] Here is a continual alluſion to the *phraſeology* of the Jews, who ſpeak from the prophets of, סם מות (*i*) *a mortal ſavour*, or as the Chaldee ſaith, רמת׳א סמא, Eſth. 1. 21. Jer. 11. 19.; and of סם החיים, *a ſavour of life*, or *a vital unguent*, and ſaying of the law, that *it is to Iſrael a ſavour of life, but to the nations of the world, a ſavour of death;* of which the apoſtle ſeemeth here to give the reverſe, ſaying, the goſpel was to them, as being the rejecters of it, the ſavour of death, but to the Gentiles, who embraced it, the ſavour of life.

Ibid. Καὶ πρὸς ταῦτα τίς ἱκανὸς;] Here the vulgar ridiculouſly reads, *et ad hæc quis tam idoneus, i. e. quam ego?* and this reading is defended by Dr Mills, againſt all the Greek ſcholia, the Syriac and Arabic verſions, Cod. Alex. and Hilary D. and that by ſurmiſes little better than that verſion. See *Examen Millii* in locum.

Ver. 17. [l] Καπηλεύοντες τὸν λόγον, *who corrupt the word.*] Here is an alluſion to thoſe huckſters of whom the prophet Iſaiah ſpeaks, ſaying, οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι, *Thy vintners mix wine with water*, Iſ. 1. 22.; and ſo the meaning of the words is this, We do not adulterate the ſincerity of the word, as your falſe apoſtles do. So Theodoret here.

Who theſe corrupters of the word of God were, we learn from chap. 11. 22. where it is evident that they were not Samaritans, but Jews; not pretenders to be the Chriſt, or miniſters of Simon Magus, but *miniſters of Chriſt*, or ſuch as owned our Jeſus, not Simon Magus or Doſitheus, to be Chriſt. Notwithſtanding a Reverend perſon aſſerts, that they were Gnoſtics; and to this opinion he is inclined by two paſſages in the epiſtles of Ignatius: the firſt is in the epiſtle to the Magneſians, where, ſaith he, *ſpeaking of the Gnoſtic Judaizers, as enemies of the croſs of Chriſt, whoſe God is their belly, who mind earthly things*, Phil. 3. 18. 19.; *who were lovers of pleaſure, and not lovers of God, having a form of godlineſs, but denying the power of it;* he adds, *That they were* οἱ χριστέμποροι, τὸν λόγον καπηλεύοντες, καὶ τὸν Ἰησοῦν πωλοῦντες, *merchants of Chriſt, huckſtering the word, ſelling Jeſus.* But,

1. The Gnoſticks were ſo far from being Judaizers, that they denied the God of the Jews, declared that he was not the ſupreme God; and taught men to deſpiſe the *law* and the *prophets*. See note on Col. 2. 12.

2. All theſe epithets or characteriſtics agree perfectly to the Jewiſh falſe teachers; they were the men of whom the apoſtle ſaith, *Their God is their belly*, &c. as both St Chryſoſtom and Theodoret inform us (*k*). They were the men who were *lovers of pleaſure, more than lovers of God*, and who had *a form of godlineſs*, which the impure Gnoſtics had not. See note on 2 Tim. 3. 5. The Jews alſo were the perſons who bought Chriſt for thirty pieces of ſilver; they corrupted the word here, by mixing the law and their traditions with the goſpel, and they made a gain of Chriſt. See note on 1 Tim. 6. 5. So that what is here cited from the ninth ſection of this epiſtle, agrees exactly to them.

3. It chiefly is to be obſerved, That theſe words are not in the true Ignatius, but are the additions of his interpolator. And, 2. There is not a word in this place to ſhew that they belonged to the Gnoſtics, or to any other perſons, who owning the profeſſion of the Chriſtian faith, corrupted it; but are expreſsly ſaid to belong *to ſuch enemies of Chriſt as denied him* (*l*). Whereas the true Ignatius is plainly in this place ſpeaking of the Jews (*m*), of whom we interpret this; and the ſame is alſo evident from the interpolator.

The ſecond paſſage is cited from the epiſtle *ad Trallianos*, where he ſaith, *There are ſome vain*

(*i*) Buxtorf. in voce, סם, p. 1494.

(*k*) Ἐντεῦθεν δῆλον ὡς περὶ Ἰουδαίων ταῦτα φήσιν, ἀπὸ γὰρ αὐτῶν γαστριμαργίας κατηγορεῖ, καὶ ἀλλαχοῦ φησὶν ὧν Θεὸς ἡ κοιλία. Theod. et Chryſoſt. in Rom. 16. 17. Ex quibus quidam zelum habentes traditionis Judaicæ, nec de Chriſto bene docebant. *Pſeud. Ambr. hic.*

(*l*) Ὃν τὰ τέκνα τῆς ἀπωλείας ἀρνοῦνται------οἱ ἐχθροὶ τοῦ Σωτῆρος. Ibid. § 9.

(*m*) Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μυθεύμασι τοῖς παλαιοῖς ἀνωφελέσιν οὖσιν· εἰ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊκὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. § 8. cp. ad Magneſ. 8. 9.

ſpeakers

ſpeakers and impoſtors, not Chriſtians, but merchants of Chriſt, Ἀπάτῃ περιφέροντες τὸ ὄνομα τοῦ Χριστοῦ, καὶ καπηλεύοντες τὸν λόγον τῆς ἰνδαϊσμοῦ, *carrying the name of Chriſt for deceit, and huckſtering the word of the goſpel.* "And who theſe were, he ſpecifies in the proceſs of "the epiſtle, *viz.* Simon the firſt-born of Satan, "Menander, Baſilides, the unclean Nicolaitans, "τοὺς ψευδωνύμους, *thoſe that are falſely named*, that is, "the Gnoſtics." But here again.

1. We have not the true Ignatius, but his interpolator impoſed upon us.

2. This interpolator doth not ſay, thoſe perſons falſely named, were the Gnoſtics: no, that is the Doctor's interpretation, againſt the true ſenſe of the Greek; and the manifeſt words of the old interpreter, who ſays, they were the Nicolaitans (*n*), ſo called, becauſe they falſely bore his name, he being no ſuch perſon as they repreſented him: and indeed this is the common epithet of the Nicolaitans (*o*); he himſelf, by Clemens Alexandrinus and others (*p*), being declared free from the doctrines theſe heretics vented in his name. And,

3. This interpolator plainly inſinuates, that in the ſection cited by the Doctor, he meant the Judaizers (*q*), as uſing the ſame words which he had uſed in the epiſtle to the Magneſians concerning them.

CHAP. III.

Verſe 1. DO we (*by ſpeaking thus of our ſincerity, chap.* 2. 17.), begin again to commend ourſelves? or [a] need we, as ſome others (*have*), [b] epiſtles of commendation to you, or letters of commendation from you (*to others?*)

2. Ye are our epiſtle [c] written in our hearts, (*you being always in our minds, and evidently appearing to us ſo to be, and*) known and read of all men (*who have heard the fame of your converſion.*)

3. Foraſmuch as ye are (*by this converſion*) manifeſtly declared to be [d] the epiſtle of Chriſt, miniſtered (*or penned*) by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone (*as were the ten commandments*), but in the fleſhly tables of the heart.

4. And ſuch (*confidence or*) truſt have we through (*the grace and favour of*) Chriſt to God-ward, (viz. *that he will ſtill thus efficaciouſly aſſiſt our miniſtry.*)

5. Not (*having any confidence in ourſelves*) that we are ſufficient of ourſelves [e] to think any thing as of ourſelves, (*to bring men to the faith of Chriſt by our own reaſonings, without the power and aſſiſtance of the Spirit of God*); but our ſufficiency (*as to this matter*) is of God (*alone.*)

6. Who alſo hath made us able miniſters of the New Teſtament, (*promiſed in oppoſition to the Old, Jer.* 31. 33. *and ſo*) not of the letter (*only, as was that of Moſes*), but of the Spirit (*promiſed, Ezek.* 36. 27.); for [f] the letter (*of the law condemns the diſobedient, and ſo*) killeth, but the Spirit (*miniſtered by the goſpel*) giveth life: (*for if the Spirit of him that raiſed Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you, Rom.* 8. 11.)

7. [g] But (*then*) if (*that law which is*) the miniſtration of death, (*and was*) written and engraven in ſtone, was glorious (*in the miniſter of it*), ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory (*yet was only ſuch as*) was to be done away, (*or vaniſh as the law was to do;*)

8. How ſhall not (*that goſpel which is*) the miniſtration of the Spirit, be rather glorious (*both in itſelf and its ambaſſadors?*)

9. For if (*that law which was*) the miniſtration of condemnation, (*by pronouncing the ſentence of death upon all that did not perfectly obey it*), be (*or was attended with*) glory, much more doth (*the goſpel, which is*) the miniſtration of righteouſneſs (*or of juſtification to life, Rom.* 5. 18.) exceed in glory.

10. For even that (*law*) which was made glorious (*at the firſt adminiſtration of it, may be ſaid to have*) had no glory in this reſpect, by reaſon of the glory (*of the goſpel*) which excelleth (*and ſo eclipſeth it.*)

11. For if that which is (*now*) done away (*and aboliſhed*) were glorious, much more that which remaineth (*for ever*) is (*to be*) glorious (*in the powerful operations of the Spirit of God aſſiſting the diſpenſers of it.*)

12. Seeing then that we have ſuch hope (*of the glorious efficacy of our miniſtry, and of the power of God ſo illuſtriouſly ſhining forth in it*), we uſe great [h] plainneſs of ſpeech.

(*n*) Fugit quoque illos immundiſſimos falſi nominis Nicolaitas, amatores libidinis, malos calumniatores, nec enim talis fuit apoſtolorum miniſter Nicolaus. § 11.

(*o*) Οἱ τῶν ψευδώνυμοι Νικολαΐται. Conſt. apoſt. l. 6. c. 8. *Vide ep. interp. ad Philadelph.* § 6. *Theod. hær. fab. l.* 3. c. 1. *Euſeb. hiſt. eccleſ. l.* 3. *c.* 29.

(*p*) Clem. ſtrom. 3. p. 436. Steph. Gobar. apud Phot. *p.* 902. 903.

(*q*) Ita et Judaizantes χριστιανίζειν, idem interpolator in epiſtola ad Magneſianos nominaverat, et τὸν λόγον καπηλεύοντας. Uſher. ib. n. 26.

13. And (*act*) not as Moſes (*the miniſter of the law*), who put a veil over his face, (*even that of types and ſhadows, ſo*) that the children of Iſrael could [i] not ſtedfaſtly look to the end (*or the accompliſhment*) of that which is (*now*) aboliſhed.

14. But (*that which hinders them from ſeeing through this veil, is this, that*) their minds were (*then, and ſtill are*) blinded; for until this day remaineth the ſame veil untaken away, in the reading of the Old Teſtament; which veil is (*only*) done away (*by faith*) in Chriſt.

15. But (*or whereas they not believing in him*) even to this day, when Moſes is read, the veil is (*ſtill*) upon their heart.

16. Nevertheleſs (*as when Moſes turned to the Lord, the veil was taken from his face, Exod.* 34. 34. *ſo*) when [k] it (*the Jewiſh nation*) ſhall turn to the Lord (*Jeſus*), the veil ſhall be taken away (*from them.*)

17. [l] Now the Lord is (*the giver of*) that Spirit (*which is received by the goſpel, and by which it is confirmed*); and where the Spirit of the Lord is, there is liberty, (*and ſo the law which is as a yoke of bondage, Acts* 15. 10. *Gal.* 5. 1. *is taken away, and we obtain our Chriſtian liberty.*)

18. [m] (*And it is not with us as it was with the Jews, for they only ſaw the face of Moſes ſhining through the veil, but received no impreſſion from, or derivation of his glory upon themſelves*); but we all (*under the goſpel*) with open (*and unveiled*) face, beholding as in a glaſs the glory of the Lord (*Jeſus*), are changed into the ſame image (*with him*), from (*his*) glory to glory (*derived on us*), as by the Spirit of the Lord, (*or, as receiving it from the Lord and giver of the Spirit.*)

ANNOTATIONS on Chap. III.

Ver. 1. [a] Εἰ μὴ χρήζομεν, *do we need?*] Theſe particles εἰ μὴ often ſignify *num*, in the Old Teſtament; εἰ μὴ ἔφαγες, *haſt thou eaten of the tree?* Gen. 3. 11. See Gen. 4. 9. and 18. 4. 17. 23. 27. 38. and 30. 15. and 31. 14. and 41. 38. and 43. 7. So μὴ alſo ſignifies, 1 Cor. 9. 4. μὴ ὐκ ἐξουσίαν ἔχομεν, *have we not power?* And ver. 8.

Ibid. [b] Συστατικῶν ἐπιστολῶν, *letters of commendation.*] That commendatory epiſtles were ancient in the church, we learn from Tertullian (*r*), and St Cyprian (*s*). And that they had their riſe from the *teſſeræ hoſpitalitatis* among the Heathens, is the opinion of the Reverend Dr Hammond on the place. But others think theſe letters were derived from the Jews, among whom that they were in uſe, as their writings ſo this very place ſhews; for the perſons here mentioned were the Judaizers.

Ver. 2. [c] Ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, *written in our hearts.*] This is a frequent phraſe in the Old Teſtament, and among the Jewiſh Doctors, importing, 1. the clearneſs and perſpicuity of what is ſaid to be thus in our hearts, Deut. 30. 11. 14. 15. Rom. 10. 8. 9.; and, 2. our care to have it continually in our minds, and upon our ſpirits, Deut. 6. 6. Prov. 3. 3. and 7. 2. See this proved, note on Heb. 8. 10.

And thus the phraſe is commonly uſed in profane authors, both Greek and Latin. Thus Antiſthenes ſaith to one who had loſt his regiſter or note-book, "Thou ſhouldſt ἐν τῇ ψυχῇ αὐτὰ, καὶ μὴ ἐν ταῖς χάρταις "γράφειν, *write theſe things in thy ſoul, and not in* "*thy papers* (*t*)." So Seneca ſaith of Portius Latro, who made uſe of no books or notes, *Aiebat ſe ſcribere animo*, "He ſaid he wrote all things in his "mind (*u*)." So Terence (*x*), *Scripta illa dicta ſunt in animo Chryſidis*; which in Pindar (*y*) is, πάντα φρενὸς ἐμᾶς γέγραπται, *it is written in my mind.*

So that theſe words may be thus paraphraſed: "We need no letters of commendation to you; for "we well know, and have continually in remem- "brance, how powerfully God wrought with us for "your converſion, ſo that the *ſeal of our apoſtleſhip* "*are you in the Lord*, 1 Cor. 9. 2.; *the ſigns of an* "*apoſtle being wrought among you in all patience, in* "*ſigns, wonders, and in mighty deeds*, 2 Cor. 12. "12.; ſo that you are our beſt letters commenda- "tory to yourſelves. Nor need we letters of com- "mendation from you to others, the fame of your "converſion by us, and of the gifts we, with the "goſpel, have imparted to you, being ſpread "throughout the world."

Ver. 3. [d] Ἐπιστολὴ Χριστοῦ, *the epiſtle of Chriſt.*] His commendatory epiſtle, declaring and commending his power in your converſion, by ſuch ſigns and gifts of the Holy Spirit imparted to you, and exerciſed by us among you, as he enabled us to do: and this epiſtle is written in the fleſhly tables of your hearts, *i. e.* in your hearts made ſoft, pliable, and ready to obey the word by the operation of the Holy Spirit, according to the promiſe, *I will take away the ſtony heart from you, and give you an heart of fleſh*, Ezek. 11. 19. and 36. 26.

Ver. 5. [e] Λογίζεσθαί τι, *to reaſon any thing as of ourſelves.*] The apoſtle, in the ſecond chapter of his firſt epiſtle, contends, that there was a neceſſity of a

(*r*) Hæretici nullum jus capiunt Chriſtianarum literarum. *Præſcript. c.* 37. *Vide c.* 20.
(*s*) Cyprian, ep. 4. § 1. *Vide* Dodw. *diſſ. Cypr.* 2. (*t*) Apud Laert. l. 6. p. 139.
(*u*) Præfat. libri prim. controverſ. (*x*) Andr. act. ſc. 5. (*y*) Olym. 10. v. 2.

divine

divine revelation, to enable them to make known to us the truths contained in the goſpel, becauſe human reaſon, without it, was not able to know, or to diſcern them; and therefore here alſo he diſclaims this ſufficiency as of themſelves, without divine aſſiſtance for this work; that is, without thoſe illuminations and powerful operations of the Holy Spirit, which made them *able miniſters of the New Teſtament*. This text, therefore, is impertinently cited, to ſhew that no man is ſufficient of himſelf to think a good thought, and might as well have been produced to prove him not ſufficient of himſelf to think at all.

Ver. 6. [f] Γράμμα ἀποκτέινει, *the letter killeth.*] From the expoſition of theſe words given in the paraphraſe, it appears how vain are the imaginations of thoſe men, who, by the *killing letter*, underſtand not the law condemning to death, but the literal and hiſtorical ſenſe of the ſcriptures in general; and by the *life-giving Spirit*, the myſtical and ſpiritual ſenſe of them. Vain alſo are they who by the *letter* underſtand the law, as it was underſtood by the Jewiſh doctors in a literal or grammatical ſenſe, by the *Spirit*, the mind of the lawgiver; it being evident from the whole chapter, that by the *letter* the apoſtle underſtands the law engraved in ſtones, ver. 3. 7. the law as delivered by Moſes, and as at firſt adminiſtered with an appearance of the glory of the Lord; and by the *Spirit*, the Spirit of Chriſt, ver. 17. or the Holy Spirit given to the apoſtles to enable them to preach the goſpel, and conferred on thoſe that believed it.

Ver. 7.—11. [g] That the alluſion here from ver. 7. to the 11th may be the better underſtood, let it be noted,

1*ſt*, That the glory of God, or of the Lord, in the Old Teſtament, imports a bright light, or flame included in a cloud, ſtyled *the cloud of glory*; and becauſe this, whenever it appeared, was a ſymbol of God's glorious preſence, it is ſtyled by the Jews (*z*), *Shechinah*, *the habitation*. So Exod. 16. 7. *In the morning ye ſhall ſee the glory of God;* and ver. 10. *The glory of God abode upon Mount Sinai, and the cloud covered it ſix days, and the light of the glory of the Lord was like devouring fire;* chap. 40. 34. *A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle,* המשכן *the habitation of God.* This glory, ſaith the author of Coſri (*a*), is the divine light which God vouchſafeth to his people. By the *Shechinah*, ſaith Elias, we underſtand the Holy Spirit, as it is evident they do in theſe ſayings, "The *Shechinah* will not dwell "with ſorrowful or melancholy men. The *Shechi-* "*nah* will only dwell with a ſtrong, rich, wiſe, "and humble man. The *Shechinah* dwells with "the meek. When ten ſit, and ſtudy the law, the "*Shechinah* dwells among them." See many other inſtances in Buxtorf's lexicon, *p.* 2396. *&c.*

2*dly*, Obſerve, That after the covenant made with God at Mount Sinai was broken, Exod. 24. 7. 8. and the law given from Mount Sinai violated by the idolatry of the Jews in making and worſhipping the golden calf, chap. 33. Moſes is again called up into Mount Sinai to renew it, Exod. 34. 27. and God there deſcends to him again in the cloud of glory, ver. 5. and then was it that the ſkin of his face ſhone, to the terror of thoſe that ſaw him, ſo that he was forced to put a veil over his face, ver. 29. 30. And the alluſion here is chiefly to this glory, or ſhining brightneſs of the face of Moſes, when he received the law the ſecond time, as is evident from ver. 7. and from the words here uſed by St Paul, οὐ δεδόξασται τὸ δεδοξασμένον, *that which was made glorious was not glorious;* for they are the very words uſed by the Septuagint concerning the ſhining of the face of Moſes, Διὸ δεδόξασαι ἡ ὄψις τῷ χρώματι προσώπου αὐτοῦ, Exod. 34. 29. ᾧ ἦν δεδοξασμένη ἡ ὄψις, ver. 30.

3*dly*, Obſerve, that as the glory of the Lord deſcended on the mount, at the delivery of the law, ſo to enable the apoſtles to be *able miniſters of the New Teſtament*, the Spirit of God deſcended on the apoſtles at the day of Pentecoſt in the likeneſs of cloven tongues, or tongues of fire, ſitting upon them, Acts 2. 3.; and as the tabernacle and temple were filled with the glory of God, ſo were they all filled with the Holy Ghoſt, ver. 4.; and as the ſhining of the face of Moſes ſignified the glory of that law which he delivered to the Jews, ſo the gifts of the Holy Ghoſt ſhining forth in theſe ambaſſadors of Chriſt ſignified the glory of the goſpel. Now, ſaith the apoſtle, this glory is more excellent than that which attended the law given by Moſes.

1. Becauſe the glory appearing on Mount Sinai, made the people afraid of death, ſaying, *Let not God ſpeak to us any more leſt we die*, Exod. 20. 19. *neither let us ſee this great fire any more, that we die not*, Deut. 18. 16. And when the face of Moſes ſhone, the people were afraid to come nigh him, Exod. 34. 30.; for the law being the miniſtration of death and condemnation, even the glory of it ſtruck a terror into their hearts, and left a fear of death upon their ſpirits, and thus received they *the ſpirit of bondage unto fear*, Rom. 8. 15. whilſt we have given to us *the Spirit of power and love*, 2 Tim. 1. 7. and *the Spirit of adoption, whereby we cry, Abba, Father;* and to this difference the author to the Hebrews alludes, chap. 12. 18.—24.

2. Moſes with all his glory was only the miniſter

(*z*) Vide Buxt. lex. p. 2396. (*a*) Part 2. § 8.

of

of the law, written in tables of ſtone; the apoſtles, of the goſpel, written in the hearts of believers: he only gave to the Jews the killing letter of the law, they with the goſpel gave the quickening Spirit.

3. The glory which Moſes received at the giving of the law did more and more diminiſh, becauſe his law was to vaniſh away; but the glory which they received from Chriſt, did increaſe *from glory to glory*, ver. 18. the doctrine they delivered by it being to remain for ever.

Ver. 12. [h] Παῤῥησίᾳ.] This word ſeems to import openneſs and plainneſs of ſpeech. So, *he ſpake this, ſaying* παῤῥησίᾳ, *openly*, Mark 8. 32. *If thou art the Chriſt, tell us* παῤῥησίᾳ, *plainly*, John 10. 24. *Having ſpoiled principalities and powers, he triumphed over them* ἐν παῤῥησίᾳ, *openly*, Col. 2. 15. See John 7. 4. 13. and 11. 14. and 16. 25. 29. and 18. 20. And to this ſenſe the oppoſition in theſe words, *We uſe great plainneſs of ſpeech, and do not put a veil before our face, as Moſes did*, ſeems to lead.

Ver. 13. [i] Εἰς τὸ τέλος τοῦ καταργουμένου, *to the end of that which was to be aboliſhed*,] i. e. either to Chriſt and his goſpel, as the body veiled under theſe types and ſhadows, Col. 2. 16. 17. or they could not look unto that Chriſt, who is the end of the law for juſtification, Rom. 10. 4. that being only *our ſchoolmaſter to bring us to Chriſt*, Gal. 3. 24. 25. And here is the

Fourth excellency of the goſpel above the law, that whereas that was veiled under types and ſhadows, the goſpel was delivered with great perſpicuity and plainneſs of ſpeech, which is a confirmation of the perſpicuity of the New Teſtament in all things neceſſary.

Ver. 16. [k] Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, *when it ſhall turn to the Lord.*] The apoſtle diſcourſing, ver. 13. of the ſons of Iſrael, of thoſe to whom belonged the old covenant, and to whom the law of Moſes was read, ver. 14. 15. muſt be ſuppoſed to ſpeak here of the ſame perſons; and then the apoſtle here plainly taketh it for granted that there will come a time when the Jewiſh nation ſhall turn unto the Lord, or be converted to the Chriſtian faith; and ſo looking on Chriſt as the end of the law, and being enlightened by his Spirit, ſhall clearly diſcern the ſpiritual ſenſe of the law, and the true meaning of their own prophecies concerning the Meſſiah. Nor is it any objection againſt this expoſition that the word is ἐπιστρέψῃ, in the ſingular; for as that anſwers well to Iſrael, or the Jewiſh nation, ſo is it a known rule (*b*), that in the Hebrew tongue a verb of the ſingular number is joined to a noun or a participle plural.

Ver. 17. [l] Ὁ δὲ Κύριος τὸ πνεῦμα ἐστιν, *now the Lord is that ſpirit.*] The Æthiopian verſion reads not ὁ δὲ, but ὃ δὲ Κύριος, *where the Lord is, there is the ſpirit*, which makes the ſenſe of theſe words clear; but this reading hath no authority from any ancient copy, or Chriſtian writer. Origen (*c*) cites the words according to the common reading thrice; nor is it ſuitable to the Greek, which ſhould have been, according to that reading, ὃ δὲ Κύριος ἐκεῖ τὸ πνεῦμα. I therefore prefer the other interpretation, which ſaith, *The Lord is the Spirit*, as he is *the way, the life*, John 14. 6. *the reſurrection and the life*, chap. 11. 15. as being the author and the giver of them: he it is who *baptizeth with the Spirit and fire*, Matth. 3. 11.; who giveth this good Spirit to all believers, and ſends him to them from the Father, John 7. 38. 39. and 15. 26. and 16. 7.: he is ὁ Κύριος, the Lord, who miniſters to his church all the gifts and operations of the Spirit, 1 Cor. 12. 5. Eph. 4. 8. And this interpretation is favoured by the laſt words of the chapter, ἀπὸ Κυρίου πνεύματος, *from the Lord of the Spirit*; for, through the New Teſtament, where-ever the Spirit of the Lord is mentioned, τὸ πνεῦμα is put before, but never follows the word Κύριος, as according to the common interpretation here it doth. See alſo *Examen Millii in locum.*

Ver. 18. Here are two farther excellencies of the glory of the goſpel above that of the law, *viz.*

5. That the Jews only ſaw the ſhining of the face of Moſes through a veil, but we behold the glory of the goſpel of Chriſt in the perſon of Chriſt our lawgiver with open face.

6. They ſaw it through a veil, which hindered the reflection or ſhining of it upon them, and ſo this glory ſhone only on the face of Moſes, but not at all upon them; whereas the glory of God in the face of Jeſus Chriſt, ſhines as in a glaſs, which reflects the image upon us Chriſtians, ſo that we all are tranſformed into the ſame image, deriving the glorious gifts and graces of the Spirit, with the goſpel, from Chriſt the Lord and great diſtributor of them, 1 Cor. 12. 5. and ſo the glory which the Father gave to him, he hath given to us, John 17. 22. It is therefore rather with us as it was with Moſes himſelf, concerning whom God ſpeaketh thus, *To whom will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches, and the ſimilitude,* τὴν δόξαν Κυρίου, *the glory of the Lord ſhall he behold*, Numb. 12. 8.: for as he ſaw the glory of God apparently, ſo *we with open face behold the glory of the Lord:* as he by ſeeing of this glory was changed into the likeneſs of it, and his face ſhone, or was δεδοξασμένη, *made glorious*: ſo we *beholding the glory of God in the face of Jeſus*

(*b*) Glaſſius, l. 3. tr. 3. can. 52. p. 397.
(*c*) Contr. Celſum, l. 5. p. 271. in Matth. ed. Huet. p. 219. & p. 253.

Chriſt,

Chriſt, chap. 4. 6. *are changed into the ſame glory.* But then though this may in ſome meaſure be enlarged to the church in general, in which theſe gifts were exerciſed, I think it chiefly, and more eminently, refers to the apoſtles, mentioned ver. 12. and chap. 4. 1.

CHAP. IV.

Verſe 1. THerefore ſeeing we have this (*glorious*) miniſtry, as we have received mercy (*from God in committing it to us*, 1 *Tim.* 11. 12. *ſo*) we [a] faint not (*under the preſſures to which it doth expoſe us.*)

2. But have renounced [b] the hidden things of diſhoneſty, (*or ſhame*), not walking in craftineſs (*and guile*), nor handling the word of God deceitfully, (*as do your falſe apoſtles and deceitful workers*, 2 *Cor.* 11. 13.), but by manifeſtation of the truth, commending ourſelves to every man's conſcience, (*as perſons acting*) in the ſight of God.

3. [c] But if (*notwithſtanding this manifeſtation of the truth*) our goſpel be hid (*from any to whom it is preached*), it is hid (*only*) to them that are loſt.

4. In (or *among*) whom [d] the god of this world hath blinded the minds of them that believe not, leſt the light of the glorious goſpel of Chriſt, who is the [e] image of God, ſhould ſhine into them.

5. (*I ſay the goſpel of Chriſt*); for we preach not ourſelves, (*as aiming at our own glory or profit in this work*), but Chriſt Jeſus the Lord, and ourſelves your ſervants for Jeſus ſake.

6. (*And this goſpel I ſtyle the goſpel of the glory of Chriſt*); for God, who (*by ſaying, Let there be light, and there was light*) commanded the light to ſhine out of darkneſs, [f] hath (*alſo*) ſhined in our hearts, to give (*us*) [g] the light of the knowledge of the glory of God in the face (*or perſon*) of Jeſus Chriſt; (*or into the hearts of us apoſtles, to give us, and enable us to give to others, the light of the knowledge of God through Chriſt, whoſe ambaſſadors we are. See ver.* 7.)

7. But we have this (*glorious*) treaſure in earthen veſſels, (i. e. *in bodies ſubject to be broken with continual preſſures*), that the excellency of the power (*which preſerves ſuch frail creatures under them, and enables them to do ſuch great things in them*), may (*appear to*) be of God and not of us.

8. (*For though*) we are troubled (*and griped*) on every ſide, yet (*are we*) not (*ſo*) diſtreſſed (*as to be brought unto extremities*); we are perplexed, but not (*brought*) in (*to*) deſpair (*of help from God.*)

9. (*We are*) perſecuted, (*or purſued*), but not forſaken, (*or caſt behind ſo as to loſe the crown we run for*); caſt down, but not deſtroyed, (*or killed by the fall. See theſe agoniſtical terms explained by Dr Hammond.*)

10. Always bearing about in the body (*a reſemblance to*) the dying of the Lord Jeſus, that [h] the life alſo of Jeſus might be made manifeſt in our body.

11. For we who (*yet*) live, are always delivered up to death for Jeſus ſake, (*dying daily, or ſtanding in jeopardy of it every hour, whilſt we are miniſtering the goſpel to you*, 1 Cor. 15. 30. 31.), that the life alſo of Jeſus might be made manifeſt in our mortal fleſh, (*ſtill expoſed to death by our enemies, but ſtill preſerved in life by the power of Chriſt.*)

12. So then (*the*) death (*of Chriſt*) worketh (Gr. *wrought*) in us, (*who fill up that which is behind of the ſufferings of Chriſt in our fleſh*, *Col.* 1. 24.), but (*the*) life (*of Chriſt only*) [i] in you.

13. (*Yet*) we having the ſame Spirit of faith, (i. e. *the ſame faith wrought by the Spirit*), according as it is written (*in the pſalms*, viz.) [k] I believed, and therefore have I ſpoken; we alſo believe, and therefore (*continue ſtill under all theſe ſufferings to*) ſpeak (*and preach the goſpel of Chriſt.*)

14. Knowing that [l] he who raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you, (*to enjoy his heavenly kingdom together.*)

15. For (or *and*) all (*theſe*) things (*we preach and ſuffer*) are for your ſakes, that the abundant grace (*conferred upon you by our miniſtry*) might, through the thankſgiving of many, redound to the glory of God.

16. For which cauſe we faint not (*under the tribulations we thus ſuffer*); but though our outward man periſh, yet the [m] inward man is renewed (*with vigour and alacrity in the performance of our duty*) day by day.

17. For (*we know that*) our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal [n] weight of glory.

18. (*We faint not, I ſay*), [o] while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal, but the things which are not ſeen are eternal.

ANNOTATIONS on Chap. IV.

Verſe 1. [a] Μὴ ἐκκακεῖν,] is not to ſlacken in, or ceaſe from the performance of an enterpriſe, Luke 18. 1. Gal. 6. 9. 2 Theſſ. 3. 13. particularly μὴ ἐκκακεῖν ἐν θλίψεσι, *not to faint under tribulations*, Eph. 3. 13. and here, ver. 16. And this ſenſe is confirmed by the words following from ver. 7. to 16.

Ver. 2. [b] Τὰ κρυπτὰ τῆς αἰσχύνης, *the hidden things of ſhame.*] The apoſtle often ſpeaks of ſome deceivers crept into the church, *whoſe glory was in their ſhame*, Philip. 3. 19.; whoſe *exhortation was attended with uncleanneſs, deceit, and guile*, 1 Theſſ. 2. 3. and here, *who did the hidden things of ſhame.* Now theſe, ſay all the Greek ſcholiaſts, were the falſe apoſtles, τῇ τῦ νόμυ ἐπιμιξία τὸ Θεῖον κήρυγμα διαφθείροντες, *who corrupted the goſpel by mixing it with the law;* as is apparent from the apoſtle's words; for ſpeaking of theſe falſe apoſtles and deceitful workers, chap. 11. 13. he ſaith, ver. 20. *Are they Hebrews? ſo am I: Are they Iſraelites? ſo am I: Are they the ſeed of Abraham? ſo am I.* And that the Jewiſh doctors were prone to fornication, uncleanneſs, and adultery, we learn from the apoſtle's queſtion, *Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery?* Rom. 2. 22. and from the teſtimony of their Joſephus concerning their zealots who profeſſed great ſanctity, but were indeed guilty of theft, treachery, adultery, the hidden things of ſin (*d*); from the exhortation of St Paul to them to look diligently, *leſt there be among them any fornicator, or profane perſon*, Heb. 12. 16.; and again, *Let marriage be honourable among all, and the bed undefiled; for whoremongers and adulterers God will judge*, Heb. 13. 4.; ſee the note there. But this is ſtill more evident from theſe epiſtles to the Corinthians, among whom theſe deceivers had taught, that fornication was a thing lawful, 1 Cor. 6. 12. and ſo had taught them *to corrupt the temple of God*, 1 Cor. 3. 16. 17.; whence he ſays to them, *Let no man deceive you*, ver. 18. and demonſtrates to them by many arguments, that fornication was a ſin inconſiſtent with the profeſſion of Chriſtianity, 1 Cor. 6. 13.—20. that it excluded perſons *from the kingdom of God*, ver. 9. 10. and ſhould exclude them from the ſociety of Chriſtians, chap. 5. 11. Upon all which accounts he ſaith, *Neither let us commit fornication, as ſome of the Jews did*, 1 Cor. 10. 8. And in his ſecond epiſtle and 12th chapter, he expreſſes his fears, leſt when he came among them *he ſhould find many, who*, through the ſeduction of thoſe men, *had ſinned, and had not repented of the uncleanneſs, fornication, and laſciviouſneſs, which they had committed.* That theſe men might be followers of Cerinthus, or of the Ebionites, ſee note on chap. 11. 22. But theſe things do more plainly agree to the ſect of Nicholas, one of the ſeven deacons reſident at Jeruſalem, Acts 6. 5. they being, ſaith St Peter, *men walking after the fleſh, in the luſts of the fleſh*, 2 Pet. 2. 10. and *alluring others through the luſts of the fleſh*, ver. 18.; and ſaith St Jude, *Men walking after their own luſts, and foaming out their own ſhame*, ver. 13. That theſe men were at Pergamus, *teaching men to commit fornication*, we learn from Rev. 2. 14. 15.; that they were alſo at Epheſus, and ſo near to Corinth, from Rev. 2. 6. and ſo might probably be the perſons noted by St Paul, ſaying, Eph. 5. 11. 12. *It is a ſhame to ſpeak of* τὰ κρυφῇ γινόμενα ὑπ' αὐτῶν, *the things done by them in ſecret*, and that they were at Corinth. See note on 1 Cor. 6. 13. 14. 15.

Ver. 3. [c] Εἰ δὲ ἐστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, *if our goſpel be hid.*] Hence we learn that the apoſtles delivered the goſpel, in all things neceſſary to be believed or done, with ſufficient plainneſs and perſpicuity; for otherwiſe they could not truly be ſaid to *have manifeſted the truth to every man's conſcience.* The apoſtle alſo, by declaring, that if this goſpel was hid from any to whom it was preached, it was only hid to them *whoſe minds the god of this world had blinded, leſt the light of the glorious goſpel ſhould ſhine in upon them*, doth plainly teach, that the goſpel was not hid from them for want of clearneſs on the part of them who preached it, but only by reaſon of that blindneſs which Satan had wrought in them that heard it; ſo that if it were not manifeſt to all, "the fault is not in us, or in the obſcurity of "the goſpel, but in their own blindneſs, for we "hide nothing from them (*e*):" ſo the fathers.

But here, ſaith Eſthius, the apoſtle ſpeaks not of the ſcriptures to be read, or underſtood by us, but of the goſpel preached by him.

Anſ. To this I anſwer, that the ſcriptures writ and read to them, contain the ſame goſpel of Chriſt which they preached; and as the reading of the law of Moſes is ſtyled the *preaching Moſes every Sabbath-day*, Acts 15. 21. ſo is the public reading the ſcriptures of the New Teſtament, the preaching Chriſt and his goſpel. What reaſon then can be aſſigned

(*d*) Τὰ κρυπτὰ μὲν τῶν ἁμαρτημάτων ἡδοξήκατι, κλοπὰς λέγω, καὶ ἰδίους καὶ μοιχείας. De bell. Jud. l. 16. c. 26. p. 930. C.

(*e*) Οὐδὲν κρυπτὸν παρ' ἡμῖν. Oecum. Οὐκ ἡμῶν τὸ ἔγκλημα, ἢ τῆς ἀσαφείας τῶ εὐαγγελίυ, ἀλλὰ τῆς ἐκείνων τυφλώσεως. Theoph. in locum.

why

why they, who confeſſedly preached the goſpel plainly, ſhould write the ſame things to the ſame perſons obſcurely; eſpecially if we conſider that they did τὰ αὐτὰ γράφειν, *write the ſame things to them for their ſafety*, Philip. 3. 1. to *put them in remembrance of thoſe things which they knew, and in which they were eſtabliſhed* by their preaching, 2 Pet. 1. 13. 14. and *to ſtir up their pure minds by way of remembrance, that they might be mindful of the commandments of the apoſtles of our Lord*, chap. 3. 1. 2. that *by reading them they might underſtand their knowledge in the myſtery of Chriſt*, Eph. 3. 4.? And were theſe ends beſt proſecuted, or to be obtained by writing that obſcurely which they had plainly preached to them? Moreover, *whatſoever things were written aforetime*, ſaith the apoſtle, *were written for our learning*, Rom. 15. 4. and ſurely they who writ after by the ſame Spirit, writ to the ſame end, that they to whom they wrote might be *wiſe to that which is good*, Rom. 16. 19. that they might *underſtand what the will of the Lord is*, Eph. 5. 17. or might *prove what is the good, and acceptable, and perfect will of God*, Rom. 12. 2. And if they writ *for our learning and inſtruction* in theſe things, to be ſure they writ plainly and clearly as to them, ſince otherwiſe they writ not ſo as to inſtruct and teach, but to confound the reader. Seeing therefore the great end of writing the ſcripture, was to inſtruct the world in the will and mind of God, and the great things of the Chriſtian faith, either we muſt ſay that both the writers of the ſcripture, and the Holy Ghoſt that inſpired them, were defective in ſkill, or in care, ſo to write as to obtain this end; or that their writings are an effectual means to obtain it, which yet they cannot be, unleſs they are plain and clear as to the great things of religion.

In ſhort, every wiſe agent purſues his end by the moſt proper and effectual means: now ſurely, to write plainly, and not obſcurely, is the moſt proper means to inſtruct men by writing; and ſo the apoſtles muſt have uſed this means of inſtructing in their writings, or elſe they cannot be eſteemed wiſe agents.

Ver. 4. [a] Ὁ θεὸς τοῦ αἰῶνος τούτου, *the god of this world*, &c.] Here obſerve, 1. An *hyperbaton*, the true ſenſe and poſition of the words being thus, *Among whom are the unbelievers, whoſe eyes the god of this world hath blinded*, &c. Note, 2. That Satan here is called by St Paul the god of this world, and Eph. 6. 12. *the ruler of the darkneſs of this world*, agreeably both to the Jewiſh and Chriſtian notion; the firſt aſcribing to him the dominion over all that were not of the religion of the Jews, and introducing God ſpeaking to the angel of death or Satan thus, "Though I have made thee κοσμοκράτορα, a ru-"ler among the creatures of the nations, thou ſhalt "have nothing to do with this people, becauſe they "are my ſons *(f)*;" where alſo it preſently follows, "This is the angel of death, which is called Dark-"neſs." And the Chriſtians allowing him to be ruler over all that were not converted to Chriſtianity, and ſpeaking of that as of the diſpenſation which *delivered them from the power of darkneſs into the kingdom of Chriſt*, Col. 1. 13. 1 Pet. 2. 9. and *turned them from Satan unto God*, Acts 26. 18. and of the Gentile world, as walking before *according to the prince of the power of the air, the ſpirit that worketh in the children of diſobedience*, Eph. 2. 2. which had the fathers conſidered, they would not have contended ſo ſtiffly againſt the Marcionites and Manichees, that the god of this world here mentioned was the true God, as both Irenæus (*g*), and Tertullian (*h*), Chryſoſtom, Theodoret, Photius, Theophylact, and as St Auſtin (*i*) teſtifies, almoſt all the ancients did; whereas indeed the true God is never repreſented in ſcripture as the God of this world, but as the God of them who are called out of the world; nor is it the deſign of God, but of the devil, to hide the glorious light of the goſpel from the world.

Ibid. [c] Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, *who is the image of God.*] Chriſt ſeems here to be ſtyled *the image of God*, not in the ſenſe of Theodoret, as *being God of God*, but rather, as the text inſinuates, with relation to the goſpel, and his mediatory office, in which he hath given us many glorious demonſtrations of the power, wiſdom, the holineſs, purity and juſtice, the mercy, goodneſs and philanthropy of God, Tit. 3. 4.

Ver. 6. [f] Ὅς ἔλαμψε.] Ὅς here ſeems put for ὅτι Θεὸς, *he*; ſo 1 Cor. 7. 7. ὃς μὲν οὕτως, ὃς δὲ οὕτως, *is quidem ſic, ille autem ſic*; and chap. 11. 21. ὃς μὲν πεινᾷ, *is quidem eſtit*, ὃς μὲν μεθύει, *ille autem inebriatur.*

Ibid. [g] Πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ, *the light of the knowledge of the glory of God.*] Here ſeems to be an alluſion to the ſhining of the face of Moſes, after he had obtained his deſire of ſeeing the glory of God, Exod. 33. 16. 19. upon which δεδόξασται ἡ ὄψις, *his face was made glorious*, Exod. 34. 29. 30. by reaſon of the glory of God that he had ſeen. This now, ſaith St Paul, belongs to us apoſtles, the glory of God ſhining more glorioufly in the face or perſon of Jeſus Chriſt than ever it did in Moſes,

(*f*) Buxtorf's lexicon, p. 2007. (*g*) Deus excæcavit mentes infidelium hujus ſeculi. *Iren. l.* 3. *c.* 7.
(*h*) Tertul. contra Marcion, l. 5. c. 11.
(*i*) Quam quidem ſententiam plerique noſtrûm ita diſtinguunt, ut Deum verum dicant excæcaſſe infidelium mentes. *Contra Fauſt. Manich. l.* 21. *c.* 2.

and we *beholding with open face the glory of the Lord*, chap. 3. 20. whereas *the children of Iſrael could not ſtedfaſtly behold the glory of the face of Moſes*. Note alſo, that ἐν προσώπῳ is the conſtant reading of the Greek ſcholiaſts.

Ver. 10. [h] Ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ, *that the life of Jeſus might be made manifeſt.*] It being a certain demonſtration that Chriſt is riſen, and ſtill lives, that we who perſuade others to believe this, are enabled to do ſuch mighty wonders in his name, and patiently and conſtantly to ſuffer ſuch fiery trials by his grace.

Ver. 12. [i] Ἐν ὑμῖν, *in you.*] As being made partakers of the vital efficacy of Chriſt and his ſpiritual gifts, and of an aſſimilation to his reſurrection by a life of holineſs, but not of the like ſufferings with us, 1 Cor. 4. 8. 10.

Ver. 13. [k] Ἐπίστευσα, διὸ ἐλάλησα, *I believed, therefore have I ſpoken.*] Theſe words of David were ſpoken *when the ſorrows of death compaſſed him round about, and the pangs of Sheol caught hold upon him*, and yet he *believed he ſhould walk before God in the land of the living*, Pſal. 116. 3. 9. 10. and therefore are applied by the apoſtle, in the ſpiritual ſenſe of them, to the reſurrection, thus, that as David, notwithſtanding all the perſecutions which he ſuffered from the hands of Saul, firmly believed he ſhould be preſerved, and raiſed to a temporal kingdom; ſo we apoſtles believe that, after all our ſufferings for the goſpel, we ſhall be raiſed and advanced to an heavenly kingdom.

Ver. 14. [l] Ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, *he that raiſed up the Lord Jeſus.*] Here Schlictingius obſerves two things: 1. That our Lord Jeſus did not raiſe up himſelf, but was raiſed from the dead by the Father. 2. That though Chriſt Jeſus ſhall raiſe us up, yet ſhall he do this, not by his own power, but by the power received from the Father. Now here,

1ſt, I acknowledge, that the reſurrection of our Lord is frequently aſcribed in ſcripture to God the Father, Acts 3. 26. and 13. 32. and 17. 31. Rom. 4. 24. and 10. 9. 1 Cor. 6. 14. and 15. 15. Gal. 1. 1. Eph. 1. 20. Col. 2. 12. 1 Theſſ. 1. 9. 10. Heb. 13. 20. 1 Pet. 1. 3. 21.; and the reaſon of the Chriſtian diſpenſation requires it ſhould be ſo, this being a demonſtration that God the Father was ſatisfied with his performances and ſufferings for us, and that he owned him as a true Prophet, and his beloved Son, in that he raiſed him from the dead. But then this is not ſo to be underſtood, as to exclude Chriſt wholly from the ſame action; for he himſelf promiſed to do this, when he ſaid of the temple of his body, *Deſtroy this temple, and in three days I will raiſe it up*, John 2. 19. 22. And that he did ſo, we learn from this, that after his reſurrection *the diſciples believed the word which Jeſus ſpake*; whereas, had he not raiſed up himſelf, they could not have believed his word.

Let it then be noted, that our Lord was *quickened by the Spirit*, 1 Pet. 3. 18. even by the Spirit by which he offered up himſelf, Heb. 9. 15. Since then this Spirit of God dwelt in Chriſt, and is by him communicated to all believers, it is eaſy to be underſtood how Chriſt raiſed up himſelf, and yet was raiſed up *by the power of God*, as the Holy Ghoſt is ſtyled, Luke 1. 35. Thus alſo the reſurrection of the juſt is aſcribed to God the Father, Acts 26. 8. 1 Cor. 6. 14. Heb. 11. 19. 2 Pet. 1. 3. and yet the ſame reſurrection is frequently aſcribed to Chriſt, John 5. 28. and 6. 39. 40. and 11. 27. 1 Cor. 15. 21. 22. 25. 26. Rom. 14. 19. Rev. 3. 18. And this he will effect *by the power he hath in himſelf*, John 5. 26. *by himſelf*, John 6. 47. 54. *I will raiſe him up at the laſt day*; by his word, *the dead ſhall hear the voice of the Son of God and live*, John 5. 28. *by the power by which he is able to ſubdue all things to himſelf*, Philip. 3. 21. Now, to raiſe the dead being a thing proper to God himſelf, Rom. 4. 7. Acts 26. 8. an inſtance of the power of God, Matth. 22. 29. and the belief of it being *faith in God*, Heb. 11. 19. 1 Pet. 1. 3. whoſoever hath the power of raiſing all men from the dead muſt have the power of God; the Godhead, *the energy of the power of the might of God*, Eph. 1. 19. and the whole fulneſs of the Godhead dwelling in him: and if Chriſt did receive this power from the Father, he muſt receive it from him by the communication of the Godhead to him.

Ver. 16. [m] Ὁ ἔσω ἄνθρωπος, *the inward man.*] Hence we learn, that the diſtinction betwixt the outward and inward man is not of the ſame import with that of the old and the new man, Rom. 6. 6. *which is renewed after the image of God in righteouſneſs and holineſs*, Eph. 4. 22. Col. 3. 9. 10. but the *outward man that periſheth* ſignifies only the body; the *inward*, is only the mind or ſpirit which is in man: ſo that when the apoſtle ſaith in the perſon of a man under the law, *I delight in the law of God after the inward man*, Rom. 7. 22. he ſaith nothing which intimates that the perſon ſpeaking was *renewed in the ſpirit of his mind*, but only that his mind was inclined to obey the law of God, though, through *the law in his members warring againſt it*, he was *led captive to the law of ſin*.

Ver. 17. [n] Βάρος δόξης, *weight of glory.*] The Hebrew word כבד which anſwers to βάρος, *weight*, ſignifies not only multitude, but greatneſs, and in the Rabbins, as well as ſcripture, *honourable*; ſo Gen. 18. 20. *Their ſin was* כבדה מאד, *very great*; ſee Gen. 50. 11. Exod. 9. 3.; *honourable*; ſo Exod. 20. 12. כבד, *Honour thy father and thy mother.* See Deut. 28. 58. So that this word may ſignify the magnificence,

cence, the abundance, and the honour of the future glory which is prepared for the Chriſtian ſufferer.

Ver. 18. [a] Note hence, that it is not only lawful, but even laudable, after the example of the apoſtles, in our actions and ſufferings, to have reſpect to the recompenſe of reward, that being, by the wiſdom of the Holy Ghoſt, propounded as our encouragement to do and ſuffer theſe things.

CHAP. V.

Verſe 1. FOr we know, that if our earthly houſe of this tabernacle were diſſolved, we have *(provided for us at the reſtoring of it)*, [a] a building of God, an houſe not made with hands, eternal in the heavens.

2. For in this (*tabernacle*) we groan earneſtly, deſiring [b] to be clothed upon with our houſe which is from heaven.

3. *(We are, I ſay, deſirous of this)*, [c] if ſo be that (*or ſeeing that, at the reſurrection*) being clothed, we ſhall not be found [d] naked, (i. e. *ſince then we ſhall not be found naked, as the wicked, but clothed with a body not ſubject to death.*)

4. For we that are in this tabernacle do groan, being burdened, not for that (*through impatience under our ſufferings*) we would be unclothed, (*by putting off the body*, but (*as deſiring, ver. 2. to be*) clothed upon (*with our celeſtial body*), that mortality might be ſwallowed up of life.

5. Now [e] he that hath wrought us for the ſelf-ſame thing, (i. e. *hath wrought in us this earneſt deſire*), is God, who hath alſo given to us the earneſt of the Spirit, (*whereby we are ſealed up to the day of redemption, Eph. 4. 30. and wait for the redemption of the body*, Rom. 8. 23.)

6. Therefore (*having this earneſt of the Spirit*) we are always confident, knowing (Gr. *being therefore always confident, and knowing*) that whilſt we are at home in the body, we are abſent from the Lord.

7. For (*whilſt it is thus with us*) we walk by faith (*only*), not by ſight.

8. [f] We are confident, I ſay, and willing, (*we in this confidence are willing*), rather to be abſent from (*or travel out of*) the body, and to be preſent with the Lord, *(or at home with him.)*

9. Wherefore we labour, that whether *(we be)* preſent *(in)* or abſent *(from the body)*, we may be accepted of him *(at his appearance.)*

10. For we muſt all appear before the judgment-ſeat of Chriſt, that every one may (*then*) receive the things done [g] in his body, *(or by the body)*, according to what he hath done, whether it be good or bad.

11. Knowing therefore the terror of the Lord, we perſuade men *(to believe we act in all ſincerity and truth, when we propound theſe things to them)*; but *(in this)* we are made manifeſt to God, and I truſt alſo *(we)* are made manifeſt in your conſciences, *(and have given you good aſſurance that we act ſincerely.)*

12. For we commend not ourſelves again unto you, (*as if we doubted of your good opinion of us*), but (*we ſay theſe things to*) give you occaſion to glory on our behalf, that you may have ſomewhat to anſwer them which glory in appearance, and not in heart, (*or truth and ſincerity, but either of other mens labours, 2 Cor. 10. 15. or of things not really done by them, 2 Cor. 11. 12.—21.*)

13. For whether we be beſide ourſelves, (*tranſported in ſpeaking of our raptures, ecſtaſies, and viſions*), it is to (*do ſervice to*) God; or whether we be ſober (*in our diſcourſes, not deſiring that others ſhould think of us above what they ſee in us, 2 Cor. 12. 6.*), it is for your ſakes.

14. For the love of Chriſt conſtraineth us (*thus to promote his glory, and to ſeek your good*), becauſe we thus judge, that if one died for all, then were all dead; (i. e. *obnoxi us to death, and condemned to it for ſin.*):

15. And that [h] he died for all, that they who live (*by his death*), ſhould not henceforth live unto themſelves, but unto him that died for them, (i. e. *for their ſins*), and roſe again *(for their juſtification, Rom. 4. 24. 25.)*

16. Wherefore henceforth know we no man after the fleſh, (i. e. *according to carnal intereſts, the riches, honours, pleaſures, and advantages of this world, 2 Cor. 1. 17. and 10. 2.*); yea, though we have known Chriſt after the fleſh, (*expecting him as a temporal king, and hoping for great advancements in his kingdom, as being his diſciples*), yet now henceforth [i] know we him *(ſo)* no more.

17. (*And ſo it is with all his ſincere votaries*); therefore if any man be in Chriſt, he is (*become*) a new creature, old things are paſſed away, (*his affection to all temporal and carnal things*); behold [k] all things are become new (*in him.*)

18. And all (*theſe*) things (*belonging to the new creation, this change of our affections, this conſtraining love*), are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given (*or committed*) to us the miniſtry of reconciliation.

19. To wit, that God was in Chriſt reconciling the world to himſelf, *(and)* not imputing their *(former)* treſpaſſes unto them, and hath committed to us the word of reconciliation.

20. Now then we are ambaſſadors for Chriſt, as

though God did beſeech you by us, we pray you, in Chriſt's ſtead, be ye [1] reconciled to God.

21. For he hath [m] made him to be (*a*) ſin-(*offering*) for us, who *(himſelf)* knew no ſin, that we might be made (*righteous with*) the righteouſneſs of God in him.

ANNOTATIONS on Chap. V.

Verſe 1. [a] Ὀικοδομὴν τῶ Θεῶ ἔχομεν, *we have a building of God.*] It was the doctrine of the Platoniſts (*k*), That the ſoul was a kind of being which could not well ſubſiſt or act without a body, and therefore, after her ſeparation from the body, wanted ſome vehicle or clothing, by which ſhe might ſubſiſt and act; and this notion was embraced by Origen, and this text was accordingly interpreted by him: ſee the note on 1 Cor. 15. 44. 45. And according to this notion, good Chriſtians, as ſoon as they depart this life, are not found naked, but *clothed with their houſe from heaven*, which, at the reſurrection, ſhall be the ἐπενδύμα, or *cloathing* of their raiſed bodies, which renders them immortal. But the apoſtle cannot here be ſuppoſed to mean, that as ſoon as ever good Chriſtians die, they ſhall be clothed upon with this houſe which is from heaven, but only that they ſhall be ſo at the reſurrection. For, 1. We Chriſtians, ſaith he, *groan earneſtly, deſiring to be clothed upon with this houſe*, ver. 2. Now, ſaith the ſame apoſtle, *we ourſelves groan within ourſelves, waiting for the adoption, that is, the redemption of the body*, Rom. 8. 23. 2. *They groaned to be clothed upon, that mortality might be ſwallowed up of life*, ver. 4. Now, *when this corruptible ſhall have put on incorruption, and this mortal, immortality, then* only *ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory*, 1 Cor. 15. 54.

Ver. 2. [b] Ἐπενδύσασθαι, *to be clothed upon.*] By putting over this mortal body an incorruptible and eternal houſe, the Jews ſay, that Adam in his firſt creation being made ἐπ' ἀφθαρσία, *for incorruption*, Wiſd. 1. 23. his body was covered from corruption *veſte onychina*, with a clothing like in colour to the nail of the hand. Accordingly the apoſtle repreſents the future bodies raiſed incorruptible, as clothed with an immortal covering, 1 Cor. 15. 53. 54.

Ver. 3. [c] Εἴγε καὶ, *if ſo be.*] That theſe words may be alſo rendered *ſince*, and *ſeeing that*, is evident from ſcripture, and good authors. Thus here, ver. 4. εἰ ſignifies *quandoquidem*, ſo εἴγε ἠκούσατε, *ſeeing ye have heard*, Eph. 3. 2.: ſee the note there: and again, Eph. 4. 1.: or elſe, retaining our own verſion, we may give this ſenſe to the words, *If ſo be that* (then) *we ſhall be found clothed* (with our celeſtial bodies, and ſo fitted for a bleſſed immortality), *and not* (as the wicked) *naked*, (and without this heavenly building.)

Ibid. [d] Γυμνοὶ, *naked,*] *i. e.* not clothed upon with another body. So 1 Cor. 15. 37. *Thou ſoweſt* γυμὸν κόκκον, *naked grain*, not covered with a blade, or cover of chaff, as when it riſeth up out of the earth it is, or with a cod, as in beans, peaſe, and lentiles. And accordingly, the Rabbins *(l)* introduce a Samaritan or Gentile inquiring of R. Meir, Whether the dead riſe naked or clothed? and him anſwering thus, That peaſe which are ſown naked, ariſe clothed, or covered with a cod, and much more the dead. But then they ſeem to reſtrain this to the juſt, ſaying, That the juſt ſhall riſe clothed.

Ver. 5. [e] Ὁ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, *he that hath wrought us for the ſelf-ſame thing.*] Hence it appears, there is no ground for that dangerous opinion that the apoſtle here ſpeaks as one that believed the general reſurrection and advent of our Lord to judgment would be ſuddenly; for this perſuaſion being falſe, the apoſtle could not, in this ſenſe ſay, *We know, that if this earthly tabernacle were diſſolved, we have* (immediately) *a building of God, i. e.* an heavenly body to put on. God could not work them up to this deſire, that they might not be unclothed, *i. e.* not die, but live to the reſurrection, to be then clothed upon; nor could the apoſtle, conſiſtently with this perſuaſion, introduce the ſame Chriſtians willing to be *abſent from the body, that they might be preſent with the Lord.* Moreover, in the preceding chapter, ver. 14. he plainly ſays, that they expected *to be raiſed up by Jeſus* from the dead, and therefore muſt expect to die. See the note on 1 Theſſ. 4. 15.

Ver. 8. [f] Θαῤῥοῦντες δὲ, *we are confident,*] *i. e.* we have not only confidence at his appearance, John 2. 28. but always, even in death itſelf, that though it renders us abſent from the body, it will bring us home to Chriſt, and to a nearer fruition of him. Only here note, that, according to the doctrine of all the ancients, the ſouls of pious men are not aſſumed into the higheſt heavens, or the immediate preſence of God and Chriſt inſtantly upon their departure

(*k*) Σχῆμα ἄλλο ὁμοίως τῷ αἰσθητῷ τούτῳ μετὰ τὴν ἐντεῦθεν ἐκδημίαν ἔχειν ἐκτιθέμενος τὴν ψυχὴν ἀσώματον ὑπό τι πλατωνικῶς ἀποφαίνεται αὐτὴν. Τὸ γὰρ καὶ μετὰ τὴν ἀπὸ τοῦ κόσμου ἀποφοίτησιν σχήματος αὐτὴν δεῖσθαι, καὶ περιττολογῶν λέγειν ὡς ἐ δυναμένην καλασχεθῆναι γυμνήν. Method. ap. Phot. p. 930.

(*l*) Pirk. Eliezer, c. 30. p. 80. Midraſh Coheleth, c. 5. 11.

parture hence; for thus only we ſhall be *ever preſent with the Lord*, 1 Theſſ. 4. 16. 17. when by the power of God, at the laſt trump, we ſhall be raiſed up *to meet him in the air*; this promiſe being made at his ſecond coming *to receive his diſciples to himſelf, that where he is, they may be alſo*, John 14. 3. But yet, according to all antiquity, the ſouls of pious men, in the mean time, are in the place appointed for them, παρὰ τῷ Κυρίῳ, *with the Lord*, that is, with him in Paradiſe, where they enjoy the ſight and converſation of their Saviour by way of viſion. "For "Paul and the reſt of the apoſtles," ſaith Polycarp (*m*), "are in the place appointed for them "with the Lord." "Not only in heaven," ſaith Irenæus (*n*), "but in paradiſe alſo our Saviour ſhall "be ſeen, as men are worthy to behold him." And this doth Pſeudo Juſtin (*o*) gather from this very place, "That the ſouls of the juſt go to paradiſe, and "converſe there with Chriſt by viſion."

Ver. 9. I confeſs it is difficult to give the clear ſenſe of the apoſtle's words, from ver. 1. to ver. 9. To do my endeavour farther towards it, obſerve,

1*ſt*, That it cannot be proved from any thing ſaid here, or in any other place of St Paul's epiſtles, that the apoſtle himſelf either thought, or taught others to think, that the coming of Chriſt was not far off, as I have fully proved in the note on 1 Theſſ. 4. 15. And indeed this doctrine being found by experience to be falſe, had he himſelf aſſerted, or taught others to expect, that the coming of our Lord to judgment was at hand; ſeeing in that he muſt have been miſtaken, and miſled others, what certainty can we have that he was not miſtaken, or did not miſlead others in what elſe he taught in his epiſtles? Thus, ver. 9. if when he ſaid, 1 Cor. 7. 29. 31. *Brethren, the time is ſhort, and the ſcheme of the world paſſeth away*; he thus dogmatically ſpake not of the time of human life, and the relation we had to the world, and the world to us, but of Chriſt's coming to judgment, and the deſtruction of the world, he certainly taught falſe doctrine. If when he ſaith, chap. 10. 11. *That upon them the end of the ages was come*, he meant not the laſt, that is, the Jewiſh, concurring with the goſpel age, but the end of the world, he then taught falſe doctrine. If, when he ſaith, Heb. 10. 37. *Yet a little while, and he that ſhall come, will come, and will not tarry*, he meant this not of Chriſt's coming to the deſtruction of Jeruſalem, and of the Jewiſh ſtate and nation, but of his coming to the final judgment, he again taught falſe doctrine, and endeavoured to ſupport them with falſe hopes, which ſure muſt be ſufficient to impair his credit in other matters, taught in his epiſtles. *Laſtly*, That there is no ground for this opinion, is proved, note on ver. 5.: they indeed who had the firſt-fruits of the Spirit in them might wait for his coming, as all good Chriſtians do, but they could not by virtue of his words expect it ſuddenly.

2*dly*, Obſerve, that the apoſtle here cannot intend to aſſert, that good Chriſtians, as ſoon as they die, ſhall inſtantly be clothed upon with their houſe from heaven, but only that they ſhall be ſo at the reſurrection; for, ſaith he, we deſire to be thus clothed upon, *that mortality may be ſwallowed up in life*; now this he had told us, 1 Cor. 15. 54. was only to be expected at the reſurrection; for *when this corruptible ſhall have put on incorruption, and this mortal, immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory*.

3*dly*, Obſerve, that the time of the reſurrection of the juſt, being declared to be the time of their recompenſe, their being crowned and like to the *angels*, and being *ever with the Lord*, as hath been fully proved in the note on 2 Tim. 4. 5. they had good reaſon to be groaning after *the redemption of the body*, and that crown of glory which God would give them at that day. But then, ſay they, we do not groan through impatience, under our preſent afflictions; nor, as ſome philoſophers, from an opinion, that the body is *the priſon of the ſoul*, and hinderance to the knowledge of the truth; and therefore counting it an happineſs to be diveſted of it, but from a vehement deſire of that glorious reſurrection of it, which ſhall complete the happineſs both of ſoul and body, and place us for ever with the Lord.

Laſtly, Obſerve, that at the reſurrection there ſhall not be only an ἔνδυμα, or clothing of the ſoul with its former naked body; but an ἐπένδυμα, a clothing of the body raiſed, with a covering that ſhall preſerve it from corruption; and this is plainly the apoſtle's meaning in the ſimilitude of grain riſing not *naked*, as it was ſown, but *clothed upon*, as is proved, note on ver. 3. here, and on 1 Cor. 15. 37. And this, I think, is the meaning of thoſe words, ver. 3. *If ſo be*, or *ſeeing we ſhall be*, ἐνδυσάμενοι, *clothed upon*, as the bodies of the juſt will be, and not γυμνοὶ, *naked*, as the bodies of the wicked ſhall be. For that the wicked ſhall have immortal bodies at the reſurrection, I no where find clearly delivered in the holy ſcripture, but only that the deſtruction of their bodies, as well as the torment of their ſouls, will be

(*m*) Εἰς τὸ ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ Κυρίῳ. Ep. § 9.

(*n*) Πανταχῇ καὶ ὁ Σωτὴρ ὀφθήσεται καθὼς ἄξιοί ἐισιν ὁρᾶσθαι οἱ ὁρῶντες. Iren. l. 5. c. 36.

(*o*) Ἔνθα συντυχία τῶν ἁγίων τῶν ἀγγέλων κατ' ἐπίλασιν, διὰ καὶ τῷ Σωτῆρι Χριστῷ κατὰ τὸ ἑρμήνευον, ἐνδημοῦντες ἐν τῷ σώματι, καὶ ἐκδημοῦντες πρὸς τὸν Κύριον. Pſeud. Juſtin. queſt. et reſpon. 75.

everlaſting.

everlaſting. See the reading of the text, ver. 3. vindicated, *Examen Millii* in locum.

Ver. 10. [g] Τὰ διὰ τῦ σώμαλος, *the things done by the body.*] Some manuſcripts read τὰ ἴδια τῦ σώμαλος, *propria corporis, the things proper to the body;* ſo the vulgar Latin. Both readings do ſufficiently confute the doctrine of the Roman purgatory, and their prayers for the dead, as teaching men ſhall receive hereafter, not according to the prayers of others for them, when they are out of the body, but according to what they themſelves have done in the body. Now, it is ſure, that what the living do of this kind for them after death, they themſelves do not in the body, and ſo no account will be had of it in the great day. And why ſhould they ſuffer before ſuch dreadful pains in purgatory, who afterwards muſt receive rewards or puniſhments, according, not to what they have ſuffered there, but according to what they had done in the fleſh? The fathers here do farther note,

1*ſt*, That the ſame body which was diſſolved, ſhall be raiſed again, and not another; it being abſurd to think that one body ſhould ſin, and yet another ſhould be puniſhed for it; one body ſuffer, another ſhould be crowned for it. So Methodius, Chryſoſtom, and Theophylact.

2*dly*, That the ſoul is to receive its retributions with the body, and not without it, according to Methodius (*p*), Theodoret (*q*), and Hilary the Deacon (*r*), who paſſeth under the name of St Ambroſe.

Ver. 15. [h] Καὶ ὑπὶς πάντων ἀπέθανεν, *and he died for all.*] Here obſerve,

1*ſt*, That Chriſt died for all, all that were dead, all who are by his death engaged to live to him; as all to whom the knowledge of the goſpel is vouchſafed, are.

2*dly*, That they do certainly miſtake the meaning of theſe words, *Then were all dead,* who thus interpret them, *Then were all obliged to be dead to ſin* (*s*): For, 1. in theſe two verſes, the word ἀπέθανον, *dead,* is four times uſed, once before, and twice after theſe words, *Then were all dead;* and both before and after, it undeniably ſignifies death in the proper acceptation of the word: who then can think that the ſecond time in the ſame ſentence, it ſhould import only an obligation to die to ſin, or to ourſelves? Whenſoever in the ſcripture it bears a *metaphorical* ſenſe, ſome other word is joined to it, which doth inforce that ſenſe; as when we are ſaid to *die to ſin,* Rom. 6. 2.; *to die with Chriſt,* Rom. 6. 8. Col. 2. 20.; *to die to the law,* Gal. 2. 19.; *to die to the world,* Gal. 6. 14. Col. 3. 3. Here therefore nothing being added to it to inforce that ſenſe, it muſt be deemed alien from the text. See *Examen Millii* in locum.

Ver. 16. [i] Οὐκ ἔτι γινώσκομεν, *we know him ſo no more.*] It is manifeſt that the diſciples, whilſt Chriſt was with them, were much addicted to thoſe temporal intereſts, ſtill *ſtriving* and *contending, who among them ſhould be the greateſt in Chriſt's kingdom,* Luke 9. 46. and 22. 24. aſking *to ſit one at his right hand, the other on his left hand in his kingdom,* Mark 10. 37. and ſaying, *We have left all, and followed thee, what ſhall we have therefore?* Matth. 19. 27. and preſently after his reſurrection inquiring, *Wilt thou now, Lord, reſtore the kingdom to Iſrael?* Acts 1. 6.; theſe expectations, ſaith the apoſtle, we have now laid aſide, and ſerve Chriſt only for ſpiritual and eternal advantages. Or we may interpret theſe words thus: We know (i. e. *reſpect*) no man according to the fleſh, (i. e. *according to his circumciſion, or his nation*), as being an *Iſraelite,* or *of the ſtock of Abraham,* as knowing that *in Chriſt Jeſus neither circumciſion availeth any thing, — but a new creature,* Gal. 6. 15.; and though we Jews at firſt knew Chriſt according to the fleſh, adhering to circumciſion and the law, even after faith in Chriſt, yet now do we not ſo; but all theſe *old things are now paſſed away,* we being *dead to the law, that we might live to God,* Gal. 2. 20.; and ſerving him now *in newneſs of ſpirit, not in the oldneſs of the letter,* Rom. 7. 5.

Ver. 17. [k] Καινὰ πάντα, *all things ſhall become new*], Καὶ ψυχὴ καινὴ, καὶ σῶμα καινὸν, καὶ λατρεία καινὴ, *the ſoul ſhall be renewed in the mind, will, and affections,* the body new in its actions, as being made an inſtrument of righteouſneſs, Rom. 6. 13.; the worſhip new, Rom. 7. 6. Philip. 3. 3.; the whole *life new,* Rom. 6. 4. ſo Chryſoſtom. See this reading vindicated, *Examen Millii* in locum.

Ver. 20. [l] Διάμεθα ὑπὶς Χριςῦ καλαλλάγηθι τῷ Θεῷ, *be ye reconciled to God.*] Here is obſervable againſt the Socinians, a double reconciliation: 1. A reconciliation of God to us; for *God was in Chriſt reconciling the world to himſelf* through him; and that not by renewing our natures, but by *not imputing our treſpaſſes to us.* This reconciliation was effected, ſaith the next verſe, by making Chriſt a ſin-offering for us, *that we might be made the righteouſneſs of God in him;* and this reconciliation is followed with an exhortation on our parts *to be reconciled to God.*

Object. But Crellius objects, That the reconciliation here mentioned, is aſcribed to God, and ſo it

(*p*) Οὐδὲ γὰς γυμνὴ ἡ ψυχὴ, ἀλλὰ διὰ τῦ σώμαλος κομίζεται ταῦτα. Method. apud Oecumen. in locum.

(*q*) Ἔδειξε δὲ καὶ τὰς τιμωμένας, καὶ τὰς κολαζομένας ψυχὰς μετὰ τῶν σωμάτων δεχομένας τὰς ἀντιδόσεις. Theodoret.

(*r*) Si judicante Chriſto unuſquiſque noſtrum facta corporis recipiet, non utique ſine corpore adjudicabitur bono aut malo. *Hilar.*

(*s*) Eſthius, Schlichting.

cannot

cannot be the appeaſing of his anger by making any ſatisfaction to him; for can it be ſuppoſed, ſaith he, that God being angry, ſhould appeaſe himſelf, and that by making ſatisfaction by another to himſelf?

Anſ. I anſwer, That the text doth not barely ſay, *God reconciled us to himſelf*, but that he was reconciling the world to himſelf in Chriſt, that is, by Chriſt, as the means of our reconciliation, or as the ſin-offering by which this reconciliation was procured. It therefore is not neceſſary that theſe words ſhould import, that *God* being angry, ſhould appeaſe himſelf, but only that he ſhould declare himſelf ſo far appeaſed by Chriſt's ſufferings for us, and ſo well ſatisfied with his blood ſhed for the remiſſion of our ſins, that he would not impute thoſe ſins to any that believed in him: the blood of Chriſt made a ſin-offering, making atonement for us, as the blood of the ſin-offering under the *law* made atonement for the ſinner, and procured the forgiveneſs of his ſins: and if under the law ſatisfaction was made by the ſinner to God, by a beaſt of his own appointing, why may it not be made under the goſpel by a *Saviour* of his own ſending?

Ver. 21. [m] Ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, *he made him ſin for us.*] The words here being *ſacrifical*, muſt be explained by their uſe in the old law, when applied to legal ſacrifices. Now, the word ἁμαρτία, which we render *ſin*, is uſed there cuſtomarily for *a ſin-offering*, and is well expounded by Oecumenius, τὸ περὶ ἁμαρτιῶν θῦμα. So αἴγες, ἔριφος, μόσχος ὑπὲρ ἁμαρτίας, Ezek. 43. 22. 25. 44. 29. 45. 22. 23. 25. So the law of *the ſin-offering* is ὁ νόμος τῆς ἁμαρτίας, Lev. 6. 25.; the bullock appointed for a ſin-offering is τὸ μοσχάριον τὸ τῆς ἁμαρτίας, ὁ μόσχος ὁ τῆς ἁμαρτίας, *the bullock of ſin*, Exod. 29. 36. Lev. 4. 8. 20.: the goat to be ſacrificed for ſin, is ὁ χίμαιρα ἡ τῆς ἁμαρτίας, *the goat of ſin*, Lev. 4. 29.: to make ſuch a beaſt a ſin-offering for the people, is, in the ſacrifical phraſe, ποιεῖν ἁμαρτίαν, ποιεῖν τὸ περὶ ἁμαρτίας, *to make it ſin*, Lev. 4. 20. and 9. 7. and 14. 18. and 15. 19. Numb. 6. 11. 16. and 8. 12. It cannot therefore be doubted, but that ποιεῖν ὑπὲρ ἡμῶν ἁμαρτίαν τὸν Χριστὸν, doth ſignify here *to make Chriſt a ſin-offering, or ſacrifice for ſin for us.* The end for which he was thus made a ſacrifice, is this, *that we might be made the righteouſneſs of God in him;* i. e. that we might be juſtified by God, or might obtain forgiveneſs of ſins, through faith in the blood of this ſin-offering. For δικαιοσύνη Θεοῦ, *the righteouſneſs*, or the *juſtification of God*, in St Paul's ſtyle, ſtill ſignifies the righteouſneſs of faith in Chriſt dying, or ſhedding his blood for us; as in theſe words, δικαιοσύνη γὰρ Θεοῦ, *for the righteouſneſs of God in him is revealed from faith to faith; as it is written, The juſt ſhall live by his faith*, Rom. 1. 17. Again, δικαιοσύνη Θεοῦ, *the righteouſneſs of God without the law is manifeſt — to wit, the righteouſneſs of God through faith of Jeſus Chriſt*, Rom. 3. 20. 21.; and chap. 10. 3. 4. *For they not knowing* τὴν δικαιοσύνην τοῦ Θεοῦ, *the righteouſneſs of God, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted* τῇ δικαιοσύνῃ τοῦ Θεοῦ, *to the righteouſneſs of God. For Chriſt is the end of the law for righteouſneſs*, that is, juſtification, *to every one that believeth;* Philip. 3. 9. *That I may be found in him, not having my own righteouſneſs, which is of the law, but that which is by the faith of Chriſt,* τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, *the righteouſneſs of God by faith.* The interpretation therefore given in the paraphraſe is very agreeable to ſcripture; whereas the gloſs of the Socinians puts a continual force upon the words; for where in ſcripture doth ποιεῖν ἁμαρτίαν ſignify, *to treat an innocent perſon as a ſinner?* Where is it that, *to be made the righteouſneſs of God in Chriſt*, doth ſignify our being made new creatures, or our being ſanctified? Where doth God's *reconciling us by Jeſus Chriſt*, import his converting the world to himſelf by Chriſt, as his *ambaſſador?* Why is God ſaid *not to impute to men their treſpaſſes* by the preaching of Chriſt, who preached *only to the loſt ſheep of the houſe of Iſrael*, rather than by the preaching of the apoſtles to the whole Gentile world? How was he *made ſin* more than they, if he were only treated as a ſinner on the account of the ſame doctrine, which they equally preached, and ſuffered for? And why may not men be ſaid to be *made the righteouſneſs of God* in the *apoſtles*, as well as in *Chriſt*, if this only imports our being converted, and ſo made righteous by the doctrine they, as well as he, delivered?

CHAP. VI.

Verſe 1. WE then as workers together with him, (1 *Cor.* 3. 9. *and his ambaſſadors*, 2 *Cor.* 5. 20.), beſeech you alſo, that ye receive not the [a] grace of God in [b] vain:

2. For he ſaith, (*Iſ.* 49. 8.), [c] I have heard thee in a time accepted, (i. e. *of favour and acceptance*), and in the day of ſalvation have I ſuccoured thee: behold, now is the (*well*) accepted time; now is the day of ſalvation, (*when God ſends his miniſters to preach and offer it to you*, 2 *Cor.* 5. 20.)

3. (*Which we are ſo careful to preach, as becomes workers with God, ver.* 1.), giving no (*juſt*) offence in any thing, that the miniſtry be not blamed:

4. But in all things approving ourſelves as the miniſters of God, in much patience, [d] in afflictions, in neceſſities, in diſtreſſes,

5. In

5. In ſtripes, in impriſonments, in tumults (*raiſed againſt us for preaching the goſpel*), in labours, in watchings, in faſtings, (i. e. *in conſtant enduring all ſorts of ſufferings, and exerciſing all kinds of ſelf-denial, for the goſpel's ſake*),

6. By pureneſs (*of converſation*), by knowledge (*of the divine myſteries*), by long-ſuffering (*under all provocations*), by kindneſs (*towards all men*), by the (*various gifts of the*) Holy Ghoſt, by love unfeigned,

7. By the word of truth (*preached*), by the power of God (*confirming it, Rom.* 15. 19.), by the armour of righteouſneſs (*which covers and protects us when aſſaulted*), [c] on the right hand (*by proſperous*), and on the left (*by adverſe events*),

8. By (*going through the various conditions of*) honour and diſhonour, by (*going through*) evil report and good report; (*being looked upon by the wiſe men of the world*) as deceivers, and yet (*being*) true (*diſpenſers of the word of life to them*);

9. As unknown (*and obſcure perſons*), and yet well known (*by thē powerful works we perform*); as dying daily (*by our continual perſecutions*), and (*yet*) behold, we live; as chaſtened, and (*yet*) not killed);

10. As ſorrowful (*in outward appearance*), yet always (*inwardly*) rejoicing; as poor (*in the concernments of the world*), yet making many (*truly and ſpiritually*) rich; as having nothing, and yet poſſeſſing all things (*in contentedneſs of mind, Philip.* 4. 18. *in the favour of that God who giveth all things richly to enjoy,* 1 *Tim.* 6. 17. *in Chriſt Jeſus who is all in all, Col.* 3. 11. *and in whom we are bleſſed with all ſpiritual bleſſings, Eph.* 1. 3. *and in the promiſe to inherit all things, Rev.* 21. 7.)

11. O ye Corinthians, [f] our mouth is (*freely*) open to you (*in ſpeaking well of you, chap.* 7. 4.), our heart (*and our affection*) is enlarged (*to you.*)

12. Ye are not ſtraitened in us, (*you have a large room in our hearts*), but you are ſtraitened (*rather*) in your own bowels (*of affection to us.*)

13. [g] Now for a recompenſe in the ſame (*kind*), (I ſpeak as to my children), be ye alſo enlarged (*in your affections to me your ſpiritual father.*)

14. [h] Be ye not unequally yoked together with unbelievers, (*do not join with them in their idol-feaſts and Heatheniſh rites, or in the matrimonial yoke:*) for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

15. And what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? (*you therefore muſt have none with them*), for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in (i. e. *among*) them; and I will be their God, and they ſhall be my people.

17. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive and (*accept*) you,

18. And [i] I will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

ANNOTATIONS on Chap. VI.

Ver. 1. [a] Χάριν τοῦ Θεοῦ, *the grace of God.*] The grace of God in the Old Teſtament imports his favour and kind affection to us; and in this ſenſe it is ſaid in general, *A good man obtaineth ratzon,* χάριν παρὰ Κυρίῳ, *favour of the Lord,* Prov. 3. 34. and 12. 2. or in particular, that ſuch a pious man found, חן, χάριν, *grace in the ſight of God,* 2 Sam. 15. 25. Gen. 6. 8.; for as when it is ſaid, Gen. 39. 4. 43. 14. and 47. 25. Exod. 3. 21. and 11. 3. and 12. 36. that *Joſeph found grace in his maſter's ſight,* the meaning is, his maſter ſhewed favour to him; and when it is added, that *the Egyptians found grace in the ſight of Joſeph,* the meaning is, he was inclined to ſhew favour to them, and grant them corn for their ſubſiſtence: ſo when the ſcripture ſaith, that pious perſons *found grace in the ſight of God,* the phraſe muſt ſignify God's inclination to ſhew mercy, and bear a kind affection to them. The grace of God in the New Teſtament, when it is not uſed to ſignify the miraculous gifts of the Holy Ghoſt, bears generally the ſame ſenſe; as when the angel ſaith to Mary, *Thou haſt found grace with God,* Luke 1. 30.; St Stephen of King David, That *he found grace with God,* Acts 7. 46.; St Luke, That *Jeſus increaſed* χάριτι, *in grace with God and man,* Luke 2. 52.; when Paul and Silas are ſaid to be *commended to the grace of God for the work of the miniſtry,* Acts 13. 3. and 14. 26. and 15. 40.; this being done by their prayers to God for his favour and aſſiſtance in that work. When men are ſaid to be *juſtified by the grace of God,* Acts 15. 11. Rom. 3. 24. Eph. 1. 7. and ſo have forgiveneſs of their ſins, *according to the riches of his grace,* it muſt import the ſame; for juſtification and forgiveneſs of ſin are acts of God's free grace and favour to the ſinner. When it is ſaid, That *we are ſaved by the grace of our Lord Jeſus,* Acts 15. 11. *by grace ye are ſaved, not of works, by grace we are ſaved through faith,* Eph. 2. 8. 9.: ſeeing this is ſpoken to men yet alive, and ſo obliged *to work out their ſalvation with fear and trembling,* it cannot mean they were actually ſaved, but only that they were called to a ſtate of ſalvation, enjoyed the means, and were put in the way

way of ſalvation by grace, according to thoſe words of the ſame apoſtle, *He hath ſaved us, and called us with an holy calling, not according to our works, but the grace given us in Chriſt Jeſus,* 2 Tim. 1. 9.; and to be thus ſaved by grace, is to be ſaved by the mercy and favour of God to us, according to thoſe words of the apoſtle, *When the kindneſs and love of God our Saviour to man appeared, not by works of righteouſneſs which we have done, but by his mercy he ſaved us,* Tit. 3. 4. 5.; it being purely of the mercy and the grace of God, that any *nation* is called to the knowledge of ſalvation by Chriſt. When the grace of God is ſaid to have *abounded towards us,* Rom. 5. 15. 20. and 15. 16. that grace is ſtyled *the free gift of God.* When St Paul ſaith, *By the grace of God I am what I am,* 1 Cor. 15. 10.; that he was *called by his grace,* Gal. 1. 15; and that *the grace of God was abundant to him,* 1 Tim. 1. 13. 14.; he himſelf interprets this of God's great mercy to ſo great a ſinner. When he ſaith, *I do not fruſtrate the grace of God,* Gal. 2. 21. this he interprets to be God's favour to mankind, in ſending his Son to die for us. *The exceeding riches of his grace,* Eph. 2. 7. is God's great kindneſs to us in Chriſt Jeſus; and *by the grace of God* it is that *Chriſt taſted death for every man,* 2 Tim. 1. 9. Heb. 2. 9.: hence is this goſpel ſtyled, *the grace of God which brings ſalvation,* Tit. 2. 11.; *the grace of God which is able to build us up,* and procure us *an inheritance among them that are ſanctified,* Acts 20. 32.: this alſo muſt be the import of the word, when the apoſtles exhort their converts to *continue in the grace of God,* Acts 13. 43.; and when they inform us, that *God confirmed the word of his grace by doing ſigns and wonders,* Acts 14. 3.; and that *the law came by Moſes, but grace by Jeſus Chriſt,* John 1. 17. See the notes on Heb. 12. 28. and 13. 9. James 4. 6.

Ibid. [b] Μὴ εἰς κένον τὴν χάριν δέξασθαι, *not to receive this grace in vain.*] This we do, 1. When we do not obtain the end for which it was deſigned, *viz. to teach us, denying all ungodlineſs and worldly luſts, to live righteouſly, ſoberly, and godly in this preſent world.* Thus thoſe oblations which are not acceptable to God, are ſtyled *vain oblations,* Iſ. 1. 13. and the worſhip which is not according to his will, *vain worſhip,* Matth. 15. 9. becauſe this worſhip, and theſe oblations, though deſigned to procure God's favour, will not do it. 2. When we receive no benefit by the grace received, and it conveys no pardon or ſalvation to us; ſo upon ſuppoſition, that there will be no reſurrection, *your faith is in vain,* 1 Cor. 15. 17. and if you retain it not, *ye have believed in vain,* ver. 2. So to *labour in vain, and run in vain,* Gal. 2. 2. and 4. 11. is to do theſe things without profit to them for whoſe ſakes they are done: and thoſe are called *vain queſtions,* and vain *words,* Tit. 3. 9. and Matth. 12. 36. which are unprofitable.

Ver. 2. [c] Καιρῷ δεκτῷ ἐπήκουσά σε, *I have heard thee in a time acceptable.*] Theſe are the words of God the Father to Chriſt, ſignifying, that he had accepted his interceſſion for the converſion of the Gentiles, and declaring that he had given him εἰς διαθήκην τῶν ἐθνῶν, *for a covenant to the nations, a light to the Gentiles, and his ſalvation to the ends of the earth,* Iſ. 49. 6. 8.; and ſo the Jews interpret them (*t*). That ſalvation, either in the prophet ſpeaking of Chriſt *as the ſalvation of the ends of the earth,* or in the apoſtle ſpeaking *of the day of ſalvation,* ſhould mean the deliverance of the Chriſtians from the perſecuting Jews, is very improbable in itſelf, and is confuted by thoſe words, *Now is the day of ſalvation;* for Chriſtians then groaned under perſecution both from Jew and Gentile; and the deſtruction of Jeruſalem, which is ſuppoſed to have brought this deliverance to the Chriſtians from the perſecuting Jews, was fourteen years after the writing this epiſtle.

Ver. 4. [d] Θλίψεις,] ſay ſome, imports afflictions in the general; ἀνάγκαι, more grievous troubles; στενοχωρίαι, ſuch preſſures as reduce us to the greateſt ſtraits. See chap. 4. 8. 9. ver. 7. 11. 13.

Ver. 7. [e] Διξιῶν, καὶ ἀριστερῶν, *on the right hand, and on the left.*] All the Greek ſcholiaſts here underſtand by δεξιὰ, τὰ εὐθυμήσιμα, *things proſperous and grateful;* by τὰ ἀριστερὰ, τὰ λυπηρὰ πάντα, *all things which are grievous or afflictive;* inſtructing us, that both theſe things have their temptations, againſt which we are to arm ourſelves; and to ſuch things I have referred them in the paraphraſe. But the ſcholiaſt upon Sophocles informs us (*u*), that ἀριστερὰ οἱ παλαιοὶ τὰ μωρὰ ἐκάλεν, δέξια δὲ τὰ συνετὰ, *that the ancients ſtyled fooliſh things left-handed, but wiſe things dexterous.* And in Ariſtophanes (*x*), μανθάνειν δέξια, is *to learn wiſe things;* and ſo this armour may be to protect them againſt the follies of the vulgar, and the wiſdom of the philoſophers and wiſe men of the world.

Ver. 11. [f] Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, *our mouth is opened to you,*] That is, ſay the Greek interpreters, we are ſo full of affection, that we cannot σιγᾶν πρὸς ὑμᾶς, be ſilent, or abſtain from declaring our affection to you, and our boaſting of you, 2 Cor. 7. 14. 9. 2. 3.

Ver. 13. [g] Τὴν αὐτὴν δὲ ἀντιμισθίαν ὡς τέκνοις λέγω.] The ſenſe of theſe words ſeems to run thus, λέγω δὲ ὑμῖν ὡς τέκνοις; *and I ſay unto you as children,* τὴν αὐτὴν δὲ ἀντιμισθίαν ἀναδιξαντες τὴν ἰσότητα τῆς φιλίας ἔχοντες, ſhewing the ſame affection by way of recompenſe, πλατύνθητε καὶ ὑμεῖς, *let your hearts and affections be enlarged towards us, as ours are towards you,* ver. 11. So Oecumenius and Theophylact.

(*t*) Pug. fid. part. 2. c. 11. § 21. (*u*) In Ajace, F. 6. A. (*x*) Buxt. lex. p. 403.

Ver. 14. Μὴ γινεσθε ἑτεροζυγοῦντες ἀπίστοις, *be not unequally yoked with unbelievers.*] Here note, that theſe words cannot be duly brought to prove, that Chriſtians muſt not communicate with vitious perſons at the table of the Lord, though they be Chriſtians in profeſſion, ſince the apoſtle only ſpeaks of *unbelievers*. 2. The apoſtle here uſeth the very words by which the prophet Iſaiah, chap. 52. 11. exhorts the Jews to preſerve themſelves in Babylon from the contagion of their idolatry, and by which St John exhorts all Chriſtians not to partake of the ſins, or the ſpiritual whoredoms of the beaſt, Rev. 18. 4. He therefore cannot be ſuppoſed to forbid all Chriſtians all converſe even with the unbeliever; for he permits the believing huſband to live with the unbelieving wife, and will not ſuffer the believing wife to depart from her unbelieving huſband, 1 Cor. 7. 12. 13.; he therefore only doth forbid communion with them in actions proper to them as Heathens, and alien from the profeſſion of Chriſtianity, *viz.* their feaſtings and ſacrifices in the *idol-temples*, 1 Cor. 8. 10. and 10. 21.: and by analogy, he alſo may be ſuppoſed to forbid Chriſtians to marry with an unbeliever; for this was always held unlawful for the Jews to marry with an Heathen (*y*), till they became proſelytes to their religion: for, they looking upon themſelves as *the pure ſervants of God*, Neh. 2. 20. ſee note on 1 Cor. 7. 14. thought it a corruption of the holy ſeed to marry *with the people of the earth;* and hence, when this was done, Ezra complains, παρέχθη σπέρμα ἅγιον ἐν τοῖς λαοῖς τῶν γῆς, *the holy ſeed was mixed with the people of the earth*, Ezra 9. 9.; now, the Chriſtians being made an *holy nation, a peculiar people*, the holy temple in which God by his Spirit dwelt, it ſeemeth as unfit that they ſhould marry with Heatheniſh idolaters; and therefore to ſuch of them as were free the apoſtle ſpeaks thus, *Let them marry only in the Lord*, 1 Cor. 7. 39. *i. e.* to one of their own religion: the marriage with an *infidel* being the cloſeſt conjunction with them, ſubjecting them many times to a neceſſary abſtinence from Chriſtian aſſemblies, and to continual temptations to *apoſtaſy*, or compliance with their evil manners.

Ver. 18. Ἔσομαι ὑμῖν εἰς πατέρα, *I will be to you a father.*] Theſe words are not to be found in Jer. 31. 9. but they are the words of God to Solomon the ruler of his people, δικαστὴν ὑμῶν τοῦ εἶναι ἐν υἱοῖς καὶ θυγατράσιν, *a judge over his ſons and daughters*, Wiſd. 9. 7.; and they begin thus, τὸ δὲ λέγει Κύριος παντοκράτωρ, *thus ſaith the Lord almighty*, 2 Sam. 7. 8. and ver. 14. ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν, *I will be to him a Father, and he ſhall be to me a Son*, which words are by the apoſtle aſcribed to Chriſt, Heb. 1. 4. 5. and here to all Chriſtians, as being members of his body, and joint-heirs with him. Moreover, the Jews boaſted, that *the Divine Majeſty dwelt among them* (*z*). *After the days of Jacob*, ſaith the book Coſri, *holy men increaſed into a great aſſembly, and the Schechinah, or Divine Majeſty, reſted upon them by love, to be their God* (*a*). This favour God here promiſes to pious Chriſtians, as being the true Iſraelites. Again, they alſo thought that purity from uncleanneſs was a neceſſary requiſite to obtain this preſence of God: *For God* (*b*), ſay they, *doth not appropriate his name to Iſrael to be called their God, but when their camps are holy; but at that very moment that they are ſo, he makes his preſence to dwell among them, and becomes their God;* and theſe things the apoſtle, according to the ſcripture-language, here applies to the ſociety of Chriſtians. And, oh! what a powerful argument do they miniſter to all Chriſtians, *to cleanſe themſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God*, as they deſire this almighty Lord and Protector to be ſtill preſent with them, and would not be obnoxious to the dreadful woe which will certainly follow upon his departure, Hoſ. 9. 12.; as they would have this God to be *their God*, which is a ſtate of preſent bliſs; for *bleſſed are the people who have the Lord for their God;* as they would have him related to them as an heavenly Father, which relation ſecures the enjoyment of all bleſſings to them which they daily aſk, Matth. 7. 12.; laſtly, as they deſire to be *his ſons and daughters*, and by that glorious relation to be made *heirs of God, joint-heirs with Chriſt*, Rom. 8. 17. and to have *the Spirit of his Son in their hearts, crying, Abba, Father*, Gal. 4. 6.?

See the appendix to this chapter, at the end of this epiſtle.

CHAP. VII.

Verſe 1. HAving therefore theſe promiſes (dearly beloved) (*of a God thus related to, and dwelling with us*), let us cleanſe ourſelves from all filthineſs of the fleſh (*all uncleanneſs and intemperance*) and ſpirit, (*all idolatry*), perfecting (*or ſtill making progreſs in*) holineſs in the fear of (*that holy*) God (*who dwelleth in, and ſtands ſo near related to us.*)

2. (*And*) receive us (*into your kind affections; for*) we have wronged no man, we have corrupted no

(*y*) Ran. act. 4. ſc. 2. p. 264. (*z*) Targ. in Cant. 1. 4. 5. (*a*) Part 3. § 17. p. 179.
(*b*) Coſri, ibid. p. 178. Bamidkar. Rab. § 8. in Deut. 23. 14.

man

man (*from the truth*), we have defrauded no man (*as your falſe apoſtles have done*, 2 *Cor.* 11. 3. 20.)

3. I ſpeak not this (*with an evil mind*) to condemn you (*as ſuſpecting ſuch things of us*); for I have ſaid before, that you are in our hearts, (*chap.* 3. 2. *ſo that we are ready*) to die and live with you, (i. e. *we love you ſo affectionately, that we could even die for the promotion of your welfare.*)

4. (*And therefore*) great is my boldneſs (*or freedom*) of ſpeech towards you, great (*alſo*) is my glorying of you; I am filled with comfort (*for your obedience, ver.* 14. *and your liberality*, 2 *Cor.* 9. 2.), I am exceeding joyful (*on that account*) [b] in all our tribulations.

5. (*I ſay our tribulations*); for when we were come into Macedonia, our fleſh had no reſt (*from them*), but we were troubled (*and preſſed*) on every ſide; without were fightings (*with the oppoſers of the goſpel*), within were fears (*leſt the falſe apoſtles ſhould have perverted you from the ſimplicity which is in Chriſt*, 2 *Cor.* 11. 3.)

6. Nevertheleſs, (*that*) God that comforteth thoſe that are caſt down, comforted us (*alſo*) by the coming of Titus (*with good tidings from you, ver.* 13.):

7. And not by his coming only, but by the conſolation wherewith he was comforted in you, (*which he diſcovered to us*), when he told us your earneſt deſire (*to rectify what was amiſs in the matter of the inceſtuous perſon*), your mourning (*for your miſcarriage in it*), your fervent mind towards me, (*and zeal againſt my adverſaries*); ſo that I rejoiced the more (*for his conſolation, than for his coming.*)

8. For (*therefore*) though I made you ſorry with a letter, [c] I do not repent (Gr. *I am not ſorry*), though I did repent (Gr. *though I was ſorry*, viz. *that I was forced to make you ſo, chap.* 2. 4.); for I perceive that the ſame epiſtle made you ſorry, though it were but for a (*little*) ſeaſon.

9. Now I rejoice, not (*barely*) that ye were made ſorry, but that ye ſorrowed to repentance; for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.

10. For godly ſorrow worketh repentance to ſalvation [d] not to be repented of (Gr. *not repented of*); but the ſorrow of the world worketh death.

11. For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you (*of obeying my directions, ver.* 15.), yea, what clearing of yourſelves (*from guilt, by inflicting cenſures on the guilty perſon, and putting away evil from among you*, 1 *Cor.* 15. 13.), yea, what indignation (*againſt him who had ſo diſhonoured his profeſſion, and defiled the church*), yea, what fear (*of my diſpleaſure, or the rod I threatened*, 1 *Cor.* 4. 21.), yea, what vehement deſire (*to rectify what was amiſs in this matter, ver.* 7.), yea, what zeal (*for me*), yea, what revenge (*in puniſhing the delinquent; ſo that*) in all things (*by this deportment*) you have approved yourſelves [e] to be clear (*from guilt*) in this matter.

12. Wherefore though I wrote (*ſo ſeverely*) to you, I did it not for his cauſe that had done the wrong, (*as delighting in his puniſhment*), nor for his cauſe that ſuffered wrong, (i. e. *out of particular kindneſs to the father of the inceſtuous perſon*), but (*chiefly*) that our care for you in the ſight of God might appear to you.

13. Therefore we are comforted in your comfort, (i. e. *in the comfort we received from your deportment in this matter*); yea, and exceedingly the more joyed we for the joy of Titus (*in you*), becauſe his ſpirit was refreſhed by you all.

14. For (*now*) if I have boaſted any thing to him of you, I am not aſhamed; but as we ſpeak all things to you in truth (*and ſincerity*), even ſo our boaſting which I have made before Titus is found a truth.

15. And his inward affection (Gr. *his bowels*) is more abundant towards you, whilſt he remembereth the obedience of you all, how with fear and trembling you received him, (*leſt there ſhould be any thing found in you that might offend him, or require my rod.*)

16. I rejoice therefore that I (*can*) have (*this*) confidence in you in all things.

ANNOTATIONS on Chap. VII.

Ver. 1. [a] Ἀπὸ παντὸς μολυσμοῦ, *from all filthineſs of fleſh and ſpirit.*] The ſins of the Corinthians being uncleanneſs and idolatry. See the preface to the firſt epiſtle, and the notes on chap 10. they ſeem to be here more eſpecially intended.

Ver. 4. [b] Ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, *under all our tribulations.*] As ἐπὶ ſignifies, Mark 2. 26. Luke 3. 2. and 4. 17. Acts 11. 28. 1 Cor. 6. 1. 6.; or *amidſt them*, as Luke 12. 14.; or, *after them*, as Philip. 2. 27. Heb. 9. 15.

Ver. 8. [c] Οὐ μεταμέλομαι, *I do not repent.*] It ſeems incongruous that the apoſtle ſhould repent of what he writ by the direction of the Holy Ghoſt, and to this very end to ſtir up a godly ſorrow in them; and therefore it ſeems better to render the original, οὐ μεταμέλομαι εἰ καὶ μετεμελόμην, with Grotius and others, *Non doleo quanquam doluit mihi*, "I am not ſorry "now, though I was ſorry when I writ this epiſtle," doing it with many tears, chap. 2. 4.; or thus, "I "do not repent, though I ſhould have repented," *viz.* if it had not found this good effect upon you.

Ver. 10. [d] Ἀμεταμέλητον, *not repented of.*] That is,

ſuch a change from the ſervice of ſin to the ſervice of God, as we do not revoke, or repent of, by relapſing again into the ſins once left off. Note alſo, That godly ſorrow is not itſelf repentance, but that which tends to work it in us, by preſerving us from relapſing into that offence which created ſo much bitterneſs and anguiſh to us. *The ſorrow of the world worketh death*, it dries up the moiſture of the body, Prov. 17. 22. and hath killed many, Ecclus 30. 23.

Ver. 11. [e] Ἁγνὸς εἶναι, *to be clear.*] Note here, that true repentance from ſin clears us from the guilt of it, not only in the ſight of God, but man; ſo that it is both uncharitable and unchriſtian, to ſtigmatize or reproach any perſon for the ſin, we know or believe, he hath truly repented of.

CHAP. VIII.

Verſe 1. MOreover, brethren, we do you to wit of (Gr. *we make known to you*) [a] the grace of God beſtowed on the churches of Macedonia, (*Philippi, Theſſalonica, Berea, &c.*):

2. How that in a great trial of affliction, the abundance of their joy (*in the Holy Ghoſt appeared*, 1 *Theſſ.* 1. 6.), and their deep poverty abounded [b] to the riches of their liberality, (*or how they being very poor, and much afflicted, Acts* 16. 20. *and* 17. 5. 13. *did notwithſtanding, with great chearfulneſs and joy, make a rich contribution towards the relief of their poor brethren in Judea.*)

3. For to their power (I bear record), yea, and [c] beyond their power (*or abilities*) they (*unſolicited by us*) were willing of themſelves (*to contribute to the neceſſities of the poor ſaints of Judea*):

4. (*Not being intreated by us, but*) praying us with much intreaty, that we would receive the gift, and take upon us the fellowſhip of miniſtering to the ſaints, (*or be one of thoſe who ſhould take care for the adminiſtration and conveyance of it to them, ver.* 19. 20. 21. *chap.* 9. 12. 13. 1 *Cor.* 16. 4. *Acts* 24. 17.)

5. And this they did, [d] not as we hoped (*or thought the event would be, who could expect only a ſmall collection from men ſo poor and ſo exhauſted*), but firſt (*they*) gave themſelves unto the Lord, (i. e. *to his ſervice in it*), and unto us (*to be employed in the promotion of this charity, or the diſtribution of it to others*), by the will of God (*moving them ſo to do, or according to his will,* 2 *Cor.* 9. 4.)

6. Inſomuch that (*ſeeing this forwardneſs in others*) we deſired Titus, that as he had (*in his laſt viſit of you*) begun, ſo he would (*now*) finiſh in you the ſame grace (*or charity*) alſo, (*and ſee that ye be not defective in it.*)

7. Therefore (Gr. ἀλλ', *but*) as ye abound in every (*other*) thing (*or gift*), in faith, in utterance, and knowledge, (1 *Cor.* 1. 5.), and in all diligence (*to amend what I had blamed you for,* 2 *Cor.* 7. 11.), and in your love to us, (*ibid, ver.* 7.; *ſo*) ſee that ye abound (*or I pray that ye would abound*) in this grace alſo.

8. I ſpeak [e] not (*this*) by (*way of*) commandment, but (*of advice only, ver.* 10.), by occaſion of the forwardneſs of others, and to prove the ſincerity of (*c*) your love (*to Chriſt and his ſaints.*)

9. (*And command you I need not*); for ye know the grace (*or kindneſs*) of our Lord Jeſus Chriſt, that [f] though he was rich, (Gr. *that being rich*), yet for your ſakes he became poor, that (ὑμεῖς) ye through his poverty might be rich; (*or as Chryſoſtom and Oecumenius read, that* (ἡμεῖς) *we through his poverty might be rich; which is the ſame in ſenſe with the other reading.*)

10. And herein I give my advice; for this is expedient for you, who have begun before, [g] not only to do, but alſo to be forward [h] a year ago.

11. Now therefore perform (*or complete*) the doing of it, that as there was a readineſs to will, ſo there may be a performance (*of that will*) alſo, out of that which ye have.

12. For if there be firſt a willing mind, (*whatſoever is given*), it is accepted according to that a man hath, [i] and not (*expected he ſhould give*) according to that he hath not.

13. For I mean not that other men be eaſed, (*or by your charity ſhould live at eaſe*), and you (*in the mean time*) burdened (*with want.*)

14. But (*that Chriſtian charity ſhould be managed*) by [k] an equality, that now at this time your abundance may be a ſupply for their want, that (*another time*) their abundance alſo may be a ſupply for your want, that there may be equality.

15. (*That in your peregrination it may be*), as it is written (*of the Jews travelling into the wilderneſs, where*) he that had gathered much (*manna*) had nothing over, and he that had gathered little had no lack, (*Exod.* 16. 18.)

16. But thanks be to God, which put the ſame earneſt care into the heart of Titus for you.

17. For indeed he (*not only*) accepted the exhortation (*I made to him concerning this employment*), but being more forward (*than I thought to find him*), [l] of his own accord he went unto you.

18. And we have ſent with him the brother,

(*c*) All the Greek ſcholiaſts here read ὑμετέρας.

whoſe

[a] whoſe praiſe is in the goſpel throughout all the churches.

19. And not that (*or ſo*) only, but who was alſo choſen of the churches to travel with us with this grace (*or charity*), which is adminiſtered (*or diſpenſed*) by us to the glory of the ſame Lord, and (*to the*) declaration of your ready mind (*to relieve your poor brethren, or of our ready mind to perform this charitable office; Theodoret and Oecumenius read* ἡμῶν.)

20. (*We by taking ſuch faithful companions with us*) avoiding (*or taking care of*) this, that no man ſhould blame us (*or charge us with inſincerity*) in this abundance (*of your liberality*), which is adminiſtered by us;

21. (*And ſo*) providing for honeſt (Gr. *creditable*) things, not only in the ſight of the Lord, but alſo in the ſight of men.

22. And we have ſent with them [a] our brother, whom we have oftentimes proved diligent in many things, but now much more diligent (*in this employment*) upon the great confidence that I have in you.

23. Whether any do inquire of Titus, he is my partner, and fellow-helper concerning you (*in promoting your welfare and reformation, 2 Cor. 2. 13. and 7. 6. 7.*); or (*whether*) our brethren be inquired of, they are the meſſengers of the churches, and (*the promoters of*) the glory of Chriſt.

24. Wherefore ſhew ye to them, and before the churches, the proof of your love (*to me*), and of our boaſting on your behalf, (i. e. *that we did not vainly boaſt of your readineſs to perform ſuch works of charity.*)

ANNOTATIONS on Chap. VIII.

Verſe 1. [a] Τὴν χάριν Θεοῦ τὴν δεδομένην ἐν, *the grace of God beſtowed on,*] or the charitable contribution given in the churches of Macedonia, to which they were excited by God's rich grace towards them; for that χάρις ſignifies liberality, appears from ver. 6. *I exhorted Titus to finiſh in you* χάριν ταύτην, *this charitable contribution*; and, ver. 7. that ye alſo may abound ἐν τῇ χάριτι ταύτῃ, *in this liberal contribution*; and, ver. 19. *who was choſen of the churches to travel with us,* σὺν τῇ χάριτι ταύτῃ, *with this charity* to be diſpenſed by us. So chap. 9. 8. *God is able to make* πᾶσαν χάριν, *all liberality abound among you*; and 1 Cor. 16. 3. *to bring* τὴν χάριν, *your liberality to the poor Chriſtians.* Hence χάριν is by Heſychius and Phavorinus interpreted *a gift*, as it is here by the apoſtle, ſaying of this abounding charity, *Thanks be to God for this unſpeakable gift*, chap. 9. 14. 15. This charity is ſtyled *the grace of God*, either for its exceeding greatneſs, as the *cedars of God, and mountains of God*, ſignify *great mountains and cedars*, Pſal. 36. 7. and 80. 11.; ſee note on Acts 7. 20. Gen. 23. 6. and 30. 5. John 4. 3.; or rather as proceeding from God as the giver of this diſpoſition, and the motive to this charity, as *the zeal of God*, 2 Cor. 11. 2.; *the love of God*, 2 Cor. 5. 14.; *the grace of God*, Tit. 2. 11.

Ver. 2. [b] Εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν, *to the riches of their liberality.*] So the word ἁπλότης uſually ſignifies both in the Old and New Teſtament. So Prov. 11. 25. ψυχὴ ἁπλῆ, *the liberal ſoul ſhall be made fat*; Rom. 12. 8. *He that giveth, let him do it* ἐν ἁπλότητι, *with liberality*; 2 Cor. 9. 11. *being enriched in all things* εἰς πᾶσαν ἁπλότητα, *to all liberality*; and again, ver. 13. James 1. 5. *If any man lack wiſdom, let him aſk it of God, who giveth* ἁπλῶς, *liberally.*

Ver. 3. [c] Ὑπὲρ δύναμιν, *beyond their power.*] Thus Philo (*d*) notes it as the excellency of a ſervant to engage in his maſter's ſervice, not only readily and laboriouſly, but even ὑπὲρ δύναμιν, *beyond his ſtrength.*

Ver. 5. [d] Οὐ καθὼς ἠλπίσαμεν, *not as we hoped.*] The word ἐλπίσας, *hoping*, is uſed by the Attics (*e*), ſay grammarians, not only touching good things, but ſimply touching the event of what is future. The word hath two ſenſes which well agree to this place, *viz.* 1. προσδοκᾶν, *to expect*; and ſo it is rendered by Heſychius and Phavorinus. 2. To conjecture; ſo Euſtachius ſays, ἀντὶ τοῦ στοχάζεσθαι κέεται τὸ ἔλπεσθαι, the word ſignifies *to conjecture.* See *Ariſtotle ad Nichom. l. 9. c. 4.*

Ver. 8. [e] Οὐ κατ' ἐπιταγὴν, *not by the way of commandment, or injunction;*] *i. e.* the apoſtle commands not how much they ſhould confer, much leſs that they ſhould give all their ſubſtance, and live upon a common ſtock, leaving nothing to themſelves which they could call their own; for where no man hath any thing of his own, there is no place for liberality.

Ver. 9. [f] Δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν, *being rich, he became poor for you.*] Theſe words the Socinians interpret thus, That Chriſt being the only Son of God, conceived by the Holy Ghoſt, and endued with the power of the Holy Ghoſt, and being one to whoſe power all things in the earth did yield, was therefore ſtyled *rich*; and that he became poor when he was bound, led away, expoſed to contempt, ſpit upon, ſmitten on the face, whipped, crucified. But this in-

(*d*) L. quis rer. div. hæreſ. p. 377. B. C.

(*e*) Ἐλπίσας, ὁ μόνον ἐπ' ἀγαθῶν, ἀλλ' ἁπλῶς ἐπὶ τῷ τὰ μέλλοντα· ἐκδέχεται λέγεται παρ' Ἀττικοῖς. Suidas.

terpretation

terpretation ſeems not well conſiſtent with the words of the apoſtle. For,

1. All theſe ſufferings are indeed proper indications of infamy caſt upon him, and ſeeming infirmity in him, but not of poverty, ſeeing the richeſt man may be expoſed to all, or any of theſe things.

2. The words ſeem to imply ſome change in the perſon of whom it is here ſaid, that *being rich, he became poor;* whereas Chriſt was not leſs the Son of God, or leſs endued with power when he thus ſuffered, as appears by the great miracles he then did. Others of them ſay, that he became poor by *leading a poor life on earth.* But, 1. It is not by his poverty on earth that *we are made rich*, but by the humiliation of himſelf. And, 2. He was thus poor from his birth and cradle, even before the Holy Spirit deſcended on him at his baptiſm. How much more naturally therefore are theſe words interpreted by that of the ſame apoſtle, that *being in the form of God, and thinking it no robbery to be equal with God, he emptied himſelf of all his glory*, when he came to take our nature on him, taking together with it *the form of a ſervant, and humbling himſelf to the death, even the death of the croſs?* Philip. 2. 7. 8.; ſee the note there: which death, ſaith Irenæus, he could only ſuffer, ἡσυχάσαντος τοῦ λόγου, *the divine nature being then quieſcent*, and not active in him. This is that *glory which he had with the Father before the world was*, and which he, after his aſcenſion, reaſſumed, John 17. 5. Now, if Chriſt thus emptied himſelf of his glory, that we might be ſpiritually rich, it becomes us, in imitation of his great example, to part with our temporals to ſupply the exigencies of his needy and afflicted members.

Ver. 10. [g] Οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν, *not only to do, but to be willing or forward.*] It is known that the will goes before the deed, and therefore τὸ θέλειν here cannot barely ſignify *to will*, but either to do it μετὰ προθυμίας, *with readineſs and zeal*, as the following verſe interprets it, or *with delight*, as the word often ſignifies; ſo 1 Sam. 18. 22. θέλει ἐν σοὶ βασιλεὺς, *the king delights in thee*; ſee 2 Sam. 15. 26. Pſal. 5. 4. and 21. 8. and 40. 12. Eſther 6. 6. 7. and 8. 11. Mal. 3. 1. Matth. 27. 43. in all which places it anſwers to the Hebrew word *Chaphetz*.

Ibid. [h] Ἀπὸ πέρυσι, *a year ago.*] The apoſtle had exhorted them, in his epiſtle writ a year ago, to this contribution, 1 Cor. 16. 2. and they, in obedience to his directions, had begun to lay up in ſtore willingly; this charity he now exhorts them to conſummate; and this he ſays, to ſhew they were not only moved to it by the example of the Macedonians, but rather were examples to them, chap. 9. 2.

Ver. 12. [i] Οὐ καθὸ ἂν ἔχει, *not according to what he hath not.*] What is due to another, either by debt or duty, of making proviſion for thoſe of his own family, cannot be charitably given, as being not our own.

Ver. 14. [k] Ἰσότης, *an equality.*] So far Chriſtianity ſeems to require this equality, as that we ſhould not ſuffer others to lack the neceſſities of this preſent life, whilſt we abound in them.

Ver. 17. [l] Αὐθαίρετος, *of his own accord.*] Here we ſee the ſweet harmony there is betwixt the gifts of God and our perſuaſion and free-will. Titus was moved to this work by St Paul's exhortation, and was alſo *willing of his own accord*; and yet *God*, ſaith the apoſtle, *put this earneſt care into his heart.*

Ver. 18. [m] Οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ, διὰ πασῶν τῶν ἐκκλησιῶν, *whoſe praiſe is in the goſpel.*] Who this brother was, is much conteſted. Antiquity hath carried it for St Luke, worthy of praiſe in all churches for the goſpel he writ. The authority of this aſſertion ſeems to reſt upon the words of Origen *(f)*, the interpolated Ignatius *(g)*, and St Jerom *(h)*. And this difficulty lies againſt it, that this brother is ſent before St Paul to Corinth with Titus, whereas St Luke went with him to Troas, and from thence to Corinth, Acts 20. 4. 6. ſo Dr Lightfoot. To which it may be anſwered, that it is not certain that St Paul went from Troas to Corinth; perhaps he rather went from Philippi to Corinth, and ſo to Troas. See the preface. And ſo this perſon being choſen by the churches to travel with this charity, ver. 19. might be both ſent before to prepare it, and being returned to give notice to St Paul that it was ready, might go back with him to receive it.

Ver. 22. [n] Τὸν ἀδελφὸν ἡμῶν, *our brother.*] Apollos, ſay ſome of the ancients, *viz.* Theodoret and Oecumenius, who before doubted of them, and ſo was not diſpoſed to come to them, 1 Cor. 16. 12.; but now, upon St Paul's confidence of their readineſs to obey his precepts, was prevailed upon to come.

(f) Orig. apud Euſeb. h. eccl. l. 6. c. 25.

(g) Ὡς μαρτυρεῖ Λουκᾶς ὃν ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν. Ep. ad Eph. § 15.

(h) Scripſit evangelium de quo idem Paulus, Miſimus cum illo fratrem cujus laus eſt in evangelio per omnes eccleſias; verbo Lucas. Ita Titus Boſtrenſis in Luc. 1. p. 763.

CHAP.

CHAP. IX.

Verſe 1. (*TO me, I ſay, and to thoſe meſſengers of the church*); for as touching the miniſtering to the ſaints (*in Judea*), it is ſuperfluous for me to write to you (*again*).

2. For I know the [a] forwardneſs of your minds (*in that affair*), for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago, and (*the fame and example of*) your zeal hath provoked very many.

3. Yet have I ſent the brethren, (*mentioned, chap.* 8. 17. 18.), leſt our boaſting of you ſhould be in vain in this behalf, that, as I ſaid, (*chap.* 8. 11.), you may be (*found*) ready.

4. Leſt haply if they of Macedonia (*who gave themſelves up to us, chap.* 8. 5.) come with me, and find you unprepared, we, that we ſay not you, ſhould be aſhamed in this ſame confident boaſting.

5. Therefore I thought it neceſſary to exhort the (*aforeſaid*) brethren, that they would go before unto you, and make up beforehand [b] your bounty, whereof you had notice before, that the ſame might be ready as a matter of (*free*) bounty, and not (*extorted from you with difficulty*), as [c] (*a matter*) of covetouſneſs.

6. But (*to preſerve you from this temper*) this I ſay, he who ſoweth ſparingly, ſhall reap alſo ſparingly; and he who ſoweth bountifully, ſhall reap alſo bountifully (*from God again, Prov.* 11. 24. 25.)

7. Every man (*then*), according as he purpoſeth in his heart, ſo let him give, not grudgingly, or (*as*) [d] of neceſſity, (*to avoid ſhame, or only to comply with the example or importunity of others*), for God loveth a chearful giver.

8. And (*to this end conſider, that*) [e] God is able to make all grace abound towards you, that ye always, having all ſufficiency in all things, may abound in every good (*and charitable*) work.

9. (*According*) as it is written, (*Pſal.* 112. 9.), He hath diſperſed abroad, he hath given to the poor; [f] his righteouſneſs (i. e. *his liberality*) remaineth for ever (*in remembrance before God.*)

10. Now (*may*) he that miniſtereth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your [g] righteouſneſs.

11. (*That you may ſtill make progreſs in them*), being enriched in every thing to all bountifulneſs, which cauſeth through us (*who diſpenſe it*) thankſgiving to God.

12. For the adminiſtration of this ſervice, not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings to (*the glory of*) God.

13. Whilſt by the experiment of this miniſtration, they (*who receive the benefit of it*) glorify God for your [h] profeſſed ſubjection to the goſpel of Chriſt, and for your liberal diſtribution to them, and to all men.

14. And (*you alſo will receive advantage*) by their prayers for you, which long after you, (*and earneſtly deſire your welfare*), for the exceeding grace of God (*they ſee*) in you.

15. Thanks be to God for his unſpeakable gift, (i. e. *this admirable charity, by which God is ſo much glorified, the goſpel receives ſuch credit, others are ſo much benefited, and you will be ſo plentifully by God rewarded.*)

ANNOTATIONS on Chap. IX.

Verſe 2. [a] Τὴν προθυμίαν ὑμῶν, *your forwardneſs.*] Some tell us that St Paul preached the goſpel at Corinth freely for two reaſons: 1. Becauſe he obſerved in them ſuch a ſaving temper as would hinder the progreſs of the goſpel, if it ſhould prove matter of charge to them. But this cannot be a true account of the matter: 1*ſt*, Becauſe he doth the ſame at Theſſalonica, the metropolis of Macedonian, *labouring night and day, becauſe he would not become chargeable to any of them*, 1 Theſſ. 2. 6. 9. 2 Theſſ. 3. 8. and throughout all Aſia, ſaying thus to them, *You know that theſe hands have miniſtered to my neceſſities, and to thoſe that are with me*, Acts 20. 33. And it ſeems plain from his own words, *that no church communicated any thing to him but that of Philippi*, Philip. 4. 15. 16. 2. Becauſe he commends them for their *readineſs* and *willing mind* here, and chap. 8. 11. 19. and mentions the liberality of their contribution, and their *unſpeakable gift*, with thanks to God, ver. 13. 14. 15. in this chapter in which he doth exhort them to complete it. 3. Becauſe they contributed to others who were falſe apoſtles, and ſuffered them to *take of them*; ſo he inſinuates in theſe words, *If others are partakers of this power over you, are not we much more?* This he ſpeaks, ſay Chryſoſtom and the Greek ſcholiaſts, not of Peter, or the other apoſtles, for then he would not have ſaid, *Are not we much more partakers of this power than they?* ἀλλ' ἑτέρων τινῶν νόθων, *but of ſome falſe apoſtles*, and corrupters of them, of whom he ſaith, 2 Cor. 11. 20. *You ſuffer if a man devour you, if he take of you*; which alſo is a confutation of the ſecond pretended reaſon of this abſtinence, that the apoſtle did this to diſappoint the

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arts of theſe falſe teachers, who preached the goſpel freely, and gloried in ſo doing. See the note on 2 Cor. 11. 12. 13. The apoſtle himſelf gives another reaſon of the doing this, both here and elſewhere, *viz.* not becauſe we have not power, but *to make ourſelves an example to you to follow us*, 2 Theſſ. 3. 9. And again, Acts 20. 34. *I have ſhewed you all things, how that ſo doing you ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is better to give than to receive.*

Ver. 5. [b] Τὴν εὐλογίαν ὑμῶν, *your gift*,] or preſent to the churches in Judea; for as the Hebrew *Beracha*, ſo the Greek εὐλογία oft ſignifies a gift, or preſent; as when Jacob ſaith to Eſau, λάβε τὰς εὐλογίας μου, *receive my preſent*, Gen. 33. 11. and Abigail to David, λάβε τὴν εὐλογίαν ταύτην, *receive this gift*, 1 Sam. 25. 27. and Naaman to Eliſha, λάβε τὴν εὐλογίαν, *receive a gift from thy ſervant*, 2 Kings 5 15. See alſo Judg. 1. 15. 1 Sam. 30. 26.

Ibid. [c] Καὶ μὴ ὥσπερ πλεονεξίαν, *and not as a matter of covetouſneſs.*] The Corinthians abounded, ſaith St Chryſoſtom (*i*), περὶ τῶν ἄλλων πάντων τῇ τῶν χρημάτων περιουσίᾳ, *in wealth above all other cities, as being a very famous mart*, and ſo the apoſtle is concerned to ſtir them up to an abundant charity, as he did, ver. 14.; and becauſe riches begat covetouſneſs, he here arms them againſt that vice. Note alſo, that to give alms out of ſhame, or to ſatisfy the importunity of others, rather than out of love and good-will, is a ſymptom of a covetous temper.

Ver. 7. [d] Μὴ ἐξ ἀνάγκης, *not of neceſſity.*] Note, that neceſſity in ſcripture ſtands oppoſed not to coaction, but to the free election of the will. See the note on Philem. 14. and on 1 Pet. 5. 2.

Ver. 8. [e] Δυνατὸς ὁ Θεὸς, *God is able.*] Here note, that not only the promiſe, but the power of that God, who is good to all, is a motive to expect his grace and favour. See the note on Rom. 11. 23. Heb. 2. 18. Note, 2. that περισσεύσαι here ſignifies *to make*, or *cauſe to abound*; ſo Matth. 13. 22. and 25. 29. *Whoſoever hath, to him ſhall be given,* καὶ περισσευθήσεται, *and he ſhall be made to abound*; 1 Theſſ. 3. 12. *The Lord make you to increaſe,* καὶ περισσεύσαι, *and to abound in love.*

Ver. 9. [f] Ἡ δικαιοσύνη αὐτοῦ, *his righteouſneſs*,] that is, his liberality, as the word often ſignifies in the Septuagint; ſo Gen. 19. 19. *Thou haſt magnified* τὴν δικαιοσύνην σου, *thy mercy*, or *kindneſs to me*; chap. 13. ταύτλω τὴν δικαιοσύνην, *This kindneſs thou ſhalt ſhew me*; chap. 24. 27. *He hath not left* τὴν δικαιοσύνην αὐτοῦ, *his kindneſs to Abraham*; ſee ver. 49. chap. 32. 10. Exod. 15. 13. and 34. 7. Prov. 20. 28. and 31. 21. Iſ. 63. 7. Hence צדקה is ten times by the Septuagint rendered ἐλεημοσύνη, *alms.*

Ver. 10. [g] Note that all the Greek *ſcholia* read δικαιοσύνης, not διακονίας, *miniſtry.*

Ver. 13. [h] Ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας.] Ὁμολογία in the New Teſtament ſtill ſignifies the confeſſion of faith, 1 Tim. 6. 12. 13. Heb. 3. 1. and 4. 14 and 10. 23. ὑποταγὴ, ſubjection to the precepts of that faith. So the apoſtle ſignifies, that men ſeeing in them, by this charity, the ſincerity of their love, chap. 8. 8. and ſo of their obedience to the goſpel, will be induced to glorify God, and own the excellency of that religion which produceth ſuch fruits of righteouſneſs.

CHAP. X.

Verſe 1. NOw I Paul myſelf (*who would not deal ſeverely with you*) beſeech you by the meekneſs and gentleneſs of Chriſt, (*which I deſire to imitate, even I*), who in (*or, as to my*) preſence am (*eſteemed*) baſe among you, but being abſent, am (*accounted*) bold towards you, (*ver.* 10.)

2. But (*whatſoever you eſteem me*), I beſeech you that I may not (*find reaſon to*) be bold when I am preſent, with that confidence wherewith I think (*meet*) to be bold againſt ſome who think of us as if we walked according to the fleſh, (*now ſaying one thing, and then another, according to our carnal intereſts*, 2 *Cor.* 1. 17.)

3. For though we walk in the fleſh, we do not war after the fleſh, (*exerciſing our authority in weakneſs.*)

4. For [a] the weapons of our warfare are not (*weak, If.* 31. 3. *and*) carnal, but mighty through God, to the pulling down of (*the*) ſtrong holds (*of the Gentiles.*)

5. Caſting down (*their*) imaginations (*and reaſonings*), and every high thing that exalteth itſelf againſt the knowledge of God, and [b] bringing into captivity every thought to the obedience of (*the goſpel of*) Chriſt; (i. e. *making the Gentiles obedient to it, in word and deed, by mighty ſigns and wonders, and by the power of the Spirit of God, Rom.* 15. 18. 19.)

6. And having in a readineſs to revenge all (*the*) diſobedience (*of your diſſolute members, chap.* 12. 20. 21. *and of theſe deceitful workers, by puniſhing them with our ſpiritual rod*, 1 *Cor.* 4. 21.), [c] when your obedience is (*or ſhall have been*) fulfilled.

7. Do ye look on things after the outward appearance,

(*i*) Præfatio in epiſt. prim.

pearance, *(judging of me from my outward perſon, and the infirmities of my body, ver.* 1. 2. *and not from the power of Chriſt reſting upon me,* 2 Cor. 12. 9. *and working by me)?* If any man *(on account of his gifts)* truſt to himſelf that he is Chriſt's *(a miniſter of Chriſt,* 2 Cor. 11. 23. *an apoſtle of Chriſt, ver.* 13.), let him of himſelf think *(or conclude)* this again, that as he is Chriſt's, even ſo are we Chriſt's; *(for the proofs of Chriſt ſpeaking in me are not weak, but mighty,* 2 Cor. 13. 3. *and in nothing are we behind the very chiefeſt apoſtles, chap.* 12. 11.)

8. For though I ſhould boaſt ſomewhat more *(than I do, or they can do)* [a] of our authority, which the Lord hath given us for edification, and not for *(your)* deſtruction, I ſhould not be aſhamed, *(or put to ſhame.)*

9. *(And this I ſay)*, that I may not ſeem as if I would terrify you by letters, *(as you ſay I do.)*

10. [a] For his letters, ſay they, are weighty and powerful, but his [c] bodily preſence is weak, and his ſpeech contemptible.

11. *(But)* let ſuch an one think *(or conclude)* this, that ſuch as we are in word by letters, when we are abſent, ſuch will we be alſo in deed, when we are preſent; *(for if I come again, I will not ſpare, chap.* 13. 2. *but puniſh all diſobedience.)*

12. *(This I ſay only)*, for we dare not make ourſelves of the number, or compare ourſelves with ſome *(among you)* who commend themſelves *(for their own performances above meaſure, not conſidering how much they fall ſhort of the performances of them they vilify)*: but they *(thus)* meaſuring themſelves *(only)* by themſelves, and comparing themſelves *(only)* among themſelves, *(one falſe apoſtle with another)*, are not wiſe.

13. [c] But we will not boaſt (Gr. *neither will we boaſt*) of things without our meaſure, *(or the commiſſion given us by Chriſt to go to the Gentiles, Rom.* 15. 16. *Gal.* 2. 7. 9.), but according to the meaſure of the rule, which God hath diſtributed to us, a meaſure to reach even to you *(Gentiles, we having preached through all the interjacent provinces from Judea to you of Corinth, Rom.* 15. 19.)

14. For we ſtretch not ourſelves beyond our meaſure, as though we reached not to you; for we are come *(before any others)* as far as to you alſo, in preaching the goſpel of Chriſt:

15. Not boaſting of things without our meaſure, that is, of other mens labours; but having hope, when your faith is increaſed, that we ſhall be enlarged by you *(giving teſtimony to our labours)* according to our rule (Gr. *in reſpect of our line*) abundantly,

16. To preach the goſpel in the regions beyond you, and not to boaſt, in another man's line, of things made ready to our hand.

17. But he *(of us)* that glorieth *(of his apoſtleſhip, or miniſtry)*, let him glory in the *(power or aſſiſtance the)* Lord *(affordeth to render it ſucceſsful.)*

18. For not he who commendeth himſelf is *(an)* approved *(miniſter or apoſtle of Chriſt)*, but *(he)* whom the Lord commendeth *(by his gifts vouchſafed to, and by the power of Chriſt attending on him in that miniſtry.)*

ANNOTATIONS on Chap. X.

Verſe 4. [a] Τὰ ὅπλα τῆς στρατείας ἡμῶν, *the weapons of our warfare.*] That theſe include the cenſures of the apoſtolical authority, is certain; but that they are to be reſtrained to them, I do not think, but rather that they chiefly do refer to the miraculous powers God hath given them for the converſion of the Gentiles to the Chriſtian faith. Moreover, the apoſtolical rod ſeems not to relate to the power of excommunication, but of inflicting corporal diſeaſes on perſons refractory and diſorderly, and ſeemeth not to have been continued after the death of the apoſtles.

Ver. 5. [b] Αἰχμαλωτίζοντες πᾶν νόημα, *captivating every thought.*] The apoſtle ſpeaks not here of captivating the reaſon of a Chriſtian to the articles of faith, by his belief of any thing propoſed as ſuch, though never ſo abſurd or contrary to the reaſon of all mankind, as ſome Popiſh doctors lewdly talk; but of captivating the reaſons of Jew and Gentile againſt the Chriſtian faith, *by the demonſtration of the Spirit and power,* 1 Cor. 2. 4. *Captivat intellectum, dum contradicentem ratione vincit,* Ambr.

Ver. 6. [c] Ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοὴ, *when your obedience is fulfilled.*] His love to the Corinthians whom he deſired to ſpare, and the infirm ſtate of their church at preſent, made him chuſe to defer the puniſhment of theſe offenders, till he had wrought off the affections of the Corinthians from their falſe apoſtles, and made them more unanimous in their regards to him; and this is the beſt excuſe that can be made for the neglect of Chriſtian diſcipline in any church, *viz.* "That there is no place for ſevere "remedies when the diſeaſe hath infected the whole "church (*k*);" the apoſtle being here forced to yield

(*k*) Neque enim duris remediis locus eſt, ubi tota eccleſia in morbo cubat. *Grot.* Neque poteſt eſſe ſalutaris correptio, niſi cum ille corripitur qui non habet ſociam multitudinem. Cum autem idem morbus plurimos occupaverit, nihil aliud bonis reſtat quam dolor et gemitus. *Auguſt. contra epiſt. Parmen. l.* 3. *p.* 61. *B. D.* Neceſſitate temporum ſuccubuit, *Cypr. ed. Ox.* 55. § 2. 6. 9. 10.

to this neceſſity, becauſe the offenders in the church of Corinth being many, they could not eaſily be puniſhed. Accordingly the primitive church relaxed the ſeverity of its diſcipline, when great multitudes were concerned, or ſuch as were like to draw great multitudes after them.

Ver. 8. [a] Περὶ τῆς ἐξουσίας ἡμῶν, *of our authority.*] The apoſtle ſeems to refer to the authority peculiar to the apoſtles, of inflicting corporal puniſhments on refractory perſons, and delivering them up to Satan; ſee note on 1 Cor. 4. 21. and 5. 5.; which power none of theſe falſe teachers could pretend to, 1 Cor. 4. 19. 20. And this, ſaith he, the Lord hath given me for edification, and not for deſtruction, it being deſigned for *revenging mens diſobedience*, ver. 6. for the *ſaving of the ſpirit*, 1 Cor. 5. 5. and to teach men, by what they ſuffer, *not to blaſpheme the truth*, 1 Tim. 1. 20.

Ver. 10. [c] Ἐπιστολαὶ, *letters.*] It cannot be hence concluded that St Paul writ more than one epiſtle to them, for nothing is more common than this enallage of number. So Polycarp, writing to the Philippians, ſaith, That St Paul being abſent, ἔγραψεν ὑμῖν ἐπιστολὰς, *writ epiſtles to you.* See Cotelerius there.

Ibid. [f] Παρουσία τῷ σώματι ἀσθενὴς, *his bodily preſence is mean,*] ſeems plainly to refer to that which Chryſoſtom (*l*), Nicephorus, and Lucian relate of St Paul, "that his ſtature was low, his body crooked, and his "head bald," and ſo he was literally κατὰ πρόσωπον ταπεινὸς, *low in perſon*, ver. 1. When it is added, *that his ſpeech was contemptible*, this cannot be underſtood as if it were ſo for want of eloquence, or the floridneſs of the Greek, for that was as much wanting in his letters as his ſpeech or ſermons; it therefore ſeemeth to refer to ſome infirmity of his ſpeech in teaching. See note on chap. 12. 7.

Ibid. Οὐ συνῶσιν.] See this reading vindicated, *Examen Millii in locum.*

Ver. 13. *&c.* [g]] In theſe four verſes the apoſtle ſeems to advance himſelf above the falſe apoſtles in theſe things: 1. That whereas they could ſhew no commiſſion to preach to the Corinthians, no meaſure by which God had diſtributed the Corinthians to them as their province, he could do ſo, ver. 13. 2. That whereas they went out of their line, leaping from one church to another, he went on orderly in converſion of churches to the faith, from Judea, through all the interjacent provinces till he came to Corinth. 3. Whereas they only came to, and perverted thoſe churches where the faith had been already preached, and ſo could only *boaſt of things made ready to their hands*, ver. 16. he had ſtill ſtriven *to preach the goſpel where Chriſt was not named, leſt he ſhould build upon another man's foundation*, Rom. 15. 20.

CHAP. XI.

Verſe 1. WOuld to God you could bear with me a little in (*this*) [a] my (*ſeeming*) folly, (*in boaſting of my own performances*); and indeed bear with me.

2. For (*I therefore do it, becauſe*) I am jealous over you with a godly jealouſy; for I have eſpouſed you to one huſband, (*and deſire*) that I may preſent you as [b] a chaſte virgin unto Chriſt (*your huſband.*)

3. But I fear, leſt by any means, as the ſerpent beguiled [c] Eve through his ſubtilty, ſo your minds ſhould (*by the ſubtilty of deceitful workers*) be corrupted from the ſimplicity (*of the faith*) that is in Chriſt; (*by mixing the obſervation of the law with the goſpel, as theſe Judaizers did, and ſo returning, as it were, to your former huſband. See note on Rom. 7. 3.*)

4. *I ſay, I am jealous of you, leſt you be corrupted by theſe falſe apoſtles*); for if he that cometh (*after me*) preacheth another Jeſus (i. e. *hath another Saviour to propound to you*) whom we have not preached; or if ye receive (*from him*) another ſpirit (*affording ſuch ſpiritual gifts*) which ye have not received (*from us*), or another goſpel which ye have not accepted (*or received already*), ye might well bear with him (*in his pretenſions to exceed us; but this cannot be ſaid.*)

5. For I ſuppoſe (*in theſe things*) I was not a whit behind the very chiefeſt apoſtles, (*Peter, James, and John, from whom theſe falſe teachers from Judea may pretend to come*, 1 Cor. 1. 12.)

6. (*But*) though I be [d] rude in ſpeech, yet (*am I*) not (*ſo*) in knowledge (*of Chriſt and his goſpel*); but we have been thoroughly made manifeſt among you in all things (*of this nature, chap.* 12. 11. 12.)

7. Have I committed an offence in abaſing myſelf (*ſo far as to labour with mine own hands*), [e] that you might be exalted (*by the ſpiritual riches and advantages of the goſpel, and in having an apoſtle more regardful of you than of other churches*), becauſe (*being chargeable to ſome of them*) I have preached to you the goſpel of God freely?

8. [f] I robbed (i. e. *made naked*) other churches, taking wages (*or a ſtipend*) of them, to do you ſervice.

9. And when I was preſent with you, and wanted, [g] I was chargeable to no man: for that which was

(*l*) Ὁ τρίπαχυς ἄνθρωπος. Chryſ. tom. 5. p. 972. lin. 40.

lacking

lacking to me, the brethren which came from (*Philippi, Philip.* 4. 15. 16. *in*) Macedonia ſupplied; and in all things I have kept myſelf from being burdenſome to you, and ſo will I keep myſelf.

10. As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.

11. (*And*) wherefore (*do I thus reſolve? Is it*) becauſe I love you not? God knows (*the contrary.*)

12. But what I do (*of this kind*), that I will (*ſtill*) do, that I may cut off occaſion (*of boaſting*) from them which deſire occaſion, [b] that wherein they glory, they may be found even as we.

13. For ſuch are (*your*) falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of Chriſt, (*ſeeming to do as we do, or deſiring to be thought equal to us in all things.*)

14. And no marvel; for Satan himſelf is (*ſometimes*) transformed into an angel of light, (*pretending to do their work, and be a miniſtering ſpirit to them whom he intendeth to deſtroy.*)

15. Therefore it is no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs; whoſe end ſhall be according (*not to their ſpecious and hypocritical pretences, but*) to their works, (*Phil.* 3. 18.

16. I ſay again, Let no man think me a fool (*in boaſting thus of myſelf*); if otherwiſe, yet as a fool receive (i. e. *ſuffer*) me, that I may boaſt myſelf a little.

17. That which I ſpeak (*thus*), I ſpeak it not after the Lord, (*as commanded by him ſo to ſpeak*), but as it were fooliſhly, in this confidence of boaſting, (*though the falſe apoſtles have made it neceſſary, and ſo a part of Chriſtian wiſdom, ſo to do, chap.* 12. 11. *to vindicate my apoſtleſhip, and to confirm you in the truth.*)

18. Seeing that many glory after the fleſh, (*as being the ſeed of Abraham according to the fleſh*), I will glory (*as to that*) alſo.

19. (*Nor can my ſeeming folly offend you, if you be indeed what you pretend*); for you (*will*) ſuffer fools gladly, ſeeing you yourſelves are wiſe (*in your own conceits; or being wiſe you muſt ſuffer fools gladly.*)

20. (*And ſure I am you can bear with greater matters*); for ye ſuffer if a man bring you into bondage *to the Jewiſh rites, Gal.* 4. 9. *and* 5. 1.); if a man devour you, (*as did the Phariſees widows houſes, living deliciouſly upon your ſubſtance*); if a man take of you, (*if he take away what is yours*); [c] if a man exalt himſelf (*above you*); if a man ſmite you on the face, (*or uſe you contemelioufly.*)

21. (*That which I ſaid of ſmiting you upon the face*), I ſpeak as concerning (*the*) reproach (*they caſt upon you as profane, uncircumciſed, whereas they are all an holy nation*), [d] as though we had been weak, (i. e. *inferior to them in theſe things, not able to aſcribe to ourſelves theſe advantages as well as they*): howbeit, wherein ſoever any is bold (*in this kind*), I ſpeak fooliſhly, I am bold alſo.

22. (*For*) [e] are they Hebrews (*ſpeaking the Jewiſh language, Philip.* 3. 5.)? ſo am I. Are they Iſraelites, (*deſcended from beloved Jacob, Mal.* 1. 2. *not from Eſau*)? ſo am I. Are they the ſeed of Abraham, (*and not proſelytes*)? ſo am I.

23. [f] Are they miniſters of Chriſt? I ſpeak as a fool, I am more (*ſo*): in labours more abundant (*than any of them*); in ſtripes above meaſure, (*Acts* 16. 22. 23.); in priſons more frequent, (*ver.* 24.); in deaths oft, (1 *Cor.* 15. 31. 2 *Cor.* 4. 11.)

24. Of the Jews five times received I forty ſtripes [g] ſave one.

25. Thrice (*by the Gentiles*) was I beaten with rods, (*Acts* 16. 23.); once was I ſtoned, (*Acts* 14. 19.); thrice I ſuffered ſhipwreck; a night and a day I have been [h] in the deep:

26. In journeying often, in perils of waters, in perils of robbers, in perils by my own countrymen, (*Acts* 20. 3.), in perils by the Heathen, in perils in the city (*Damaſcus, Jeruſalem, Epheſus,*) in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren;

27. In wearineſs and painfulneſs, in watchings often, (2 *Theſſ.* 3. 8.), in hunger and thirſt, in faſtings often, in cold and nakedneſs, (1 *Cor.* 4. 11. 2 *Cor.* 6. 5.

28. (*And*) beſides thoſe things which are without, that which cometh upon me daily (*is*) the care of all the churches (*planted by me*, 2 *Cor.* 7. 5. *or by others among the Gentiles, Col.* 2. 1.)

29. (*For*) who (*of them*) is weak, and I am not (*as*) weak (*in compaſſionating them, and complying with their weakneſs*, 1 *Cor.* 9. 22.)? who is offended, (*or ready to fall from his profeſſion*), and I burn not (*with zeal to recover him?*)

30. If I needs muſt glory, I will glory of the things which concern my infirmities, (i. e. *rather in my ſufferings for Chriſt than in the great things he hath done by me.*]

31. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not (*in any thing I have now ſaid of my ſufferings.*)

32. In Damaſcus, the governor under Aretas the king, kept the city of the Damaſcenes with a garriſon, deſirous to apprehend me (*in compliance with the Jews:*)

33. And through a window in a baſket was I let down by the wall, [i] and eſcaped his hands.

ANNOTATIONS on Chap. XI.

Verſe 1. [a] ΤΗΣ *ἀφροσύνης μου, my folly.*] Though the neceſſity which lay on the apoſtle thus to commend himſelf for vindication of his apoſtleſhip, made him free from folly in this matter; yet becauſe ſelf-commendation uſually proceeds from vanity and folly, and they who know not the neceſſity which lay upon him ſo to ſpeak, would be apt to impute this to him, he uſeth this word here, though ſaying, ver. 16. *Let no man think me a fool in this my boaſting;* and chap. 12. 6. *Though I did glory, I ſhould not be a fool.*

Ver. 2. [b] *Παρθένον ἁγνὴν, a chaſte virgin.*] Here is thought to be an alluſion to the *ἁρμόσυνοι* of the Lacedæmonians, who formed the lives and manners of the virgins, and made them regular, and ſo prepared them for their huſbands. But the Greek commentators agree with our tranſlation, rendering the word *ἡρμοσάμην* by *ἐμνηστευσάμην, I have eſpouſed you.* So Phavorinus (*m*) doth interpret theſe very words. And ſo the word is uſed frequently by Herodotus (*n*), and it bears the ſame ſenſe in the Septuagint, *παρὰ Κυρίῳ ἁρμόζεται γυνὴ ἀνδρί, the wife is eſpouſed to the huſband of the Lord,* Prov. 19. 14. As therefore the Jews ſay, that Moſes (*o*) eſpouſed Iſrael to God in Mount Sinai, when he made them enter into covenant with him; ſo ſaith the apoſtle here, By converting you to the Chriſtian faith, *I have eſpouſed you to one huſband, even Chriſt.*

Ver. 3. [c] *Εὔαν, Eve.*] He mentions Eve, not Adam, becauſe ſhe was only perſonally deceived by the ſerpent, and was *firſt in the tranſgreſſion,* 1 Tim. 2. 14. And he calls this deceit *φθόρα,* in alluſion to the metaphor of virginity.

Ver. 6. [d] *Ἰδιώτης τῷ λόγῳ, rude in ſpeech.*] This cannot refer to his want of eloquence, or rhetorical artifice in his compoſitions, for this ſeems equally wanting in the epiſtles of St Peter and St James; it therefore muſt refer to ſome imperfection in his ſpeech, which they had not.

Ver. 7. [e] *Ἵνα ὑμεῖς ὑψωθῆτε, that you might be exalted.*] So St James uſeth the word, ſaying, *Let the brother of low degree rejoice ἐν τῷ ὕψει αὐτοῦ, in his exaltation* to the riches and privileges of the Chriſtian faith, chap. 1. 9. So the ſong of the virgin mother ſaith, that God, by ſending the Meſſiah, *ὕψωσε ταπεινούς, hath exalted them that were low,* Luke 1. 52. And Capernaum is ſaid to be *ὑψωθῆσα, exalted to heaven,* by our Saviour's frequent preaching to them, Luke 10. 15.

Ver. 8. [f] *Ἐσύλησα, I robbed.*] Συλᾶν, γυμνοῦν, the word ſignifies *to make naked,* ſaith Phavorinus; *to ſpoil,* ſay others: for the church of Macedonia, from whom he received his gifts, being poorer than that of Corinth, 2 Cor. 8. 2. might comparatively ſeem by this to be ſpoiled of what was neceſſary for them.

Ver. 9. [g] *Οὐ κατενάρκησα ὑμῶν, I ſtunned no body with complaints;*] I importuned none of them to ſupply my wants.

Ver. 12. [h] *Ἵνα ἐν ᾧ καυχῶνται, that in what they glory.*] This moſt interpreters thus gloſs, That whereas the falſe apoſtles glory in preaching the goſpel freely, they may be found even in that to do only what we have ſtill done among you. And true it is, that the Jewiſh writers tell us, that their wiſe men of old would not be nouriſhed ſo from the church, but rather choſe to get their living by their own labour; and therefore uſed to ſay, "It is better "to ſkin dead beaſts, than to ſay to the people, I "am a wiſe man, or a prieſt, therefore nouriſh me;" and that the moſt excellent and perfect of them clave wood, and carried timber, and drew water, and wrought in iron and coals, and neither aſked, nor would receive any thing of the church: and therefore, to make himſelf equal with the beſt of theſe wiſe men of the Jews, St Paul might refuſe maintenance from the churches of Achaia. See *Campegius Vitringa de ſynag. vet. l. 3. part. 1. c. 18. p.* 884. 885. But this expoſition is liable to this great objection, That the apoſtle ſpeaking to the Corinthians of the ſame perſons, ſaith, *Ye ſuffer if a man devour you, if a man take of you,* ver. 20. and 1 Cor. 9. 12. *If others are partakers of this power, are not we much more?* and elſewhere where he repreſents theſe Jewiſh teachers, as *counting gain godlineſs,* and doing all things for *filthy lucre,* Philip. 3. 19. 1 Tim. 6. 5. 2 Tim. 3. 2. Tit. 1. 11. Others therefore interpret the words thus: This I will do, that I may cut off occaſion of glory from them who ſeek occaſion, that they might be found even as us. In which thing they would glory; but now they cannot do it, becauſe they are known to receive of you.

Ver. 20. [i] *Εἴ τις λαμβάνει.*] *Supple ἀφ' ὑμῶν, if a man take away what is yours;* for this word is uſed, ſaith Phavorinus, when we take that which the owner is not willing to part with. So the word ſignifies, in Chriſt's exhortation to the church of Philadelphia,

(*m*) Ἡρμοσάμην, ἐμνηστευσάμην· ὡς ὁ ἀπόστολος, ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ, ἤτοι τῷ Χριστῷ ἐμνηστευσάμην ὑμᾶς.

(*n*) Ἄρμοσαι τῶν Μιλησίων θυγατέρα Δημοκήδης γυναῖκα. Herod. l. 3. c. 138. Ἁρμοσάμενος Τέλλου θυγατέρα. 5. 47. Παυσανίης ἡρμόσατο θυγατέρα. Ibid.

(*o*) Devarim Rabba, c. 7. col. 4.

to

to retain what ſhe had, ἵνα μηδὶς λάβῃ τὸν στέφανόν σου, *that none may take away thy crown*, Rev. 3. 11.; and when it was given to the angel, λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, *to take away peace from the earth*. So P. Gregory interprets theſe words (*p*), *Si quis rapit, accipere enim aliquando dicimus auferre*. So the Hebrew word *Lakac* is rendered by the Septuagint, ἀπολαμβάνω, ἁρπάζειν, αἴρειν, ἀφαιρεῖν. Others render the words thus, *If a man makes a gain of you*. So Budæus ſaith, λαμβάνειν is κερδαίνειν, *to gain*. So 2 Cor. 12. 16. δόλῳ ὑμᾶς ἔλαβον; *did I take you by guile?* is interpreted by ἐπλεονέκτησα ὑμᾶς; *did I make a gain of you?* ver. 17. 18. And for this ſenſe our Gataker pleads in his *Adverſaria*, giving many inſtances, where not only λῆμμα and λῆψις nouns derived from λαμβάνειν, but alſo where τὸ λαβεῖν bears this ſenſe. *Adverſar. c.* 27. *p.* 293.

Ibid. [ᵏ Εἴ τις ἐπαίρεται, *if a man exalts himſelf.*] The Jews had a very high opinion of themſelves, *as being the ſeed of Abraham*, and ſo of noble birth; ſee note on 1 Cor. 1. 26.; the people of God, and ſo holy and beloved of him; his *firſt-born* and *only begotten, for whom the world was made*, 2 Eſd. 6. 59. 60. Hence in their prayers to God they ſay, *Populus tuus ſumus fœderati tui*; *progenies Abrahami, amici tui, cui ſacramento fidem tuam obſtrinxiſti in monte Moriæ*; *ſemen Iſaachi dilecti tui, qui ligatus fuit ſuper altari tuo*; *cœtus Jacobi filii tui, primogeniti tui*, &c. And they had as mean and deſpicable thoughts of all other men, whom therefore they inſulted over, calling them *the people of the earth, the profane* (*q*); yea, likening them *to dogs*, ſee note on Philip. 3. 2. and *ſpittle*, 2 Eſd. 6. 56. 57. And from this opinion, That *the world was made for them*, ſee note on 1 Cor. 3. 22. they might eaſily conclude, that it was lawful for them to take it away from others, as being uſurpers of it. Hence Buxtorf cites this paſſage from the Talmud (*r*), "That all the poſſeſſions "of the Gentiles are as common; he that firſt ſeizes "on them is lord of them."

Ver. 21. [ˡ Ὡς ὅτι ἡμεῖς ἠδυνήσαμεν, *as if we were weak.*] To be weak in this epiſtle, chap. 13. is to be unable to exerciſe the apoſtolical rod, or the power that Chriſt had given them to inflict cenſures and diſeaſes on the refractory, ver. 3. 4. 9. Τολμᾶν, *to be bold*, is to exerciſe theſe cenſures on the diſobedient, chap. 10. 2. where the apoſtle argues for this boldneſs, ver. 7. as here, *Are they Chriſt's miniſters?* ſo are we; and adds, as here, ver. 8. *that he could glory of the power Chriſt had given him for edification, and not for deſtruction:* ſo that the import of theſe words ſeems to be this. "You ſuffer patiently from theſe "falſe prophets, as if their power over you was to be "dreaded, (though indeed there was nothing in it "beſides big words, 1 Cor. 4. 19. ſee note on chap. "5. 3.), but we to be deſpiſed as weak, and having "no power you need to dread; whereas we ſhall be "as bold as they, if you do not reform, as being "much more the miniſters of Chriſt, and having "ſuffered more to ſhew our fidelity to him; and "therefore having greater reaſon to expect his "powerful aſſiſtance than they have."

Ver. 22. [ᵐ Ἑβραῖοί εἰσι; Ἰσραηλῖταί εἰσι; *Are they Hebrews? are they Iſraelites?*] Here is a certain indication that theſe falſe apoſtles and deceitful workers were not originally Samaritans, as Simon Magus, Doſitheus, and their followers were, but of the Jewiſh extract. 2*dly*, That they were Jews converted to, and ſtill owning, and preaching up the faith of Chriſt, as is evident from the words following, *Are they miniſters of Chriſt? ſo am I;* as alſo from chap. 10. 7. It therefore ſeems that they muſt be of the ſect of Cerinthus (*s*), that great ſtickler againſt St Paul for the neceſſity of circumciſing the Gentiles, and for their obſervation of the law of Moſes; or the Nazarenes, or Ebionites: for theſe are not the names of perſons who were the authors of any ſects, but of the Jews which believed in Jeſus (*t*), and yet were zealous obſervers of the law of Moſes. Now, theſe Jews, before they believed, were of two ſorts; ſuch as admitted other nations to live quietly among them, and even to embrace their religion *without circumciſion;* and ſuch as by no means would permit them ſo to do. Thus when Izates, the ſon of Helen Queen of Adiabene, embraced the Jewiſh religion, Ananias declared he might do it without circumciſion (*u*); but Eleazar maintained, that it was ἀσέβεια; great impiety to remain uncircumciſed (*x*). And when two eminent perſons of Traconites fled to Joſephus, the zealots among the Jews were urgent for their circumciſion, if they would abide with them (*y*); but Joſephus perſuaded the multitude againſt it.

(*p*) L. 33. in Job, c. 16. (*q*) See Buxt. lex. voce חם, p. 1626. (*r*) Voce נכם, p. 1345.

(*s*) Iren. l. 3. c. 11. Euſeb. l. 3. c. 28. Epiph. hær. 28. § 2. Theodor. hær. fab. l. 2. c. 3.

(*t*) Οἱ ἀπὸ Ἰουδαίων, ὡς τὸν Ἰησοῦν πιστεύσαντες, ὡς καθαλλελοιπότα τὸν πάτριον νόμον. Βιῶσι γὰρ καθ' αὐτὸν ἐπιτηρηθέντες τοῖς καθ' ἡμᾶς τὸν Ἰουδαϊκὸν πλανηθεῖσι τῷ νόμῳ γεγυμνασμένοι. Ἑβίων τε γὰρ ὁ πλανηθεὶς παρὰ Ἰουδαίοις καλεῖται, καὶ Ἐβιωναῖοι χρηματίζουσιν οἱ ἀπὸ Ἰουδαίων τὸν Ἰησοῦν ὡς Χριστὸν παραδεξάμενοι. Origen in Celſum, l. 2. p. 56.

(*u*) Ananias ἴδρα καὶ χωρὶς τὸ περιτέμνεσθαι τὸ θεῖον σέβειν, ἅτε πάσης κέκριται ζηλοῦν τὰ πάτρια τῶν Ἰουδαίων· τοῦτο εἶναι κυριώτερον τοῦ περιτέμνεσθαι. Joſ. Ant. Jud. l. 20. c. 2. p. 685. E.

(*x*) Ibid.

(*y*) Γνοὺς περιθέμενόν τῶν Ἰουδαίων ἀναγκάζοντων, εἰ θέλοιεν εἶναι παρ' αὐτοῖς. Vit. Joſeph. p. 1007. B. Οὐκ ἐφθόνει ζηλοῦσθαι μὰ μείζονα θέλοντας εἰς τὰ παρ' αὐτοῖς ἔθη. Ibid. p. 1010. C.

And

And this controverſy continued after they embraced Chriſtianity, ſome allowing them to embrace Chriſtianity without ſubmitting to circumciſion and the Jewiſh law, others contending that without circumciſion, and the obſervance of the law, they could not be ſaved. And theſe were the falſe apoſtles which troubled the churches of Corinth, Galatia, Philippi, and were great enemies to St Paul, who taught the contrary. So Epiphanius informs us of the Cerinthians (*z*); adding alſo of the Nazarens, that they in all things accorded with the doctrines of the Cerinthians. And certain it is, that ſuch perſons went from Judea, and gave great diſturbance to all Chriſtian churches, eſpecially to thoſe which had been planted by St Paul; for in the firſt epiſtle to Timothy, and that to Titus, we have mention of thoſe of the circumciſion who were *vain talkers* and *deceivers*, Tit. 1. 10. 11. 1 Tim. 1. 4. 6. chap. 6. 4. 5. See Gal. 4. 9. 10. and 6. 12. 13. Philip. 3. 2. Col. 2. 16. 20.

Ver. 23. [a] Note here, that the apoſtle proves the truth of his miniſtry and apoſtleſhip, not, as elſewhere, from the miracles and gifts of the Holy Ghoſt, which accompanied his preaching; but from his ſufferings, as being the things theſe falſe apoſtles could not pretend to, Gal. 5. 11. and 6. 12.; and ſo could not glory that they were like unto him in them, ver. 13.

Ver. 24. [b] Παρὰ μίαν, *ſave one.*] The law aſſigned forty ſtripes to them that were worthy to be beaten, but forbade them to exceed that number, Deut. 25. 3.; but it being their cuſtom to beat them with a whip that had three cords, and ſo every ſtroke with it going for three, they could only give them thirty-nine, or forty-two, which would have exceeded the number appointed by the law; and therefore Joſephus ſays (*a*), "He that did contrary to the law, "received by a public whip forty ſtripes ſave "one."

Ver. 25. [c] Ἐν τῷ βυθῷ, *in the deep.*] This cannot well be underſtood of the priſon at Cyzicum; for we never read that St Paul preached there; nor of the ſhipwreck mentioned, Acts 27. for that happened after the writing of this epiſtle; but probably of ſome of the other ſhipwrecks mentioned here, in which he might be ſo long toſſed to and fro in the ſea, upon ſome broken piece of a ſhip, before he got to land, as Joſephus ſaith he was (*b*). Theodoret ſaith he was put into a priſon, ſo called at Lyſtra; but of this we read nothing in the Acts of the apoſtles, chap. 14. where St Luke gives an account of his treatment there.

Ver. 33. [d] Ἐξέφυγον. Of ſuch a flight as only is deſigned to preſerve us ſtill in a capacity of preaching the goſpel, eſpecially where our charge is not any ſettled church, but the church in general, or as St Paul's was, the whole Gentile world; St Auſtin ſpeaks well thus (*c*), "Quicunque iſto modo fugit, ut eccle-"ſiæ neceſſarium miniſterium, eo fugiente, non de-"ſit, facit quod Dominus præcepit, ſive permiſit; "qui autem ſic fugit, ut gregi Chriſti ea, quibus "ſpiritualiter vivit, alimenta ſubtrahantur: merce-"narius ille eſt, qui vidit lupum venientem et fu-"git, quoniam non eſt ei cura de ovibus."

CHAP. XII.

Verſe 1. [a] IT is not expedient for me doubtleſs to glory; (*but ſince it may be ſo to you*), I will come to viſions and revelations of the Lord.

2. I knew a man in Chriſt above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); (*I ſay, I knew*) ſuch an one caught up to the third heaven, (*the habitation of the bleſſed angels, and of the Majeſty of God.*)

3. And (*again*) I knew ſuch a man, (whether in the body, or out of the body, I cannot tell: God knoweth),

4. How that he was (*at another time*) [b] caught up into paradiſe, and (*there*) heard unſpeakable words, which it is not lawful (*or poſſible*) for a man to utter.

5. Of ſuch a one (*thus rapt out of himſelf*) will I glory: yet (*or but*) of myſelf (*as I appear to you in my own perſon*) I will not glory (*willingly*), but in mine infirmities.

6. (*Not that I really eſteem it a folly ſo to do, though in compliance with you I do ſtyle it fooliſhneſs, 2 Cor. 11. 1. 16. 17. and 12. 11.*); for though I ſhould deſire to glory (*of theſe things*), I ſhall not be a fool; for I will (*ſhall only*) ſay the truth: but now I forbear (*even to ſpeak of that*), leſt any man ſhould think of me above that which he ſees me to be, or hear-

(*z*) Ἀποσάλλει γὰρ τούτους, καὶ εἰς ψευδαποστόλους τραπέλλων, καὶ ἄλλους ψευδαποστόλους ἀποστιλάλλων εἰς τὴν Ἀντιόχειαν καὶ εἰς ἄλλους τόπους, λέγοντας, ὅτι ἐὰν μὴ περιτμηθῆτε, &c. ἐκ ἃ τυχὸν τότε παρακλὴ ἐγένετο, καὶ ἃ τοι εἰσὶν οἱ παρὰ τῷ Παύλῳ ἐγκαμίοι ψευδαπόστολοι. Hær. 28. § 4. Συγχρονοι ἦσαν ἀλλήλοις, καὶ ὁμοια κέκληνται τὰ φρονήματα. Hær. 29. § 1. p. 117.

(*a*) Ὁ δὲ παρὰ ταῦτα ποιήσας, πληγὰς μιᾶ λιπούσας τεσσαράκοντα τῷ δημοσίῳ σκύτει λαβὼν, τιμωρίαν ταύτην αἰσχίστην ὑπέμενεν. Antiq. l. 4. c. 8. p. 124. E.

(*b*) Βαστιδίοις γὰρ ἡμῶν τὸ πλεῖν κατὰ μέσον Ἀδρίαν δι' ὅλης τῆς νυκτὸς ἐνηξάμεθα. Joſeph. de vita ſua, p. 999.

(*c*) Ep. 80. ad Honoratum.

eth

eth of me (*above what my conſtant words and actions teſtify of me.*)

7. And leſt I ſhould be exalted above meaſure through the abundance of the revelations (*vouchſafed to me*), there was given to me a thorn in the fleſh, [c] the meſſenger of Satan to buffet me, (*or, that a meſſenger of Satan might buffet me*), leſt I ſhould be exalted above meaſure.

8. For this thing [d] I beſought the Lord (*Chriſt, ver.* 9.) thrice, that it might depart from me, (i. e. *that I might be delivered from this thorn in my fleſh.*)

9. And he ſaid unto me, My grace (*or favour*) is ſufficient for thee; for my ſtrength is made perfect (*and ſhewed more illuſtriouſly*) in (*this thy*) weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may (*more conſpicuouſly appear to*) reſt upon me.

10. Therefore I take pleaſure in (*theſe*) infirmities (*of the fleſh*), in (*the*) reproaches (*I ſuffer upon that account*), in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake: for when I am (*thus*) weak (*in myſelf*), then am I ſtrong (*in the power of Chriſt. This latter clauſe is in all the Greek ſcholiaſts.*)

11. I am become (*as*) a fool in glorying (*thus, but*) ye have compelled me (*to it*); for I ought (*rather*) to have been commended of you: for in nothing am I behind the very chieſeſt apoſtles, though I be nothing (*of myſelf, but through the grace of God I am what I am, 1 Cor.* 15. 10.)

12. Truly the ſigns of an apoſtle were wrought among you (*by me*) in all patience, in ſigns, and wonders, and (*in*) mighty deeds. (*See the note on Heb.* 2. 4.)

13. For what is it wherein you were inferior to other churches, except (*it were in this*) that I myſelf was not burdenſome to you? forgive me this wrong.

14. Behold, the third [e] time I am ready to come to you; and I will (*ſtill continue*) not (*to*) be burdenſome to you; for I ſeek not yours, but you: [f] for the children ought not to lay up for the parents, but the parents for the children.

15. And I (*like a good ſpiritual father*) will very gladly ſpend (*my ſpiritual treaſures on you*), and be ſpent (*myſelf*) for you, though the more abundantly I love you, the leſs I be loved.

16. But be it ſo, I did not burden you (*myſelf*): nevertheleſs (*it may be ſuggeſted by ſome, that*), being crafty, I caught you with guile, (*getting much from you by the means of others.*)

17. (*I aſk therefore*), Did I make a gain of you by any of them whom I ſent unto you?

18. I deſired Titus (*to go to you*), and with him I ſent a brother: Did Titus make a gain of you? walked we not in the ſame ſpirit? walked we not in the ſame ſteps?

19. Again, think you that we excuſe ourſelves unto you (*by ſpecious pretences, when we ſay that we deferred our coming, that we might ſpare you, and be helpers of your joy*, 2 Cor. 2. 23. 24.)? we ſpeak (*as*) before God in Chriſt, (*calling him again to record that we uſe no ſuch arts*); but we do all things, dearly beloved, (*as we did that*), for your edifying.

20. (*And too much reaſon had we ſo to do*); for (*yet*) I fear, leſt when I come, I ſhall not find you ſuch as I would, and that I ſhall be found unto you (*by inflicting neceſſary cenſures and puniſhments upon you*) ſuch as you would not; leſt there be debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults, (*the uſual and almoſt neceſſary conſequence of ſchiſms and factions in a church*):

21. And leſt when I come again, my God will humble me among you, and that I ſhall (*find reaſon to*) bewail many who have ſinned already, [g] and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed, (*after the example, and by the inſtigation of their falſe teachers, who themſelves practiſe the hidden things of ſhame, 2 Cor.* 4. 2. *and whoſe exhortation is of uncleanneſs, 1 Theſſ.* 2. 3.)

ANNOTATIONS on Chap. XII.

Verſe 1. [a] Καυχᾶσθαι δὴ ὐ συμφέρει.] All the Greek ſcholiaſts own our reading of theſe words, which may from the Greek be rendered, *Surely it profiteth* (or it advantageth) *not me to glory, for I ſhall come to viſions;* and then the ſenſe may be ſupplied thus, *But it may be ſo to you;* for I ſhall come to viſions and revelations of the Lord, in which I ſhall give ſuch an evidence of the favour of Chriſt to me, ſuch a teſtimony of my miſſion from heaven, as none of theſe falſe apoſtles or deceitful workers can pretend to.

Ibid. Καυχᾶσθαι δὴ ὐ συμφέρει μοι, *it becomes not me to glory.*] St Chryſoſtom, Theodoret, Oecumenius, and Theophylact, all agree in this reading, making no mention of the other, οὐ καυχᾶσθαι δεῖ, which therefore is to be rejected.

Ver. 4. [b] Ἁρπαγέντα.] Here, 1. it is inquired, Whether St Paul was either, as to ſoul only, or as to ſoul and body jointly, rapt into heaven or paradiſe, as the Spirit ἥρπασεν, *caught up Philip*, Acts 8. 39.; or whether he only had a viſion of theſe things on earth, as the Spirit took up Ezekiel in a viſion, Ezek. 11. 24. and as St John was *carried away into the wilderneſs?* I incline to the opinion that this was a real rapture, as being moſt agreeable, 1ſt, to the words, ἁρπάγη ἕως, *he was ſnatched up as far as to the third heaven,*

heaven, and ἡρπάγη εἰς παράδεισον, *he was ſnatched up into paradiſe*; for theſe words do not well agree to a viſion, or to an ecſtaſy. As for the ſeeming raptures of Ezekiel and St John, the text plainly informs us, that they were not real, by ſaying, *The Spirit took me up, and brought me in a viſion by the Spirit of God into Chaldea*, Ezek. 11. 24.; and again, *The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and ſet me down in the midſt of the valley that was full of bones*, chap. 37. 1.: and of St John, *He carried me away in the Spirit into the wilderneſs*, Rev. 17. 3.; and chap. 21. 10. *He carried me in the Spirit to a great and high mountain*. In theſe two inſtances all is expreſsly ſaid to be done ἐν πνεύματι, *in the Spirit*; but nothing of this nature is intimated in St Paul's rapture. If you ſay he owns that this was done ἐν ὁπτασίᾳ, *in a viſion*; I anſwer, He ſeems not to ſay ſo, but only that in this rapture he had a viſion of the Lord. 2*dly*, He ſays, He cannot tell whether he was then in the body, or out of the body; whereas in all imaginary viſions the ſoul continues in the body. 3*dly*, He adds, That he *heard there unſpeakable words*, which intimates that he was really in Paradiſe.

Q. 2. A ſecond inquiry is, Whether St Paul here ſpeaks of one viſion or rapture only, or of more? I anſwer, The opinion of all the ancients ſeems to have been this, that he was rapt at ſeveral times, into ſeveral places, and conſequently that he ſpeaks of more raptures than one. Irenæus ſaith, "That he "was caught up into the third heaven, and again "was carried into Paradiſe (*d*)." So alſo ſay Tertullian and Pſeud-Ambroſius (*e*). Epiphanius ſpeaks thus, "Who can hear the opinion of Origen, which "placed Paradiſe in the third heaven (*f*)?" And this appears highly probable: 1. From theſe words, *I will proceed to viſions and revelations of the Lord*; which intimates that he would ſpeak of more than one: and from ver. 7. *Leſt he ſhould be exalted* τῇ ὑπερβολῇ τῶν ἀποκαλύψεων, *with this multitude of revelations*. 2*dly*, Methodius of old did well infer this, from the repetition of thoſe words, *Whether in the body*, &c. for ſuch a repetition muſt have been needleſs concerning one and the ſame viſion. "For "hence," ſaith he, "he intimates, that he had ſeen "two great viſions, being twice aſſumed, firſt into "the third heaven, and then into Paradiſe (*g*)." Hence therefore it doth not follow that Paradiſe is in the third heaven, as later writers have hence gathered, againſt the opinion of all the ancient Chriſtians: and therefore Epiphanius anſwers to this text produced by Origen, "by ſaying he was rapt up into "the third heaven, and after adding into Paradiſe, "he ſhews heaven to be in one place, and Paradiſe "in another (*h*)." Though therefore the third heaven here, according to the language and diſtinction of the Jews, doth ſignify the angelic heaven; it doth not follow hence, that Paradiſe, into which the apoſtle was caught up, at another time, and in another viſion, muſt ſignify the third heaven.

3*dly*, Hence we may ſtrongly argue for the diſtinction of the ſoul from the body, and its capacity to receive and underſtand celeſtial things in ſeparation from the body; for if the ſoul be not diſtinguiſhed from the body, nor is capable of any viſion or revelation when out of the body, there remains no foundation for the apoſtle's doubt, whether he had theſe viſions in the body, or out of the body, there being a neceſſity, upon that ſuppoſition, to have them in the body, or not at all.

Ver. 7. Ἄγγελος Σατᾶν.] They who interpret this *meſſenger of Satan*, and *thorn in the fleſh*, of the motions of concupiſcence, and the ſuggeſtions of luſt ariſing in Paul, are guilty of a great miſtake: for this *thorn in the fleſh* was given him of God, who raiſeth in us no impure luſtings, James 1. 13. 14. 15. and never cures one ſin by another; nor would St Paul have wiſhed that all men ſhould have been as he, if he had felt theſe burnings, nor would he have refuſed that remedy againſt them he preſcribed to others, 1 Cor. 7. 7. 9. nor could he have *gloried*, much leſs *took pleaſure* in theſe infirmities, as here, ver. 9. 10. he doth in this *thorn in the fleſh*. In a word, by confeſſing ſuch impure motions lodged in his breaſt, he would not have defended his reputation againſt his adverſaries, but rather given them freſh occaſion to reproach him, and would have rendered his threats againſt the unclean, chap. 12. 21. leſs prevalent. Let it be then obſerved,

1*ſt*, That this *thorn in the fleſh* was ſurely ſome infirmity in the fleſh or body of St Paul. So doth St Paul himſelf inform us, by ſaying, τὸν πειρασμὸν μου τὸν ἐν τῇ σαρκί μου, ὐκ ἐξουθενήσατε, οὐδὲ ἐξεπτύσατε, *you did not count me as nothing, nor ſpit upon me, becauſe of my temptation which was in my fleſh*, Gal. 4. 14. *but received me* (notwithſtanding) *as an angel or meſſenger of God*. Whence two things are obſervable, 1. That this thorn, or this temptation, was in his fleſh, or in his

(*d*) Uſque ad tertium cœlum raptum ſe eſſe ſignificans, et rurſum delatum eſſe in Paradiſum — quid illi prodeſt aut in paradiſum introitus, aut in tertium cœlum aſſumptio, l. 2. c. 54.

(*e*) Tertul. de præſcript. c 34. Ambroſ. in locum.

(*f*) Quis audiat in tertio cœlo donantem nobis originem Paradiſum? *Ep. ad Joh. Hieroſ. c.* 3.

(*g*) Διὸς ἀναλήψεις ἐναργῶς, ἅπαξ μὲν τρίτου οὐρανοῦ, ἅπαξ δὲ εἰς τὸν παράδεισον. Apud Epiph. hær. 64. § 47. p. 572. C. D.

(*h*) Ubi ſupra apud Hieron. t. 2. f. 57. E.

his body. And, 2. That it was ſuch as rendered him in his preaching obnoxious to great contempt, and made him deſpicable in the eyes of others.

2*dly*, It is highly probable that this infirmity in the fleſh happened to him after theſe viſions and revelations of which he here ſpeaks; for he ſaith, it was ſent to, or befel him, *that he might not be exalted through the multitude of his revelations*; and therefore muſt be given him after he had that temptation they afforded to exalt himſelf.

3*dly*, It is certain that it was ſome infirmity of the fleſh which naturally tended to obſtruct the efficacy of his preaching, and rendered his miniſtry leſs grateful and acceptable to others, and made him ſubject to reproach and to contempt in the diſcharge of this his function. This is extremely evident from the place cited from Gal. 4. 14. where, ſaith Theodoret, καίτοι πολλὴν ἔφερον ἐπὶ τῷ σώματι ἀτιμίαν, *though I brought with me great ignominy in my body*, you did not reject me; and alſo from Chriſt's anſwer to him, That his power was perfected in St Paul's weakneſs, *i. e.* The greater is thy infirmity in preaching the goſpel, the greater is my power in rendering it efficacious when preached by one ſubject to ſo great infirmity.

4*thly*, It is alſo certain, that this was objected by the Corinthians and the falſe apoſtles, to the diſparagement of St Paul, and rendered him contemptible in their eyes, that he was ἰδιώτης τῷ λόγῳ, *rude in ſpeech*, 2 Cor. 10. 10. (which, as I have obſerved upon that place, cannot refer to his want of eloquence, that being as much wanting in his epiſtles, which they allowed to be *powerful and weighty*, as in his ſermons to them); *that in preſence he was baſe among them*, ibid. ver. 1. that *the preſence of his body was weak and mean*, ὁ δὲ λόγος ἐξουθενημένος, *his ſpeech* ſuch as rendered him *contemptible*, where the apoſtle uſeth that very word which he had applied to the infirmity of his fleſh, Gal. 4. 14.

5*thly*, It cannot be denied but that an ἰσχνοφωνία, *a ſtammering in ſpeech*, or a *ſqueaking ſhrilneſs* in the voice, joined with a low deformed ſtature, do naturally tend to render a man contemptible in his preaching; and therefore Moſes declines the meſſage God ſent him upon to Pharaoh, becauſe *he was ſlow of ſpeech, and of a ſtammering tongue*, Exod. 4. 10. ἰσχνόφωνος, καὶ βραδύγλωσσος.

6*thly*, Theſe words, *A thorn in the fleſh, a meſſenger of Satan*, being here put by way of apoſition, muſt ſignify the ſame thing, and ſo he muſt be buffetted by Satan, when by theſe falſe apoſtles and miniſters of Satan, 2 Cor. 11. 15. he was contemned, and made the ſubject of their ſcorn and laughter, for his infirmity in his ſpeech. But it is obſervable, that theſe words may be rendered thus, *There was given me a thorn in the fleſh*, ἄγγελος Σατᾶ ἵνα με κολαφίζῃ, *that the angel of Satan might buffet me*. Since then he calls the falſe apoſtles miniſters of Satan, it is not to be wondered that he here ſtyles them, or the chief of them, who thus reviled and contemned him for this infirmity, and therefore laboured to take off the affections of the Corinthians from him, *an angel of Satan buffetting him*. See Oecumenius on the place.

Ver. 8. ᵈ Παρεκάλεσα. *I beſought the Lord.*] "Here," ſaith Schlictingius, "is an inſtance of prayer directed to Chriſt;" *ergo*, ſay I, here is an inſtance of his divinity; prayer made to Chriſt by all Chriſtians, in all times and places, and for all things, being an evidence of his omniſcience, omnipotence, and omnipreſence.

Note alſo, That though this *thorn in the fleſh* was not removed upon the prayer of the apoſtle, yet was that granted for which he deſired that it might be removed, *viz.* that he ſhould preach the goſpel more effectually, and to the honour of his Lord; and therefore he not only reſts ſatisfied under this infirmity, but even glories in it on this account, that it tended to demonſtrate the power of Chriſt reſiding in him. Thus doth God truly anſwer our requeſts, when he gives, not what we would, but what he ſees to be more for his glory and our good.

Ver. 14. ᵉ Τρίτον, *the third time.*] Moſt interpreters ſay, that St Paul had made two reſolutions before to come to them, for proof of which they cite 1 Cor. 16. 5. 2 Cor. 1. 16.; but both the texts ſeem plainly to refer to one and the ſame reſolution, and the laſt to be only an apology for non-performance of the firſt: his meaning therefore may be this; I have once actually been with you, I was ready once more to come, though your diſorders unreformed hindered the performing that intended journey, 2 Cor. 1. 23. and I am now ready the third time.

Ibid. ᶠ *For the children ought not to lay up for the fathers, but*, &c.] *i. e.* If fathers of the fleſh, they ought to lay up for them temporals; if ſpiritual fathers, as St Paul was, 1 Cor. 4. 15. to provide ſpirituals for them, good inſtructions, and advice for the welfare of their ſouls.

Ver. 24. ᵍ Μετανοησάντων.] Hence it is evident, againſt Novatian, that the Chriſtian diſpenſation admits ſinners to repentance, though they have after baptiſm committed great offences, and lapſed into the ſins of the fleſh, mentioned Gal. 5. 19. 20. 21.

CHAP. XIII.

Verſe 1. [a] THIS is the third time I am coming to you; [a] in the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

2. I told you before (*in my firſt epiſtle, chap.* 4. 19. 20. 21. *being then abſent in body, but preſent in ſpirit, chap.* 5. 3.), and (*I ſtill continue in my reſolution*), foretel-(*ling*) you as if I were preſent the ſecond time, (*or, I foretel you as preſent in ſpirit the ſecond time*), and being abſent (*in body*), I now write to them which heretofore have ſinned (*and have not repented, chap.* 12. 21.), and to all others (*who ſhall fall into the like ſins*), that if I come again, (*which I now am fully reſolved upon*), I will not ſpare (*you:*)

3. Since ye ſeek a proof of Chriſt ſpeaking in (*and by*) me, (*even that Chriſt*) who to you-ward is not weak, but is mighty [b] in (*and among*) you, (*you ſhall find it in the exerting the power he hath given us to chaſtiſe ſuch offenders.*)

4. For though he was crucified through (*the*) weakneſs (*of that human nature which he took upon him, and in that appeared to others as weak*), yet he liveth (*and diſcovers efficaciouſly that he doth ſo*), by the power of God (*ſo glorioufly attending the invocation of his name, and faith in him*); [c] for we alſo (Gr. *and ſo we alſo*) are (*as yet in your apprehenſions*) weak in him, but we ſhall (*appear to*) live with him by the power of God (*exerting itſelf by us*) towards you.

5. (*And for a farther evidence that Chriſt preached by me hath not been weak, but mighty towards you*), examine yourſelves, whether ye be in the faith; prove your own ſelves: know ye not (*of*) your own ſelves, (*by the miracles done among you, and the variety of gifts conferred upon you*), how that Jeſus [d] Chriſt is in (*among*) you, [e] except ye be reprobates, (i. e. *diſapproved by God, and ſo he hath withdrawn theſe gifts from you?*)

6. But (*however it may be with you*) I truſt that you ſhall know we are not reprobates, (i. e. *not diſapproved of, but owned by God and Chriſt.*)

7. Now I pray to God that ye do no evil (*which may force us to exerciſe and ſhew our power among you; as deſiring*) not that we ſhould appear approved (*by our power in puniſhing your offences*), but (*rather*) that you ſhould do that which is honeſt, though we be (*in ſhew*) [f] as reprobates, (i. e. *as deſtitute of the power of Chriſt in your eyes.*)

8. (*And then you will be ſecure from our chaſtiſements*); for we can do nothing againſt the truth, but (*only*) for the truth; (*having our power given for edification only, and not for deſtruction, ver.* 10.)

9. (*Nor have we any deſire to uſe our power thus*), for we are (*rather*) glad when we are weak, (*as having no occaſion to manifeſt our power*), and ye are ſtrong (*in faith and good works*); and this alſo we wiſh, even your perfection (*in them.*)

10. (*And*) therefore I write theſe things being abſent (*to warn and reform you*), leſt being preſent I ſhould (*be conſtrained to*) uſe ſharpneſs (*towards the unreformed among you*), according to the power which the Lord hath given me to edification, and not to deſtruction.

11. Finally, brethren, farewell; be perfect-(*ly knit together*), be of good comfort (*under all calamities*), be of one mind, live in peace; and the God of love and peace ſhall be with you.

12. Greet one another with [g] an holy kiſs.

13. All the ſaints (*here*) ſalute you.

14. [h] The grace of the Lord Jeſus Chriſt, and the love of God (*the Father*), and the communion of the Holy Ghoſt, be with you all. Amen.

ANNOTATIONS on Chap. XIII.

Ver. 1. [a] Τρίτον τοῦτο, *this is the third time.*] Of his coming the third time, ſee note on chap. 12. 14. Theſe witneſſes, ſaith Dr Lightfoot, were Stephanas, Fortunatus, and Achaicus, ſent to aſſure them of his coming; ſay others, his own reiterated teſtimony to them by letters, that if theſe admonitions did not prevail on them who had ſinned to reform, he would not ſpare them.

Ibid. [a] *At the mouth of two or three witneſſes.*] Though theſe words ſeem to be cited from Deut. 19. 15. rather than from Matth. 18. 16. it being rare to find this apoſtle citing any thing from the New Teſtament, without calling it *an ordinance of the Lord;* yet it is probable, that the apoſtle here alludes to the practice there preſcribed, for the reclaiming of offenders, and then his firſt epiſtle being written with this introduction, *Paul an apoſtle, and Soſthenes;* his ſecond thus, *Paul, and Timotheus;* may paſs for two or three witneſſes; and his preſence the third time in perſon, to exerciſe his cenſures on theſe offenders, before the body of the church, may bear a fair reſemblance to the preſcription relating to the church.

Ver. 3. [b] Ἐν ὑμῖν, *among you.*] Chriſt ſhewed his power among them, by enabling St Paul to preach the goſpel to them in *demonſtration of the Spirit and power*, ſo efficaciouſly, as to convert them to the faith, 1 Cor. 2. 4.; in that variety of gifts conferred on them, together with the goſpel, by which their teſtimony

teſtimony of Chriſt was confirmed, 1 Cor. 1. 6.; by his power, conſpicuous in ſeconding St Paul's delivery of the inceſtuous perſon up to Satan, 1 Cor. 5. 4. 5.; by the chaſtiſements they ſuffered for communicating in the Lord's ſupper unworthily.

Ver. 4. [c] Καὶ γὰρ ἡμεῖς, *and ſo we alſo.*] Theſe particles ſignify *atque ita, even ſo and ſo,* and *in like manner;* and accordingly are rendered by Paſor, *ſic et nos,* as in this paraphraſe. Again, It is evident from ſcripture, that though Chriſt appeared to the world, as weak and unable to eſcape his ſufferings, by permitting himſelf to be taken and carried bound before the high prieſt and Pilate, and at laſt to be lifted up upon the croſs, and there die, yet was he only in appearance then weak; for he permitted not himſelf to be taken, till he had with a word ſtruck them to the ground who came to apprehend him, John 18. 6. and had declared that he was able to deliver himſelf out of their hands, Matth. 26. 53. Even ſo, ſaith the apoſtle, we ſeem weak to you Corinthians, becauſe we do not exerciſe that power among you which God hath given us, 2 Cor. 10. 10. and 11. 21. and here, ver. 9.; but we ſhall ſhew ourſelves to live by the power of God exerciſed upon the offenders in your church.

Ver. 5. [d] Ὅτι Χριστὸς ἐν ὑμῖν ἐστιν, *that Chriſt is in you;*] i. e. with or among you. So σὺ ἐν ἡμῖν εἶ Κύριε, *thou, Lord, art with us,* Jer. 14. 9. οὐχὶ Κύριος ἐν ὑμῖν; *is not the Lord among us?* See Gen. 23. 6. Pſal. 124. 1. The words ſeem to allude to thoſe ſpoken by the tempting contumacious Iſraelites, who, after all the ſigns and wonders God had ſhewed to them, remained ſtill doubtful of his preſence with them, inquiring, εἰ Κύριος ἐν ἡμῖν; *is the Lord among us, or not?* Exod. 17. 7.: ſo, ſaith the apoſtle, ſeeing after all the miracles done among you, and the miraculous gifts received by you, you ſtill ſeek a proof of Chriſt ſpeaking in or by me; aſk your own ſelves: know ye not by the gifts exerciſed among you, except ye be rejected of God, that his Spirit, conveyed by my miniſtry, is ſtill among you? But then let it be noted here, that this place ſpeaks not of their being in Chriſt, but of Chriſt's being in them; not of his being in, but among them; not of his being in them, by their faith in him, but his miraculous preſence with them; not of his being in any private perſon, but in the church of Corinth in general.

Ibid. [e] Εἰ μήτι ἀδόκιμοί ἐστε, *if ye be not reprobates:*] i. e. Chriſtians in name only, and *not in deeds,* ſo Grotius; *ſtupid and hardened,* Dr Hammond; *wicked and unfit for the faith,* Vorſtius; *unworthy of the name of Chriſtians,* Dickſon; *deprived of faith, light, grace, and knowledge,* Menochius; *unleſs you by your crimes have caſt off Chriſt,* Calvin.

Ver. 7. [f] Ὡς ἀδόκιμοι, *as reprobates.*] It is to be obſerved, that the word ἀδόκιμος, which we render *reprobate,* hath no relation in ſcripture to any decree of God, either *abſolutely* excluding men from a capacity of ſalvation, or doing it *conditionally* on the account of the ſin of Adam; but only doth denote ſuch men as have made themſelves unworthy, by the corruption of their faith or manners, to be approved and owned by God. Thus they *who, when they knew God, did not glorify him as God, neither were thankful, but changed the truth of God into a lie, and worſhipped the creature more than the Creator, and liked not to retain God in their hearts,* Rom. 1. from ver. 21. to 28. are the men *given up* by God εἰς νοῦν ἀδόκιμον, *to a reprobate mind,* which prompted them to do thoſe things God could not approve of, but abhor; and they who reſiſted the truth, through the corruption of their minds, are ſtyled ἀδόκιμοι περὶ τὴν πίστιν, i. e. *reprobates concerning the faith,* 2 Tim. 3. 8. *i. e.* men whoſe faith cannot be owned, or approved of. They alſo are in ſcripture, as to their manners, ſtyled *reprobates,* whoſe *mind and conſcience is defiled;* ſo that though *in words they profeſs to know God, yet in works they deny him, being abominable, diſobedient, and to every good work* ἀδόκιμοι, *reprobate;* i. e. void, not of judgment only to diſcern, but of affection to approve of it. Thus, that earth is ſtyled ἀδόκιμος, *reprobate,* or rejected, which, after all the ſhowers which fall upon it, *brings forth only thorns and briers,* Heb. 6. 8. and that ſilver, ἀργύριον ἀδόκιμον, *reprobate ſilver,* which, being falſe ſtamped, or coined, will not be received, but rejected, Prov. 25. 4. Iſ. 1. 22.; and in this ſenſe St Paul ſaith, he kept under his body, *leſt whilſt he preached to others, he himſelf ſhould be* ἀδόκιμος, diſowned and rejected by God, 1 Cor. 9. 27.

Ibid. And though ἀδόκιμοι here ſeems to ſignify one that cannot give a proof of his power, as when it relates to the apoſtle, ver. 6. 7. yet ſeeing the apoſtle, pretending that the Lord had given him this power, muſt be ἀδόκιμος, one fit to be rejected as a falſe pretender, if he had it not; and though, when it relates to the Corinthians, ver. 5. it ſignifies perſons who could not give a proof, that they belonged to Chriſt, or had his preſence with them; yet ſeeing the want of this proof ſhewed, they were to be rejected as perſons not approved by Chriſt, this differs not much from the ſenſe aſſigned of that word.

Ver. 12. [g] Ἐν ἁγίῳ φιλήματι, *with an holy kiſs.*] As brethren; for this ſeems to be the Jews *oſculum propinquitatis,* of which ſee Buxtorf's lexicon, *p.* 1404. 1405.

Ver. 14. [h] Note, that here plainly, as in the form of baptiſm, Matth. 28. 19. we have the names of the Sacred Trinity; and the Father and Son in both places being mentioned as diſtinct perſons, we have no reaſon to doubt of the perſonality of the Holy Ghoſt thus mentioned with them.

AN

APPENDIX

TO THE

Sixth Chapter of the Second EPISTLE to the CORINTHIANS.

MOnſieur le Clerc hath obſerved in his *Ars Critica, part* 1. *c.* 8. *p.* 110. "That, ſince "the time of St Auſtin, ſcarce any word "hath been uſed more frequently in ſpeaking con- "cerning the converſion of a ſinner, than is that "of grace; and yet if you aſk them that uſe it "what they mean by it, they can give you no clear "anſwer: ſo that a Jeſuit ſaid, not unpleaſantly, "That it was nothing but a *neſcio quid*, and that "the grace of God in ſcripture doth always ſignify "not any ſecret afflatus, but his mercy and his kind- "neſs to us." Now, that I may not ſeem, with his witty Jeſuit, to ridicule, or with the Pelagians to deny that grace, becauſe my note in this chapter partly accordeth with his critics, I ſhall here briefly ſhew two things:

1. That it ſeems neceſſary to aſſert that God vouchſafes to men, not only the outward diſpenſations of his word to be the ordinary means of their converſion and ſanctification, but alſo ſome inward aſſiſtances and operations of his Holy Spirit.

2. I ſhall endeavour to ſhew that theſe aſſiſtances may be ſo explained, as to be no more unintelligible than are all the influences of God upon the ſoul, or the temptations of the evil ſpirit.

Firſt, That it is neceſſary to aſſert that God vouchſafes to men ſome inward operations or aſſiſtances of his Holy Spirit, to incline them to what is good, convert and ſanctify them. For,

1. Why elſe is it expreſsly ſaid, That *God works in us both to will and to do of his good pleaſure*, Philip. 2. 13. and *doth within us what is acceptable in his ſight*, Heb. 13. 21.; for ſure he cannot properly be ſaid ἐνεργεῖν, ϗ ποιεῖν ἐν ἡμῖν, *to act and work within us*, who does and worketh nothing in us? yea, how doth the word of God itſelf, when heard or read, work on us but by making impreſſions on our minds? and ſhall that be denied to God himſelf which we allow to his word? or ſhall he not be believed, when he ſaith, *He doth work in us both to will and to do; He doth in us what is acceptable in his ſight?*

Again, Does it not ſeem unreaſonable to deny that influence to God and the good Spirit, to excite men to goodneſs; which generally is, and muſt, according to the ſcripture, be allowed to the evil ſpirit tempting men to wickedneſs? Now, though this evil ſpirit cannot lay us under a neceſſity of doing wickedly, yet is he frequently in ſcripture repreſented as a *tempter* to ſin; which he can only be immediately, by raiſing ſome ideas in our brain which do excite, diſpoſe, and move us, as our own thoughts or inward ſentiments, at other times, were wont to do, to what is evil. He alſo is in ſcripture ſtyled that ſpirit which ἐνεργεῖ, *works inwardly in the children of diſobedience*, Eph. 2. 2. and *leads them captive* εἰς τὸ ἐκείνου θέλημα, *to do his will*, 2 Tim. 2. 26.; which words ſeem plainly to import ſome inward energy of Satan, to excite them to this diſobedience to the will of God, and this compliance with his own will: ſince then *ſtronger is he that is in us, than he that is in the world*, 1 John 4. 4. *i. e.* that good Spirit which dwells in pious men, is more powerful in them than Satan is in wicked men; we muſt allow this good Spirit ἐνεργεῖν, *to work* in the children of obedience, as Satan is allowed to work in his own children.

Moreover, the evil ſpirit is repreſented as *a lying ſpirit in the mouth of Ahab's prophets*, 1 Kings 22. 21.; he *moved David to number the people*, 1 Chron. 21. 1.; he *entered into Judas*, Luke 22. 3.; he *filled the heart of Ananias to lie to the Holy Ghoſt*, Acts 5. 3.: all which expreſſions can never be accounted for, without allowing him ſome power to work upon the ſpirits of theſe perſons, ſo as to raiſe within them ſome ſuch ideas as would excite and ſtir them up to the performance of thoſe actions. Nor can we otherwiſe give any rational account of the ſnares, methods, wiles, and devices of Satan, mentioned 2 Cor. 2. 11. Eph. 6. 11.; or tell how he comes and takes *away the word out of the heart*, Luke 8. 12.; or how

how he takes *advantage over us* when we are overwhelmed with grief, 2 Cor. 2. 10.

When therefore, on the other hand, God is said to *put his fear and his law in our hearts*, Jer. 32. 40. Heb. 8. 10. and *his Spirit within us*, Ezek. 36. 27. *to create in us a clean heart, and renew in us a right spirit*, ibid. to *give us a new heart*, Ezek. 11. 19. to *circumcise* and to *convert the heart*, Deut. 30. 6. Jer. 31. 18.; if he by his good Spirit raiseth no good motions, or ideas in us, which may dispose us to his fear, and by attention to them may convert and cleanse our hearts; if he vouchsafes unto us no inward illuminations, by attending to which we may discern *the wondrous things of this law*; what can these words or metaphors import? Or why is his Spirit put within us, if he hath nothing to do there? Yea, why are we said to be *strengthened with might through the Spirit in the inward man to do his will?* Eph. 3. 16. to be enabled *through the Spirit to mortify the deeds of the flesh?* Rom. 8. 13. Why is the Spirit said to *help our infirmities*, ver. 26. to *purify our hearts*, 1 Pet. 1. 22. to be unto us a Spirit of *sanctification*, 1 Cor. 6. 11. the *Comforter*, the Spirit of *power*, *love*, and of a *sound mind*, 2 Tim. 1. 7.? For how is it possible he should be all, or any of these things to us, or should do all, or any of these things for us, by doing nothing in us? And seeing consolation ariseth only from the inward testimony of the conscience; seeing sanctification consists in the renewing of the inward man, and hath the soul for its subject; seeing the heart is purified by an inward change and temper, which renders it averse from sin, and sets the affections, desires, and inclinations of the soul against it; seeing the deeds of the flesh are only mortified by such a renovation of the mind as makes us to discern the pernicious effects and dreadful consequences of living still according to our fleshly appetites, and so begetteth a dread and hatred of them, a resolution to forsake them, a vehement desire to be freed from them, a sincere endeavour to resist the motions of the flesh, and a care that we do not for the future yield obedience to it in the lustings of it; if there be no renovation wrought in us by the Spirit, no testimony of him *with our spirits, that we are the sons of God*, how can a man conceive that all this should be done by the Spirit without any energy in the mind, and the affections of a man, and by that consequently on the will?

Moreover, if the Holy Spirit hath no hand in producing and carrying on the new life, why is he styled Πνεῦμα ζωοποιὸν, *a quickening*, or *life-giving Spirit?* seeing all vital operations issue from a spirit acting in us, why are we said *to live in the Spirit*, Gal. 5. 15. and to *walk in the Spirit*, Rom. 8. 14. and ἄγεσθαι, *to be led*, or conducted *by the Spirit* of God? For as in natural and moral actions we cannot be said to live or walk, without an inward principle of life and motion, or to be led or guided in those actions but by the light of reason; so neither can we properly be said to live and walk in the Spirit, or to be guided by him, if he imparts no inward light to guide us in the ways of piety, no inward motions to excite us to walk in them, no inward strength or vital efficacy for the performance of them. And were it otherwise, why are all those inward habits and dispositions which adorn the soul, and *make it meet for the inheritance of the saints in light*, styled *the fruits*, not of the preaching of the word, or of our own consideration, but *of the Holy Spirit?* For how are they his fruits, if he doth nothing to produce them? Why are they still ascribed, according to this doctrine, never to that which only doth, but to that only which doth not produce them?

To say these things, and these expressions concern only the times in which the extraordinary gifts and operations of the Holy Spirit were vouchsafed, is to make future ages, since the ceasing of these gifts, despair of being quickened, sanctified, or comforted, or even enabled to purify the heart, or to mortify the deeds of the flesh, to live or walk in the Spirit; and consequently to despair of being now the sons of God, united to Christ Jesus, or having any of the fruits of the Spirit wrought within them. And were it only then that no man could be regenerate or born again without water and the Holy Ghost, by what are we now regenerated? why are we now baptized? or why is baptism administered still in the name of the Holy Ghost?

In fine, it seems not possible, according to this hypothesis, to explain how, or to what end the Holy Spirit is so often said *to dwell*, or *to abide within us*; how we are *made an habitation of God through the Spirit*; how we are *made the temples of God through the Holy Ghost which is in us*, or united to Christ by the Spirit, or to what end the Holy Ghost thus dwells or takes up his abode in them, in whom he acteth nothing, or rests upon those Christian sufferers whom he doth not inspire with inward courage? And yet this abode of the good Spirit with us is represented not only as the highest privilege, but as the inestimable advantage of the Christian. By this Christ doth encourage his disciples to demonstrate their love to him by keeping his commandments, that then *the Father will love him, and we*, saith he, *will take up our abode with him*, John 14. 23. By this, saith the apostle, *God becomes our God, and we his people; he our Father, and we his sons and daughters*, 2 Cor. 6. 16. 18. And from our union by this Spirit to our head Christ Jesus, such an ἐνέργεια, or *inward working*, is said to be diffused through every part of his mystical body as causeth *the whole body to increase, and edify itself in love*, Eph. 4. 16. Col. 2. 19. Now, what account can be offered of these things,

things, without allowing ſome inward operations of the Holy Spirit, as the conſequence of this ſpiritual union, and this inhabitation of the Holy Spirit in us? Yea, who can tell what is the advantage of theſe promiſes, *I will put my Spirit in you*, or *pour him upon you*, Prov. 1. 23. Jer. 36. 27. and 37. 14. Zech. 12. 10. John 7. 37. 38. if we receive no influx from him thus put into our hearts? What, *laſtly*, is it for the Holy Spirit *to depart*, or to be *taken* from us? Or what can be the dreadful miſery and wo denounced upon us when he doth ſo? For if he did nothing in us whilſt he continued to be with us, what can we loſe by his departure? Or why did David ſo importunately beg God *would not take his Holy Spirit from him*, Pſal. 51. 12.?

To ſay here the Holy Spirit only dwelt in Chriſtians, whilſt the extraordinary gifts and afflatus of the Holy Spirit were continued to the church, and they lay under perſecution from the Heathen emperors, is not only to contradict the tenor of the ſcriptures, which declare, that all Chriſt's living members are thus united by the Spirit to their Head, 1 Cor. 12. 13.; and that *if any man have not the Spirit of Chriſt dwelling in him, he is none of his*, Rom. 8. 9.; he cannot be the Son of God, for *as many as are led by the Spirit of God, they are the ſons of God*, ver. 14.; he hath no right to call God Father, ver. 15. no intereſt in the *adoption*, and in the inheritance of ſons, ver. 17.; but it is alſo to enervate the virtue of the promiſes of Chriſt, and the conſolation of Chriſtians of all future ages under their ſufferings for the ſake of Chriſt; yea, it is in effect to make the diſpenſation of the goſpel ceaſe, the difference betwixt that and the law being by the apoſtle placed in this, that the one is *the miniſtration of the letter* only, the other alſo *of the Spirit*. And if this were ſo only whilſt theſe extraordinary operations of the Holy Spirit laſted, then, from the time that they have ceaſed, the goſpel doth not in this differ from the law, or deſerve to be preferred above it on that account.

Arg. 2. This doctrine ſeems to take off from the energy of prayer in general, and from the virtue of prayer for the Holy Spirit in particular, and ſo to make men ſlight and neglect that duty of which the ſcripture ſpeaketh ſo magnificently, and to which it ſo frequently exhorts us; at leaſt, it ſeems not well conſiſtent with the tenor of thoſe inſpired prayers, or thoſe preſcriptions for it recorded in the holy ſcripture. For who can reconcile it with thoſe expreſſions, in which holy men of God ſo often beg God would *incline their hearts unto him*, ſince this he cannot do without ſome operation on their hearts; that *he would draw them, that they might run after him*; that *he would open their eyes, and give them underſtanding to diſcern his law*; that *he would lead them in the right way, in the way everlaſting*, and *guide them by his eye?* For if God by his Spirit hath no influence upon the heart or ſoul, how doth he incline, or draw it? If none upon the underſtanding, how doth he enlighten or inſtruct it? If this be done only by the word read, preached, and pondered in the heart, we may as well apply ourſelves to that work without, as with prayer, unleſs we in theſe caſes pray for ſome new external revelations, or for ſome motives not contained in ſcripture.

Moreover, according to this doctrine, it ſeems both fruitleſs and abſurd to pray for the aſſiſtance of the Holy Spirit, or to expect we ſhould enjoy it; and ſo that paſſage of St Luke, *Aſk, and ye ſhall receive; ſeek, and you ſhall find; knock, and it ſhall be opened unto you. For if evil parents give good gifts to their children, how much more will your heavenly Father give his Holy Spirit to them that aſk him?* Luke 11. 9. 13. muſt be of no uſe or virtue to us. For what in theſe expreſſions can we pray for, but the aſſiſtance of the Holy Spirit? And what aſſiſtance can he afford us, if he doth not operate at all upon our ſouls?

To ſay this promiſe is to be confined to the apoſtles days, ſeems not agreeable to reaſon; for why then do we hear of it in the ſermon on the mount, which certainly was ſpoken εἰς ἀκοὰς τῦ λαῦ, *in the audience of the multitude?* Why doth it run in words ſo general, πᾶς γὰρ, *for every one that aſks, receives?* Moreover, thoſe ſpiritual and ordinary effects for which the Holy Spirit was then given, thoſe fruits of the Spirit they produced in them, are as needful and as ſpiritually good for Chriſtians now, as when our Saviour ſpake theſe words; for as the Holy Spirit was needful then to ſtrengthen Chriſt's ſervants *in the inward man to do his will*, Eph. 3. 16. to comfort them in tribulations, and ſupport them under fiery trials, and to preſerve them from the ſubtleties of Satan, and the temptations of the wicked world, ſo is there the ſame need of his aſſiſtance now for all theſe gracious ends, and therefore the ſame reaſon to expect him ſtill to all theſe purpoſes. Moreover, the conditions of this promiſe may be performed by us now, as well as then; we may be now ſincerely deſirous to obey the holy will of God, and with true fervency and importunity may beg the Holy Spirit to this end; and if we may acceptably perform theſe duties to which this promiſe is annexed, why may we not as confidently expect the bleſſing promiſed from the God of truth? For the encouragement here given to expect the aſſiſtance of the Holy Spirit is this, that we aſk him of our heavenly Father; now, this moſt comfortable relation God bears to all his children of what age ſoever, *he is the ſame yeſterday, to-day, and for ever*; and therefore there is now, and ever will be, the ſame benignity in God, the ſame good-will

and

and readineſs in him to give his Holy Spirit now unto his children for all needful purpoſes, as in all former ages. If therefore, in like manner, we do aſk, we muſt have equal reaſon to expect we ſhould receive him. To proceed therefore,

2*dly*, To explain, as far as I am able, and think it needful ſo to do, how thoſe *fruits of the Spirit*, which the ſchools call *graces*, are wrought in us by the Spirit of God.

1. I aſſert, that the manner in which the Holy Spirit acts upon the minds and hearts of men, for the production of thoſe fruits or graces, and the preparatory diſpoſitions of the ſoul towards them, may reaſonably be conceived to be ſuch as is ſuitable to the reaſon and faculties of men, *viz.* the underſtanding and the will. Now, it is certain, that what naturally makes the underſtanding to perceive, is evidence propoſed and apprehended, conſidered or adverted to; for nothing farther can be requiſite to make me *come to the knowledge of the truth, and underſtanding what the will of the Lord is*, and ſo *be wiſe unto ſalvation*. Hence the apoſtle prays, that his Philippians *might abound more and more in knowledge, and in all wiſdom, ἐν πάσῃ αἰσθήσει, in all perception, that ſo they may approve the things that are moſt excellent*, Philip. 1. 9. 10. Hence he ſpeaks to the Romans thus, *Be ye transformed by the renewing of your mind, εἰς τὸ δοκιμάζειν, that you may diſcern and approve what is according to the good, and acceptable, and perfect will of God*, Rom. 12. 2.; and ſaith to the Epheſians, *Be ye not unwiſe, but underſtanding what the will of the Lord is*, Eph. 5. 17. and ver. 8. 10. *Walk as children of the light, approving what is acceptable to the Lord*. Again, what makes the will chuſe, is ſomething approved by the underſtanding, and conſequently appearing to the ſoul as good; and whatſoever it refuſeth, is ſomething repreſented by the underſtanding, and ſo appearing to the will as evil; whence all that God requires of us is, and can be only this, *to refuſe the evil, and to chuſe the good*. Wherefore to ſay that evidence propoſed, apprehended, and conſidered, is not ſufficient to make the underſtanding to approve; or that the greateſt good propoſed, the greateſt evil threatened, when equally believed and reflected on, is not ſufficient to engage the will to chuſe that good, and to refuſe that evil, is in effect to ſay, that which alone doth move the will to chuſe, or to refuſe, is not ſufficient to engage it ſo to do; that which alone is requiſite to make me underſtand and approve, is not ſufficient ſo to do. Now, this being contradictory to itſelf, muſt of neceſſity be falſe.

Be it then that we have naturally an averſion to the truths propoſed to us in the goſpel, that only can make us indiſpoſed to attend to them, but cannot hinder our conviction when we apprehend them, and attend to them. Whence, for removal of it, the apoſtle only prays, *that the eyes of our underſtanding may be enlightened, that we may know them*, Eph. 1. 18. adding, *that where the light of the knowledge of the glory of God in Chriſt Jeſus was revealed*, if after this *their goſpel was hid from any*, it was only ſo, *becauſe the god of this world had blinded the conceptions of their minds, that the light of the goſpel might not ſhine into them*, 2 Cor. 4. 3. 4. Be it that there is in us a renitency to the good we are to chuſe, that only can indiſpoſe us to believe, and to approve it as our chiefeſt good: be it that we are prone to the evil which we ſhould decline, that only can render it the more difficult for us to believe it is the worſt of evils. But yet, what we do really conceive to be our chiefeſt good will ſtill be choſen, and what we apprehend to be the worſt of evils, will, whilſt we do continue under that conviction, be refuſed by us. It therefore can be only requiſite, in order to theſe ends, that the good Spirit ſhould ſo illuminate our underſtandings, that we attending to, and conſidering what lies before us, ſhould apprehend, and be convinced of our duty; and that the bleſſings of the goſpel ſhould be ſo propounded to us, as that we may diſcern them to be our chiefeſt good, and the miſeries it threatens, ſo as we may be convinced they are the worſt of evils, that we may chuſe the one and refuſe the other. Now, to conſider in order to approbation and conviction, to chuſe in order to our good, and refuſe that we may avoid miſery, muſt be the actions, not of God, but of man, though the light that doth convince, and the motives which engage him thus to chuſe and to refuſe, are certainly from God.

To illuſtrate this more familiarly by an inſtance taken from ourſelves, or our deportment towards others: When a man, in words plain and intelligible, ſpeaks to another, if he will hearken to what he ſays, he muſt underſtand his mind; for by that very impreſſion the words make upon his brain, he immediately perceives his meaning: and cannot the divine impreſſion on the brain, which is God's ſpeaking inwardly to man, do the ſame thing? This action is indeed ſo neceſſary, that as it is not virtuous or praiſe-worthy in any man to underſtand the mind of him who doth thus ſpeak to him, ſo neither ſeemeth it praiſe-worthy in us purely to underſtand the mind of God thus ſpeaking to us. Again, theſe words of man contain ſome exhortation to me to do what he deſires I would do, backed with encouragements to do ſo, taken from the propoſal of ſome advantage, the promiſe of ſome good I ſhall receive by complying with his exhortation; or they contain ſome dehortation from doing what he would not have me to do, becauſe it will be hurtful to me, or will be certainly attended with

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ſome evil conſequences: is not this the method uſed by all the world in dealing with one another? And do they not all do this with hopes and expectation of ſucceſs? And is it not a great diſparagement to the word of God to think that his perſuations, admonitions, exhortations, promiſes, and threats, ſhould be all inſufficient to prevail with us to turn from our ſinful courſes, and turn to him, when all men who do uſe theſe methods towards their children, ſervants, friends, or relations, do it in hopes that they ſhall be ſucceſsful by theſe means? Moreover, if the perſon they addreſs to be ſlow of underſtanding, do they not hope to overcome that difficulty by the clearneſs of their diſcourſe, and by reiterating the ſame thing by ſuch variety of expreſſions as he is beſt able to perceive? If he be averſe from doing that which is deſired, do they not hope to overcome that averſion by repeated exhortations and vigorous impreſſions of thoſe encouragements they tender to prevail upon him to comply with their deſire? If he ſtrongly be inclined to that from which they vehemently dehort him, do they not endeavour to turn the bent and current of his inclinations by the like repeated exhortations, and lively repreſentations of the evils he will be certainly expoſed to by ſo doing? All men are therefore of this opinion in their practice, that acting with men by convincing reaſon, and by motives and perſuaſions, is acting with them ſuitably to their faculties; and is not God himſelf of the ſame mind? Hath he not revealed his will on purpoſe that we may know it? Hath he not directed his letters and epiſtles to us, that, by reading, we may underſtand in them, and *know the things which belong to our peace?* Did not our Saviour utter all his diſcourſes to the ſame end? Why elſe doth he inquire ſo oft, *Why is it that you do not underſtand my ſpeech?* John 8. 43. *How is it that ye do not underſtand?* Mark 8. 21. Why doth he preface them with this inſtruction, *Hear and underſtand?* Matth. 15. 10. Doth not God call upon us *to conſider our ways*, and lay to heart his ſayings and his diſpenſations? Hag. 1. 5. 7. Doth he not preſcribe this as the remedy for preventing his judgments, when he ſays, *Oh conſider this ye that forget God!* Pſal. 50. 21. and of being wiſe, by ſaying, *Oh that they were wiſe, that they would conſider their latter end!* Deut. 32. 29.? Doth he not repreſent this as the ſource of all the wickedneſs and idolatry of his own people, that *they would not conſider in their hearts?* Iſ. 1. 3. and 44. 19. Doth he not make converſion the effect of this conſideration, when he ſaith, *Becauſe he conſidereth, and turneth away from all the tranſgreſſions that he hath committed, he ſhall ſurely live?* Ezek. 18. 29. Pſal. 119. 59. Yea, doth he not repreſent this as a juſt ground of hope, that even the moſt ſtubborn ſinners may be reformed, when he ſaith to the prophet, *Remove by day in their ſight, it may be they will conſider, though they be a rebellious people?* Ezek. 12. 3. Does not the apoſtle pray, that his Coloſſians *may be filled with the knowledge of his will in all wiſdom, that ſo they might walk worthy of the Lord to all well-pleaſing, being fruitful in every good work?* Col. 1. 9. 10. that his Philippians *might diſcern and approve the things that are moſt excellent, that they might be ſincere, and without offence, being filled with all the fruits of righteouſneſs?* &c. Philip. 1. 10. 11. And muſt not then this knowledge and approbation of his will be a means of rendering us fruitful in all works of righteouſneſs? Does not God require his people to *chuſe life*, Deut. 30. 19. pronouncing a bleſſing on them that that *chuſe the things that pleaſe him*, Iſ. 56. 4. and threatening deſtruction to them that *would not chuſe the fear of the Lord*, Prov. 1. 20. but *chuſe the things in which he delighted not?* Iſ. 56. 4. Now, doth he any thing more to prevail with them who *do not chuſe the fear of the Lord, do not the things that pleaſe him*, to engage them ſo to do, or not to do the contrary, but teach them his ways, and perſuade them to walk in them? Muſt it not then be certain, that either he tranſacts with them, as men who might by theſe things be induced to chuſe to fear him, and do the things that pleaſe him, and abſtain from the contrary, or threatens to deſtroy them for doing what they could not help, and had no means ſufficient to avoid, and for not doing what it was impoſſible for them to do? Again, doth he not exhort men to be *willing and obedient*, promiſing a full pardon, and a bleſſing to them that do ſo? Iſ. 1. 18. 19. Doth not Chriſt reſolve the deſtruction of the Jews into this, *You will not come unto me that you may have life?* John 5. 40. declaring this to be the reaſon why they were not gathered, becauſe *he often would have gathered them, but they would not be gathered*, Luke 13. 34. becauſe, being ſo graciouſly invited to the marriage-feaſt, *they would not come*, Matth. 22. 34. Now, what did he to engage them to come unto him, to gather them, to prevail upon them to come unto the marriage-feaſt, but ſhew them the way of life, exhort and invite them to come unto the feaſt? Either then he tranſacted with them as one who knew this was ſufficient for theſe ends, and that theſe things might have prevailed upon them to be willing, or elſe he reſolved on their excluſion from the marriage-feaſt; and their not taſting his ſupper, for not doing what they could not do, and condemned them for not coming, when they could not, becauſe *the Father did not draw them*, or *give them to him*, John 6. 37. 44. and for not being gathered, when indeed he would not, whatever he ſaid to the contrary, ſeeing he would not do that for them without which they could not be gathered. Moreover, doth he not earneſtly

earneſtly exhort and perſuade men to repent, and turn from the evil of their ways? Doth he not ſay, *O that my people would have hearkened to me, that Iſrael would have walked in my ways!* Pſal. 81. 13. *O that they were wiſe, that they would underſtand this!* Deut. 32. 29. *O Jeruſalem, wilt thou not be made clean, when ſhall it once be!* Jer. 13. 27. *O that thou hadſt known in this thy day the things which belong unto thy peace!* Luke 19. 42.? Now, either in theſe exhortations and perſuaſions he acts with men ſuitably to their faculties, exhorting them to do, and pathetically wiſhing they had done what they might have done, though they did it not; or called them to repent that they did not do what they never could do, that they did not avoid what it was impoſſible they ſhould avoid, and even to repent that God had not irreſiſtibly done this for them, and ſeriouſly wiſhed they themſelves would have done what, if it ever had been done, muſt have been done by himſelf, and therefore was not done, becauſe he would not irreſiſtibly work the change in them.

In fine, Doth not God encourage men to repent and believe, to be willing and obedient, by great and precious promiſes of the moſt excellent and laſting bleſſings? Hath he not threatened eternal damnation to them that do not believe? Mark 16. 15. 16.; hath not he ſaid, *He will come in flaming fire, taking vengeance on all that obey not the goſpel?* 2 Theſſ. 1. 7. And muſt not all theſe things ſufficiently convince us, that God acts with men as one who doth indeed ſuppoſe that men may hearken to his exhortations, and comply with his perſuaſions to believe and to obey his goſpel? may be prevailed on by his promiſes to the performance of their duty, and terrified by the conſideration of the judgments threatened from their diſobedience? Why elſe is it ſaid, that God *hath given us theſe great and precious promiſes, that by them we may be made partakers of a divine nature?* 2 Pet. 1. 2. Or why are we exhorted, *having theſe promiſes, to cleanſe ourſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God?* 2 Cor. 7. 1. or why doth the apoſtle ſay, *Knowing then the terrors of the Lord, we perſuade men?* 2 Cor. 5. 11. If beyond all this there be ſome phyſical and irreſiſtible operation on God's part, neceſſary to make men know, and knowing, chuſe the good, and refuſe the evil, this being not wrought in them who are not born anew; why is the want of this new birth, and this ſpiritual regeneration, ſo oft imputed to their want of conſideration, and their not laying to heart the things propounded to them; to their not *inclining their mind to wiſdom, and not applying their hearts to underſtanding;* and their not *framing their doings to turn unto the Lord?* Prov. 1. 14.—30. Hoſ. 5. 4. If it be ſaid, This may be done becauſe they had grace and ſtrength ſufficient in their firſt parents ſo to do; I anſwer, Admit that vain imagination, that we had what we never indeed had, or could have, becauſe it was loſt long before we had a being, yea, what Adam never had, becauſe then we muſt have had power to repent after his fall, and then we muſt have it ſtill, for what power he had to repent after his fall, he could not loſe by his fall; I ſay, admit this ſuppoſition, what is it to the import of all the exhortations, perſuaſions, and motives contained in the goſpel, which are all directed to fallen man; and ſo, if God be ſerious in them, declare his great unwillingneſs that fallen man ſhould periſh, his paſſionate deſire that he ſhould be ſaved; and if he ſpeaketh in them ſuitably to the capacities and faculties of fallen man, plainly ſuppoſe him ſtill in a capacity, by theſe aſſiſtances and motives, to underſtand his duty, and to chuſe the good, and refuſe the evil?

Prop. 2. I add, "That this is not ordinarily, "and needs not at all to be done now, by propound-"ing to the underſtanding any truths, or to the "will any motives or inducements, which are not "contained in holy ſcripture." For if the word of God be a perſpicuous and perfect rule able to make us wiſe to ſalvation, and furniſhed for every good work, ſure the good Spirit may, by ſuggeſting the truths contained in it, and bringing them to our remembrance, and opening our underſtandings to perceive the ſcriptures, ſufficiently remove the darkneſs that is in our minds; if it be *a light ſhining in darkneſs*, 2 Pet. 1. 19. and πάντα τὰ ἐλεγχόμενα, *all errors* to be corrected, all vices to be reproved, *are made manifeſt by the light*, Eph. 5. 13. then muſt it be ſufficient to illuminate our underſtandings, and direct our paths, or lead our feet into the way of truth. Again, ſeeing the motives contained in the ſcripture, to engage us to turn from thoſe evil ways which tend to our diſquiet, torment, and miſery at preſent, and will hereafter ſubject us to eternal miſeries, muſt be ſufficient to turn us from the evil of our ways, or elſe the higheſt motives that can be offered muſt be inſufficient to that end; all other motives to deter us from any action, as pernicious and diſadvantageous to us, being as nothing, when compared to that, *Depart from me ye wicked into eternal fire.* All evils we can dread, or ſuffer from the hand of man, are little in reſpect of that we muſt have cauſe to fear from him who *can deſtroy both ſoul and body in hell-fire.* Since, on the other hand, the promiſe of everlaſting happineſs, recorded in the ſame ſcriptures, as the reſult of our ſincere obedience, muſt be ſufficient to engage us in a ſincere endeavour to yield that obedience to the good and holy will of God, or no inducements can be ſuffi-

cient to that end; seeing this motive eminently contains all other motives in it, there being more in those two words, *the enjoyment of God, and everlasting happiness*, than kingdoms, thrones, and treasures, joy, pleasures, honours, and all that can express the good things of this world import; and therefore a more vehement constraining power in them, to the performance of our duty, than in the united strength of worldly greatness, honour, pleasures, and that which representeth to our hopes and our desires, that which incomparably excells all we can hope for, or desire besides. I say, this being so, the Holy Spirit, by making deep impressions on the mind, of the advantages and rewards promised to our conversion and sincere obedience, and of the dreadful evils threatened to the disobedient; and bringing these things oft to our remembrance, which, in the scripture-phrase, is *putting these laws in our minds, and writing them upon our hearts*; see note on Heb. 8. 10. must do what is sufficient to work in us conversion and sincere obedience. For what reason can be given why the Spirit of wisdom, having *enlightened the eyes of our understanding to know what is the hope of our calling, and the glorious riches of the inheritance of the saints*, Eph. 1. 18. and these things, being thus made present to our minds, should not have greater prevalence upon our wills to obedience, than any temporal concerns to yield obedience to the laws of man? It is certain, Satan can only tempt us, by suggesting some temporal allurements and advantages, or some temporal losses or affrightments to us: since then the scripture doth assure us, *this is our victory over the world, even our faith*, 1 John 5. 4. *i. e.* our *expectation of things hoped for, our evidence of things not seen*, Heb. 11. 1. these objects of our faith contained in the scriptures being presented to us, and impressed upon us by the Holy Spirit, must be sufficient to baffle all the temptations of sin, Satan, and the world. In fine, of this we may be sufficiently convinced from the experience of mankind: for since the apprehension of good or evil is the sole motive to make us undertake, or decline any action, the greater the good or evil is, the stronger motive it must be. Now, do not many millions in the world forego their present ease and pleasure, encounter difficulties, and venture upon dangers, and undergo most toilsome labours, in expectation of some finite temporal advantage, of which they cannot have assurance? Do they not oft abstain from what they passionately love, only for fear of dangers which possibly might not ensue upon the satisfaction of their appetites? Do they not sow and plant, and trade only in hopes of an increase? And should not then the hopes of infinite eternal happiness, and the dread of endless miseries, more powerfully engage us to obey God's precepts, and to resist all the temptations which flesh and blood suggests against them?

But then, because the blessings and miseries of another world are things invisible, and only are discerned by the eye of faith, they being only moral and spiritual motives, which only work upon us as they are present to our minds by actual consideration and reflection on them, and this they are not always, when the temptations of the world, the devil, and the flesh, by sensual objects, are thus present with us; it is therefore necessary that at all times, when they are not thus present with us, and therefore cannot operate upon us, the Holy Spirit should either, by representing to us from the scriptures those divine truths with which our understandings have not been sufficiently enlightened, instruct and guide us; or else by reviving, and impressing, *i. e.* inculcating on our spirits those motives and inducements to resist those temptations, and to perform those duties which are required at our hands, assist us so to do.

Prop. 3. I therefore humbly conceive this inward operation of the Holy Spirit to consist in these two things:

1st, In representing divine truths more clearly to our understandings, that we may have a fuller evidence, stronger conviction and assurance of them, which is in scripture styled *the illumination of the mind.*

2dly, In bringing these truths to our remembrance, that so they may be present with us, when this is requisite to enable us to resist temptations, and to encourage us to the performance of our duty. And upon supposition of these two things, that God acts with us suitably to the nature of our faculties; (on our understanding, by representing the light to it, and on our wills, by motives to chuse the good and refuse the evil; and that the highest motives and inducements possible, when firmly believed, and present to the mind, must be sufficient to produce their ends); it can be only requisite to our conversion and sincere obedience, that the good Spirit should assist us in this work, by that illumination which is sufficient to produce this strong conviction and plerophory of faith, and should present those motives to our memories, and make a deep impression of them there; which being present, will move our wills and our affections to prosecute the ends for which they are sufficient.

I am not ignorant that there be many who, beyond all this, require a physical and irresistible motion of the Holy Spirit, in which we are wholly passive, to the conversion of a sinner; and I shall not dispute with them, that controversy being so fully handled by Dr Claget, but shall endeavour briefly to compound and state the matter.

1*st*,

1*ſt*, Then, I ſay it muſt be granted, that in raiſing an idea in my brain by the Holy Spirit, and the impreſſion made upon it there, the action is properly phyſical.

2*dly*, That in theſe actions I am purely paſſive; that is, I myſelf do nothing formally to produce theſe ideas, but the good Spirit, without my operation, doth produce them in me. And,

3*dly*, That theſe operations muſt be irreſiſtible in their production, becauſe they are immediately produced in me without my knowledge of them, and without my will, and ſo without thoſe faculties by which I am enabled to act.

But then I add, That as far as they are ſo, they cannot be imputable to me, *i. e.* it cannot be praiſe-worthy in me, or rewardable, that I have ſuch ideas raiſed in me; but only that, when they are thus raiſed in me, I attend to them, comply with, and improve them to the ends for which they were deſigned by the Holy Spirit. To make this evident by an example: It is on all hands granted, that Satan can ſo work upon the brain, as to raiſe up in it impure and blaſphemous ideas; but then it is generally held, that the thoughts they immediately produce will never be imputed to us as our ſins, nor will God be diſpleaſed with us for them, if we do not after ſhew any good-liking of them, or conſent to them, but manfully reſiſt, and riſe up into deteſtation and abhorrence of them; and that, becauſe the raiſing theſe ideas is the devil's action, not our own; we are purely paſſive in them till we conſent to, or ſhew ſome liking of them: and they are alſo inevitable and irreſiſtible, it being in the power of no man to prevent or reſiſt them; *i. e.* to hinder them from being raiſed in his brain, or any wiſe to ſuppreſs them, till he doth firſt perceive them raiſed there. And therefore, for the ſame reaſons, thoſe ideas which are objectively good, being thus raiſed in us, cannot be imputed to us for reward, nor can God be well pleaſed with us for them, till we co-operate with them; becauſe the raiſing of them is properly God's, not our own action, and we are purely paſſive in it, nor is it in our power to prevent or to reſiſt them: but then, God having planted in us a principle of reaſon and diſcretion, we can attend to them being raiſed, and ſo improve them to the illumination of our underſtandings, and to the approbation of them in our minds. He alſo having given us a will to chuſe the good and refuſe the evil, we may conſent to the good ſuggeſtions, and purſue the good motions raiſed thus in us; for to what other ends can they be raiſed in us by the Holy Spirit? As therefore our attendance and conſent to the ſuggeſtions of the evil ſpirit being free, and what we may avoid, is culpable; ſo our attendance to, and compliance with theſe motions and ideas of the Holy Spirit, being things in which we are free and active, and that upon deliberation: and ſo in them we do perform the proper and free actions of a man, doing that which we might not do, and refuſing to do that we have both power and temptations to perform, therefore theſe things muſt be praiſe-worthy, and acceptable in the ſight of God.

I alſo add, that theſe ideas being thus raiſed up in us by God alone, and even the power of attending and conſenting to them, being, together with our nature, entirely derived from God, and all the inducements which we have to attend to them, and comply with them, being properly of divine external revelation, or ſuch divine internal operation, as if they had not intervened, we ſhould have had none of theſe good effects produced upon us; theſe effects are properly to be aſcribed to God, and all the praiſe and glory of them muſt be due to him alone, becauſe the principle of acting, and the inducement thus to act, is ſolely from him.

To conclude: The greateſt inſtance of powerful converſion I can call to mind, is that of perſecuting Saul. He is confounded by a *light ſhining round about him brighter than the ſun*; by this he is *ſtruck down to the earth*, and hears a dreadful voice from heaven, ſaying, *Saul, Saul, why perſecuteſt thou me?* Now, in all this, he was purely paſſive, and the action done upon him was phyſical and irreſiſtible; and therefore, this action being wholly Chriſt's, not his, there could be nothing in it, on his part, praiſe-worthy, or rendering him a better man. But then, when he inquires of the holy Jeſus, *Lord, what wouldſt thou have me to do?* when he prays earneſtly for the forgiveneſs of his ſins, Acts 9. 11.; when he ſubmits to that baptiſm which was appointed by the holy Jeſus for that end, and for the dedication of himſelf to his ſervice; when, being told what grievous things he was to ſuffer for the name of Jeſus, he, notwithſtanding, *was not diſobedient to the heavenly viſion*, but *went and preached up that faith which he had formerly oppoſed*; theſe being actions of deliberation and free choice, proceeding from reflections on the heavenly viſion, and the conviction it had wrought upon him, muſt be praiſe-worthy and acceptable in the ſight of God; though, being the reſults of what our Lord had done upon him, he very properly aſcribeth the whole glory of them to the grace and favour of our Lord towards him. Hence, ſay St Chryſoſtom and Oecumenius, he doth ſo magnify the grace of God in this matter, as μὴ λυμήνασθαι τὸ αὐτεξούσιον, *not to invalidate man's free-will*. See note on 1 Tim. 1. 12. And that there is a perfect harmony betwixt the operation of God's grace, and the co-operation of our wills, we learn from two ex-

amples recorded in one chapter, *viz.* 2 Cor. 8. 1. 3. where the apoſtle advertiſeth the Corinthians, *of the grace of God given to them of Macedonia:* for, ſaith the apoſtle, they were *according to their power*, yea, and *above their power* αυθαιρετοι, *of themſelves willing* to contribute to neceſſities of the ſaints; *viz.* the contribution was an act of their own free wills, proceeding from their choice; but the grace and favour of God given to them, was the ſpring and motive of it. So again, v. 16. 17. *Thanks be to God* τῳ διδοντι, *to him that gave this care in the heart of Titus, for he accepted the exhortation, and being more forward* αυθαιρετος ἐξηλθε, *he went to you of his own accord; i. e.* the exhortation was from St Paul; that which gave the weight and vigour to it, and rendered them more forward in it, was the grace and favour of God to him; the reflection on both made this journey the matter of his own choice, and ſo he became *willing of his own accord:* yea, this is evident even from the very words, by ſome thought to aſſert the contrary, Phil. 2. 12. 13. *Wherefore, beloved —— not only as in my preſence* (when you had me to be your monitor), *but much more now in my abſence*, (which God, by the workings and inward teachings of his Spirit, ſupplies), *work out your ſalvation with fear and trembling*, ver. 13. *For it is God that worketh in you, both to will and to do of his own pleaſure;* (i. e. ſometimes by outward, and ſometimes by inward means); for if beyond theſe inward ſuggeſtions and perſuaſions, ſome phyſical and irreſiſtible operations be required on God's part, which make it neceſſary for us, both to will and do, why are we then commanded *to work out our own ſalvation;* for can we act where we are truly paſſive? Or can that be a reaſon why we ourſelves ſhould work, that another will effectually do that very thing without our co-operation? Is it not rather a manifeſt reaſon why we ſhould neither will, nor work at all, ſince both is, and will be irreſiſtibly performed without us? Why, 2*dly*, are we ſaid to *work out our ſalvation with fear and trembling*; for can there be any cauſe of *fear and trembling*, leſt that ſalvation ſhould not be wrought out, which God works in us irreſiſtibly? Surely, if God works in us irreſiſtibly both to will and to do, there can be no poſſibility of miſcarrying, and ſo no ground *for fear and trembling*. Why, 3*dly*, are the Philippians exhorted to do this, much more in St Paul's abſence than in his preſence, if, when he was preſent, God wrought in them irreſiſtibly to will and do, and could do no more in his abſence? It is therefore evident from theſe conſiderations, that God works in us both to will and to do, by giving us our wills and faculties, and then ſtirring them up to put forth their own acts.

THE

THE PREFACE TO THE EPISTLE to the GALATIANS.

§ 1. THough in the pure and primitive ages of the church, I find no controverſy touching the nature of faith, or of juſtification, they ſaying nothing of juſtification, but as it is included in the article of remiſſion of ſins; yet ſeeing both this faith, and the juſtification which is aſcribed to it, have, in the latter ages, miniſtered occaſion to many queſtions and diſputes, canvaſſed with much contention, and proſecuted with the greateſt zeal, as being judged matters of very high importance, and the epiſtles to the Romans and Galatians are the epiſtles which treat chiefly of this ſubject, I therefore ſhall, by way of preface to this epiſtle, endeavour to ſhew,

1. What is the import of the word *faith* in ſcripture, eſpecially as it relates to the matter of juſtification, or what the ſcripture repreſenteth as true *Chriſtian faith*.

2. What it is to be juſtified in St Paul's acceptation of that word.

3. That this juſtification is by St Paul aſcribed to *faith* alone, in oppoſition to works of righteouſneſs, done either by the Jew or Gentile.

4. That it ſeems neceſſary from the nature of the thing, and the ſtate and condition of the perſons to whom the goſpel was then preached, that it ſhould be ſo.

5. That though this faith doth not include ſincere obedience, and much leſs perſeverance in it to the end, which yet are neceſſary and eſſential conditions, even of the new covenant; yet,

1*ſt*, It lays the higheſt obligations on us to perform them, under the penalty of forfeiting the bleſſings of it. And,

2*dly*, It tendereth ſufficient motives to this obedience; and, where it is ſincere and laſting, it will moſt certainly produce it.

§ 2. And, 1. as for the import of the word *faith* in ſcripture, I think ſcarce any thing is more evident throughout the whole New Teſtament, than that the faith there mentioned is only a cordial and firm belief that *Jeſus is the Chriſt*, the *Lord*, the true *Meſſiah*, or *Prophet*, *ſent from God to reveal his will* to the world, the *Son of God*, the *Saviour of the world*. To make this manifeſt,

Conſider, 1. That divine faith in general is only a firm aſſent to, or full perſuaſion of mind concerning the truth of what is teſtified, revealed, or reported by God himſelf, or perſons commiſſionated by God to reveal, or to bear record to it. For ſeeing human faith is only a perſuaſion of the truth of what is told us, or teſtified by man; divine faith muſt be a firm perſuaſion of the truth of what is teſtified, or revealed to us by God. And this deſcription of faith is clearly taught us by St John, 1 John 5. who having declared, ver. 4. 5. that the faith by which we *overcome the world*, is the belief that *Jeſus is the Son of God*, proceeds to ſhew we have great reaſon to believe this propoſition, That Jeſus *is the Son of God*: 1. Becauſe the *Holy Spirit beareth witneſs to it, and he is the Spirit of truth*, ver. 6. 2. Becauſe *there are three that bear record in heaven to it*, viz. *the Father, the Word, and the Holy Ghoſt*, ver. 7. Now, ſaith he, *if we receive the witneſs of men*; if we rely upon their teſtimony in any courts of judicature; if by the mouth of two or three human witneſſes our weightieſt matters are determined, ſhall not the witneſs of God be greater? *i. e.* ſhall it not be of more validity for confirmation of our faith in this particular, that *Jeſus is the Son of God?* ver. 9. Surely we cannot diſbelieve this truth, but we muſt give the lie to him, ſaith the apoſtle, ver. 10. *Becauſe we believe not the record which God hath given of his Son*;

but,

but, if we do receive this teſtimony on his authority, *we ſet to our ſeal that God is true*, John 3. 33.

This being then the nature of divine faith in general, faith in our Lord Jeſus Chriſt muſt be a full aſſent to, or firm perſuaſion of mind, concerning the truth of what is teſtified, revealed, or reported by God himſelf, or by perſons commiſſionated by him to reveal his will, concerning our Lord Jeſus Chriſt. Or briefly thus, it is a firm perſuaſion that he who ſuffered at Jeruſalem was the true Meſſiah, the Saviour of the world, the Prophet who was for to come, that perſon who was conſtituted Lord of all things; or, which amounts to the ſame thing, that he was Chriſt the Son of God. For explication of this propoſition,

Conſider, 1. That the ſcripture mentions this as the great thing teſtified concerning him, by all the witneſſes of the Meſſiah, as, *v. g.*

1ſt, By St John the Baptiſt, who came *for a witneſs to teſtify of the light*, John 1. 7. and who *ſaw, and bare record that this is the Son of God*, ver. 34.: hence do St John's diſciples ſay, *He to whom thou bareſt witneſs baptizeth*, John 3. 25. And Chriſt ſpeaks thus to the Jews, *You ſent to John, and he bare witneſs to the truth*, John 5. 33.

2dly, God the Father bare him record, and teſtified by divers methods, that he was *the Son of God*; ſo do we read expreſsly, John 5. 32. *There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me is true; the Father himſelf, who hath ſent me, beareth witneſs of me.* And again, chap. 8. 17. 18. *It is written in your law, that the teſtimony of two men is true*; i. e. it is to be received as ſuch: *I am one that bear witneſs of myſelf, and the Father, which ſent me, beareth witneſs of me.* Now God the Father bore witneſs to his Son, 1. By a voice from heaven, ſaying, *Thou art my beloved Son, in whom I am well pleaſed*, Mark 1. 11. This voice was perſonally directed to Chriſt himſelf, as being that commiſſion which was ſent him from heaven, to exerciſe the office of God's ſupreme miniſter, or legate in the world; but it was alſo prefaced with an ἰδὲ, behold, directing the people to attend to it, Matth. 3. 17. 2. By giving him the power of working miracles for confirmation of his doctrine, and his own teſtimony; and therefore he ſpeaks thus to the people, *I have a greater teſtimony than that of John; the works which my Father hath given me to do, they bear witneſs of me, that the Father hath ſent me*, John 5. 36.

3dly, The Holy Spirit beareth witneſs that *Jeſus is the Son of God*, 1 John 5. 6. and this he did not only by his deſcent upon our Saviour at his baptiſm, and by raiſing him from the dead, he being *put to death in the fleſh, but quickened by the ſpirit*, 1 Pet. 3. 18. but by enabling him to caſt out devils, and to perform ſuch works as never any other perſon did, or could do. Whence he thus argues, *If by the Spirit of God I caſt out devils, then is the kingdom of God come unto you*; i. e. then is it clear that I am the Meſſiah ſent from God, to preach the doctrine of his kingdom to you, Matth. 12. 28. Since my commiſſion is confirmed by theſe operations of his Spirit, and teſtified to by the finger of God, as the phraſe is varied, Luke 11. 20.; and this, after our Lord's aſcenſion, this Spirit was to do more fully: *For when*, ſaith Chriſt, *the Comforter is come, even the Spirit of truth, he ſhall teſtify of me*, John 15. 26. and this he actually did; whence Chriſt is ſaid to be *juſtified by the Spirit*, 1 Tim. 3. 16. *i. e.* freed by his teſtimony from the ſuſpicion of being an impoſtor, or falſe pretender, when he declared he was Chriſt the Son of God.

4thly, The apoſtles were men choſen for this very end: *Ye ſhall bear witneſs of me*, ſaith Chriſt, *becauſe ye have been with me from the beginning*, John 15. 27. *Ye ſhall be witneſſes to me both in Jeruſalem and Judea, and in Samaria, and to the uttermoſt parts of the earth.* Hence are they ſtyled *witneſſes choſen of God*, Acts 10. 41.; eye-witneſſes of what he did and ſuffered, Luke 1. 2.; *eye-witneſſes of his glory*, 2 Pet. 1. 16. *That which we have heard, and ſeen, and looked upon*, μαρτυρέομεν, *we witneſs and declare unto you*, ſaith St John, 1 John 1. 2.

5thly, Moſes alſo, and the prophets, are produced as his witneſſes, for *unto him give all the prophets witneſs*, Acts 10. 43. All the ſcriptures: *Search the ſcriptures*, ſaith Chriſt, *for they are they which teſtify of me*, John 5. 39. And Moſes in particular; *for if you believed Moſes, you would believe me, for he wrote of me*, ver. 46.

Conſider, 2. The things for which the witneſſes are produced, the evidence they give in concerning the Meſſiah, and that will teach us what is faith in Chriſt. Sometimes it is ſaid that they bear record that he is the *Son of God*, John 1. 34. 1 John 5. 5.—10. Sometimes they teſtify that he was the Chriſt. Thus *St Paul confounded the Jews, teſtifying that he was the Chriſt*, Acts 9. 20. 22. St Peter teſtifying to all the houſe of Iſrael, *that God had made him Lord and Chriſt*, Acts 2. 36. Sometimes they teſtify that he was *the Saviour of the world*. So 1 John 4. 14. *We have ſeen, and do teſtify, that God hath ſent his Son to be the Saviour of the world*; or that he was *the Lamb of God, that taketh away the ſins of the world*, John 1. 29. that him *God hath exalted to be a Saviour, to give repentance and remiſſion of ſins to them that believed in his name*, Acts 5. 31. and 13. 38. Sometimes they teſtify that he is *Lord of all things*, Acts 10. 36.:

36.: and, as a conſequent of this, that he, by God's appointment, was to be judge of all men; for *he commanded us*, ſaith Peter, *to preach to the people, and to teſtify, that it was he who was ordained to be the judge of the quick and the dead*, Acts 10. 42. Sometimes they are ſaid to bear witneſs of his reſurrection, Acts 1. 22. ſaying, *This Jeſus hath God raiſed up, whereof we are witneſſes*, Acts 23. 2. for *we have teſtified of God that he raiſed up Chriſt*, 1 Cor. 15. 15.

3. Obſerve, that all theſe ſeveral teſtimonies, though they differ in expreſſions, they differ little in reality, and in effect do only ſignify that he is *Jeſus Chriſt our Lord*. For, 1. to ſay he is the Son of God, is in effect to ſay he is the Chriſt, that perſon by God anointed to be our prophet. St Matthew gives us the confeſſion of St Peter thus, *Thou art the Chriſt, the Son of the living God*, Matth. 16. 16. St Mark thus, *Thou art the Chriſt*, chap. 8. 29. St Luke, *Thou art the Chriſt of God*, chap. 9. 10. And when our Lord forbids them to divulge this to the world, he only ſaith, *Tell no man that I am Jeſus the Chriſt*, Matth. 16. 20. *Art thou the Chriſt, the Son of God?* ſaith the high prieſt to him, Matth. 26. 63. whereas St Luke relates the queſtion only thus, *Art thou the Chriſt?* chap. 22. 67. 2. To be the Son of God, is in effect to be the Lord of all things, the perſon to whom all power is given in heaven and earth; that every knee ſhould bow unto him, as their Sovereign Lord and King; and therefore, whereas Pilate is, in the other evangeliſts, ſaid only to aſk, *Art thou the Chriſt the Son of God?* St John relates the queſtion thus, *Art thou the king of the Jews?* 3. To be the Son of God, muſt alſo ſignify to be the Saviour of the world; the teſtimony of the apoſtles being this, that God had ſent his Son to be the Saviour of the world, 1 John 4. 14.: to teſtify that he was riſen from the dead was, in effect, to teſtify he was the Son of God; for he was *declared to be the Son of God, with power, by the reſurrection from the dead*, Rom. 1. 4. It was in effect to teſtify that he was made both Lord and Chriſt; and therefore Peter, having proved Chriſt's reſurrection and exaltation to the right hand of God, infers that we may all be hence aſſured, that *God hath made him Lord*, Acts 2. 36. and St Paul tells us, it was a demonſtration that *God by him would judge the world*, Acts 17. 31. And ſince his reſurrection was performed by the almighty power of God, it muſt be a ſufficient demonſtration of the truth of what Chriſt teſtified of himſelf, *viz.* that he was Chriſt the Saviour of the world, and that he ſhould hereafter ſit at the right hand of power, it being impoſſible that God ſhould have employed ſo great power in raiſing him from the dead, had he not been his well-beloved Son, or that Meſſiah he declared himſelf to be.

This being then the thing which all thoſe witneſſes were ſo concerned to atteſt, and to engage men to believe, we may be ſure this is, according to the tenor of the holy ſcripture, faith in Chriſt; and that by heartily believing that Chriſt is the Meſſiah, ſent into the world to inſtruct us in the will of God, the Saviour of the world, ſent to redeem us by his death from death and miſery, and give ſalvation to all his faithful ſervants; that he is our Lord and King, by whoſe laws we are to be governed, and by whoſe laws we ſhall be judged and rewarded at the laſt day: we truly do believe in Chriſt. Which yet will farther be apparent,

1*ſt*, From plain texts which ſeem expreſsly to aſſert the ſame. We find Nathaniel ſaying, *Rabbi, thou art the Son of God, thou art the King of Iſrael*, John 1. 49. and Chriſt thus anſwering to him, *Becauſe I ſaw thee under the fig-tree, believeſt thou?* Whence it is evident, that to acknowledge Jeſus to be the Son of God, the King of Iſrael, was to believe in him. This was the faith of the Samaritan woman, and her fellow-citizens, John 4. 26.; for to this woman our Saviour teſtifies he was the true Meſſiah, ſaying, *I that ſpeak unto thee am he*, ver. 29. Then the woman goes into the city, and ſaith to the men of it, *Come, ſee a man that told me all things that ever I did; is not this the Chriſt?* This being ſaid, *many of the Samaritans believed on him, becauſe of the ſaying of the woman;* and many more believed, *becauſe of his own words*, ver. 39.; that is, they were perſuaded, partly by what they heard her teſtify, partly by what they heard our Saviour ſpeak, to acknowledge he was the true Meſſiah, or the Saviour of the world; for ſo they do themſelves explain the meaning of believing on him, ſaying to the woman, *Now we believe not becauſe of thy word, for we ourſelves have heard, and know, that this is verily the Chriſt, the Saviour of the world*, ver. 42. This was the faith of Martha; for Jeſus having ſaid to her, *I am the reſurrection and the life; he that believeth on me, though he were dead, yet ſhall he live; believeſt thou this?* ſhe anſwers, *Yea, Lord, I believe thou art the Chriſt, the Son of God, who waſt to come into the world*, John 11. 25. 26. To believe this, was therefore to believe in Chriſt, if Martha did ſo. We find St Paul opening and alledging that Chriſt muſt needs have ſuffered, and riſen again from the dead, Acts 17. 3. and that *this Jeſus*, whom he preached, *was the Chriſt;* and then it follows, that *ſome of them believed*, ver. 4. ἐπείσθησαν, they were perſuaded of the truth of what St Paul had teſtified. Again, it follows, that thoſe of Berea, ſearching the ſcriptures, and finding that theſe things were ſo,

believed,

believed, ver. 11. *i. e.* they were perſuaded of the truth of what St Paul had taught, that *Jeſus was the Chriſt*; that he had ſuffered, and was riſen from the dead: this, therefore, muſt be to believe. Again, St Paul was *preſſed in ſpirit, and teſtifies to the Jews that Jeſus was the Chriſt*, Acts 18. 5. whereupon *Criſpus, a chief ruler of the ſynagogue, and many of the Corinthians believed*; *i. e.* they acknowledged the truth of St Paul's teſtimony, that *Jeſus was the Chriſt*. The word of faith which we preach, ſaith the ſame Paul, is this, that, *if thou confeſs with thy mouth the Lord Jeſus, and in thy heart believeſt that God hath raiſed him from the dead, thou ſhalt be ſaved*, Rom. 10. 8. 9. And this he proves, becauſe the ſcripture ſaith, *Whoſoever believeth in him ſhall not be aſhamed*, ver. 10. To confeſs therefore, and acknowledge that Jeſus is the Lord, and that God raiſed him from the dead, is to believe on him. Laſtly, *This*, ſaith St John, *is the victory over the world, even our faith*, 1 John 5. 4. And then it follows, *Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?* To believe therefore that *Jeſus is the Son of God* is Chriſtian faith.

3*dly*, This was the faith which the apoſtles did require in order to baptiſm; and where there was a due appearance of it, their perſons were admitted into the number of believers. For inſtance, St Peter ſaith to the Jews, *Let all the houſe of Iſrael know, that God hath made this Jeſus whom ye crucified Lord and Chriſt*, Acts 2. 36.; this pricks them to the heart, and makes them to inquire, *What ſhall we do?* St Peter anſwers, *Repent you, and believe every one of you in the name of the Lord Jeſus Chriſt, for the remiſſion of ſins*, ver. 38.; and then it follows, That *they who gladly received his word, were baptized; and there were added to the church three thouſand ſouls*, ver. 41. and 47. *The Lord daily added to the church* τὺς σωζομένους, *the ſaved*, *i. e.* ſuch who were by this faith put into the way of ſalvation; and if they perſevered in it, would obtain it. Again, Philip went down to the city of Samaria, and *preached to them Chriſt*, Acts 8. 5.; and *when they believed Philip preaching the things concerning the kingdom of God*, ver. 12. *i. e.* when they did heartily aſſent to them, *they were baptized, both men and women*. And when the eunuch puts the queſtion to him, *What hindereth me to be baptized?* Philip returns this anſwer, *If thou believeſt with all thy heart, thou mayſt*, ver. 37.; and when the eunuch anſwered, *I believe that Jeſus Chriſt is the Son of God*, then was he inſtantly *baptized*; ſo that the faith required to baptiſm was only an hearty acknowledgment that *Jeſus Chriſt was the Son of God*.

§ 3. And becauſe there be many falſe, and, in my apprehenſion, dangerous deſcriptions of true faith, which have obtained in theſe latter ages, I will here briefly lay them down, and then proceed to other confirmations of the ſcripture-notion of true faith, by which we may abundantly diſcern the falſehood of them. Now they are ſuch as theſe, *viz.*

1. That (*a*) faith is a firm aſſent, by which every true believer is perſuaded, not only that remiſſion of ſins is promiſed in the general, but to him in particular. So Calvin; and after him the generality of the French and Dutch divines.

2. That faith conſiſts in (*b*) the application of Chriſt's merits to ourſelves, in caſting ourſelves upon the merits of Chriſt, in apprehending, relying, or laying hold upon Chriſt for ſalvation; or, as others ſay, it is a recumbency on Chriſt for ſalvation. Of all which notions of juſtifying, or true Chriſtian faith, this is a full confutation, that they are perfectly unſcriptural: for the firſt cannot be contained in ſcripture, it being certain to a demonſtration, that ſcripture no where ſaith, that Daniel, John, or Thomas, &c. have remiſſion of ſins. This therefore cannot be divine faith, or faith built immediately on a divine revelation or record, but reſts upon our own experience or knowledge of ourſelves; for the argument muſt run thus, He that repenteth and believeth, ſhall be ſaved. I Daniel and Thomas have done this; which may indeed be matter of their knowledge, but not of divine faith, as being not revealed in ſcripture.

3. Nor are the other opinions leſs unſcriptural; for we do not once read in ſcripture any command to apply Chriſt's merits to ourſelves, or to apprehend his merits, or to lean and roll ourſelves upon him for ſalvation; we find no exhortation in ſcripture ſo to do; no reprehenſion of any perſon for not reſting on, or not applying Chriſt's merits to themſelves;

(*a*) Synopſ. purior. theol. diſp. 31. § 1. Hanc fidem juſtificantem ſic definimus; nempe eſſe firmum aſſenſum promiſſionibus evangelii, quo fidelis non tantum credit eas eſſe veras, ſed etiam ad ſe peculiariter pertinere. Theſ. Sedan. vol. 1. p. 633. § 12. Nunc juſta fidei definitio nobis conſtabit, ſi dicamus eſſe divinæ erga nos benevolentiæ firmam certamque cognitionem, *Calv. Inſtit. l.* 3. *c.* 2. § 7. *et* 28.

(*b*) The principal acts of ſaving faith are, accepting, receiving, and reſting upon Chriſt alone for juſtification. *Aſſemb. Catech. c.* 14. *q.* 2.

Quo homo electus promiſſiones gratuitas de Chriſto ſibi applicat, iiſque ſuaviſſime acquieſcit. *Wolleb. Chriſt. theol. l.* 1. *c.* 29. Fides igitur iſta propric dicitur juſtificans, qua recumbimus in Chriſtum ad remiſſionem peccatorum ad ſalutem. *Ameſ. theol. l.* 1. *c.* 27. § 17.

no

no promiſe made to any upon the application of Chriſt's merits: in a word, the ſcripture is wholly unacquainted with theſe phraſes. And is that likely to be the duty on which our juſtification, adoption, and all our happineſs depends, which hath no precept, promiſe, or example in the holy ſcripture? But I ſhall add ſome farther confirmations of the ſcripture-notion of true faith, by which all theſe unſcriptural opinions will be at once confuted. And therefore,

4. The ſcripture frequently informs us, that the miracles done by Chriſt are propounded as the great motive to believe on him, and as the aggravation of their ſin who ſtill continued in their infidelity, and alſo that the conſideration of them cauſed many to believe. On this account he requires to be believed; *If you believe not me, believe the works*, John 10. 38. 14. 11. *For the works that I do bear witneſs of me, that the Father hath ſent me*, John 5. 36. and 10. 25. On this account he pronounces the infidelity of the Jews inexcuſable, ſaying, *If I had not done among them the works that no other man did, they had not had ſin; but now they have no cloak for their ſin*, John 15. 22. 24. It was this conſideration which induced many of them to believe; for *many believed on his name, when they ſaw the miracles which he did*, John 2. 23. and 7. 30. Now, what were all his miracles deſigned to produce in them, but a firm belief that he was *Chriſt the Son of God?* So doth St John expreſsly teach us, ſaying, *There be many other miracles which Jeſus did, that are not written in this book; but theſe are written that ye might believe that Jeſus is the Son of God*, John 20. 30. If you imagine that faith is a firm aſſent that Chriſt died for you in particular, and that you have remiſſion of ſins by him; that it is an application of Chriſt, or of his merits to yourſelves, or a rolling yourſelves upon him for ſalvation: how do his miracles convince you that you ſhould thus believe on him? but if you ſay, it is a firm perſuaſion that he is the Chriſt, the Son of God, nothing can be more proper to convince us of the truth of what he thus declared, than theſe miracles; then may you ſay with Nicodemus, *We know thou art a teacher ſent from God; for no man can do ſuch miracles as thou doſt, except God were with him*, John 3. 2.

5. This will be yet more evident from all thoſe places which aſcribe our juſtification and ſalvation to faith in God, or in him that ſent this Jeſus into the world. So doth our Lord himſelf in theſe words, *Verily verily I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death to life*, John 5. 24. and 12. 44. The faith of Abraham is thus deſcribed, *Abraham believed God, and it was imputed to him for righteouſneſs*, Rom. 4. 3. *i. e.* this faith in God was imputed to him for righteouſneſs: when therefore the apoſtle adds, That *he is the father of them that believe, that righteouſneſs might be imputed to them alſo*, ver. 9.; muſt it not be imputed upon their believing in God as he did? Doth not the apoſtle hence infer, That *unto him that worketh not, but believeth in him that juſtifieth the ungodly, his faith is counted for righteouſneſs*, ver. 5.? Now, to believe in him that *juſtifieth the ungodly*, is certainly to believe in God the Father; *for it is God that juſtifieth*, Rom. 8. 33. To be juſtified by this faith, muſt therefore ſignify to be juſtified by faith in God the Father, according to thoſe words of St Peter, *We through him believe in God, that our faith and hope might be in God*, 1 Pet. 1. 21. Now, if faith be ſuppoſed to conſiſt in believing that our own ſins are pardoned, in application of Chriſt's merits to ourſelves, or in rolling ourſelves upon the perſon of Chriſt, what affinity or connection is there betwixt believing in God, believing the truth of his promiſes, as Abraham did, and was juſtified, and believing that our own ſins are pardoned, applying the merits of Chriſt to ourſelves, or rolling ourſelves upon him for ſalvation? But then if juſtifying faith doth primarily conſiſt in a firm perſuaſion that *Jeſus is the Son of God, the Saviour of the world; the Prophet ſent of God* to ſhew us the way of ſalvation, the *Lord and King* by whoſe laws we are to be governed if we would obtain it, then faith in Chriſt, and faith in God, are one thing: for God having teſtified all this concerning his Son Jeſus Chriſt, and alſo promiſed that *every one that hath ſeen the Son and believed on him, ſhall have eternal life*, John 6. 40.; by thus believing, we receive his *teſtimony, and ſet to our ſeal, that God is true*.

6. This may be argued from all thoſe places which aſcribe our juſtification and ſalvation to the belief of the reſurrection of Jeſus Chriſt, or of God's power exerciſed in raiſing him from the dead. Thus doth St Paul in that very chapter in which he profeſſedly diſputes of juſtification by faith; for he expreſſly declares, that to them that *believe in him who raiſed Jeſus from the dead, that faith ſhall be imputed for righteouſneſs*, Rom. 4. 24. as Abraham's faith in him that quickened the dead was imputed unto him for righteouſneſs. And again, *If we believe with the heart, that God hath raiſed up the Lord Jeſus from the dead, we ſhall be ſaved; for with the heart man believeth to juſtification*, Rom. 10. 9. Now, what agreement is there betwixt my believing my own ſins are pardoned, or my applying Chriſt's merits to myſelf, or rolling myſelf upon him, and Chriſt's reſurrection from the dead by the power of God? But then, if we ſay that faith is a firm perſuaſion that Jeſus was the Son of God, the Saviour

of the world, the Prophet that was to come into the world, the Lord and Ruler over all; this, as he teſtified of himſelf whilſt living, and God the Father alſo teſtified, ſo was he *declared to be the Son of God with power by this reſurrection from the dead*, Rom. 1. 4.; by this all Iſrael might *know that God had made him Lord and Chriſt*, Acts 2. 24. to 36. and that *God had exalted him to his right hand, to be a Prince and Saviour, to give repentance to Iſrael, and remiſſion of ſins*, Acts 5. 31. Hence the apoſtle teacheth, that *Chriſt died for our ſins, and roſe again for our juſtification*, Rom. 4. 25. and puts the queſtion, *Who is he that condemneth us? It is Chriſt that died, yea rather, that is riſen again*, chap. 8. 34.

7. This appears farther from this conſideration, that (*c*) in all the ſcriptures of the New Teſtament, there is not to be found one exhortation to any Chriſtian to believe in Chriſt, or to act faith on Chriſt. When the apoſtles preached to Jews or Gentiles, men not converted to the Chriſtian faith, they ſtill exhort them to believe that *Jeſus was the Chriſt, the Son of God, the Saviour of the world*, or to *believe in the Lord Jeſus*. And this was neceſſary to be preached to them, to perſuade them to believe in, and to obey him; for till they did believe he was a perſon ſent from God, and that they ſhould receive ſome benefit by doing ſo, they could have no inducement to own, and no encouragement to obey him. It was therefore neceſſary that this ſhould be firſt preached to Jew and Gentile, that Chriſt was a perſon ſent from God to preach the doctrine which he taught, and that remiſſion of ſins and everlaſting life was to be obtained by his name, and by obedience to this teacher. But then, I ſay, the ſame apoſtles in their epiſtles directed to thoſe perſons who were already Chriſtians, and who had teſtified their faith by being baptized in the name of Jeſus, have not one exhortation to any of them to believe in Chriſt; but only to be ſtedfaſt in the faith, to increaſe and grow in faith, and to repent of what they had done contrary to the faith they had received. The exhortations of our Lord to the ſeven churches, and more particularly to that of Sardis, in which there were but very few *who had not defiled themſelves*, Rev. 3. 1. 2. 3.; and that of Laodicea which he threatened to *ſpue out of his mouth for her lukewarmneſs*, ver. 16. 18. is only *to repent, and renew their firſt works*, not to believe in him, or to apply his merits to themſelves. Now, what account can be given of this thing, by thoſe who are ſo zealous in their ſermons to exhort Chriſtians to believe in Chriſt, to roll themſelves upon him, and apply his merits to themſelves, and are ſo full of motives to perſuade them ſo to do? I ſay, what reaſon can they give why men, aſſiſted by the Holy Ghoſt, never exhorted any Chriſtian to believe, but only to *ſhew forth their faith by their works*, Jam. 2. 18. and to *add unto their faith virtue*, 2 Pet. 1. 5. 6. *&c.*? But then if Chriſtian faith be only a firm perſuaſion that *Jeſus is the Chriſt, the Son of God, the Saviour of the world*, the reaſon is exceeding manifeſt why no Chriſtian ſhould be exhorted to believe, becauſe whoever is a Chriſtian, not only doth believe all this already, but hath profeſſed his belief of it by being baptized in the name of Jeſus. There therefore needs no exhortation to any Chriſtian to believe in Chriſt, but only to walk anſwerably to that faith, to be ſtedfaſt in it, and to add *to his faith virtue, knowledge, temperance, godlineſs, brotherly kindneſs, charity*, 2 Pet. 1. 5. to 8. that they may not be *ſlothful and unfruitful in the knowledge of our Lord Jeſus Chriſt*.

Object. If it be here objected, that St John ſaith, *Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life*, (ἵνα πιστεύητε) *and that ye may believe on the name of the Son of God*, 1 John 5. 13. I anſwer,

1. That the Alexandrian and other Greek manuſcripts read not ἵνα πιστεύητε, but πιστεύοντες, *that ye may know ye have eternal life who believe on the name of the Son of God*. And this reading is confirmed by the vulgar, the Syriac, and Æthiopic verſions.

2. They who retain our verſion interpret the words thus, That ye may *continue to believe in the name of the Son of God*, or, that ye may *more firmly and certainly believe* (*d*). Nor will the words bear any other meaning, unleſs you will ſuppoſe St John ſhould ſeriouſly exhort believers to begin to do what he had told them in the immediate preceding words was ſo effectually done by them already, *that they might know they had eternal life*.

In a word, Either it is true before we actually believe it, that our ſins are pardoned, that we have a right to apply Chriſt's merits to us, and to roll ourſelves upon his perſon for ſalvation, or it is not: if it be true before we have believed, we muſt have faith before, ſince nothing can procure this pardon of our ſins, or give us any right to apply his merits to ourſelves, or depend on him for ſalvation, but faith in Chriſt: if it be not true, we muſt obtain the pardon of our ſins, and an intereſt in Chriſt's merits by believing a lie. And ſo much for the firſt particular. To the next inquiry;

(*c*) Concerning this paſſage, ſee an advertiſement to the reader at the end of this preface.

(*d*) Ut certius et firmius credant. *Calv.* Ut in fide perſeveretis. *Vorſt. Epiſcop.* That ye may be encouraged to continue in the faith. *Dr Hammond.* Πιστεύειν διηνεκῶς. Oecum.

§ 4. *2dly*, What is it be juſtified in St Paul's acceptation of the word? I anſwer,

1. That this juſtification which St Paul ſpeaks of, is an act of God terminated upon man. This the apoſtle expreſsly doth deliver in theſe words, *Who ſhall lay any thing to the charge of God's elect? it is God that juſtifies*, Rom. 8. 33.; and again, *It is one God that juſtifies the circumciſion by faith, and the uncircumciſion through faith*, Rom. 3. 30.; *It is God that juſtifieth the ungodly*, Rom. 4. 5.; *He is juſt, and the juſtifier of him that believeth in Jeſus*, Rom. 3. 26. Now, according to the clear tenor of the ſcripture,

2. God juſtifies the ſinner by abſolving him from the guilt of his paſt ſins by a free act of grace, in pardoning his iniquities, or not imputing his ſins to him, and ſo his juſtification muſt import his abſolution from the guilt of ſin, and, as a neceſſary and immediate conſequence of that, our being reconciled to God, and received into favour with him. This will be evident if we conſider,

1. What the Baptiſt teſtified concerning him, that all men might believe, *viz.* that he was *the Lamb of God that taketh away the ſins of the world*, John 1. 29. and what Chriſt teſtified of himſelf, *viz.* that *he that believeth in him ſhould not come into condemnation*, John 3. 36.; that his blood was *the blood of the new covenant which was ſhed for the remiſſion of ſins*, Matth. 26. 28. even of that covenant in which God promiſes *to be merciful to our unrighteouſneſs*, and *to remember our ſins no more*, Heb. 8. 13. and 10. 17.; as alſo from what his apoſtles promiſed to win men to the faith of Jeſus, *viz.* remiſſion of ſins. Thus when the Jews were pricked to the heart, and ſaid, *What ſhall we do?* St Peter anſwers, *Repent ye, and be baptized in the name of Jeſus Chriſt, for the remiſſion of ſins*, Acts 2. 37.; and again, *Repent you, and be converted, that your ſins may be blotted out*, Acts 3. 19. for *him hath God exalted to be a Prince and a Saviour, to give repentance and remiſſion of ſins*, Acts 5. 31.; St Peter begins his ſermon to Cornelius thus, *The word which God hath ſent us to preach, is peace by Jeſus Chriſt*, Acts 10. 36. *To him give all the prophets witneſs, that through his name whoſoever believeth on him ſhall receive remiſſion of ſins*, Acts 13. 23.; St Paul declares, that *God had raiſed up to Iſrael a Saviour Jeſus;* and then he adds, *Known therefore be it to you, that through this man is preached to you remiſſion of ſins; and in him every believer on him ſhall be juſtified from all things, from which they could not be juſtified by the law of Moſes*, Heb. 10. 1. 4. that law being not able to take away ſins, Rom. 3. 23. *i. e.* to free men from the guilt of ſin. Seeing then the benefit propoſed to the believer, is the remiſſion of ſins to be obtained through Chriſt, through his name; ſeeing we are ſaid to be *juſtified through Chriſt*, Rom. 5. 9. *through faith in his blood*, Eph. 1. 7. that blood which is ſo often ſaid to be *ſhed for the remiſſion of our ſins*, Col. 1. 14. 20. and to procure our *peace* and our *redemption;* ſince, *laſtly*, we are ſaid by believing in Chriſt to be *juſtified from ſin*, Acts 13. 39. which phraſe can only ſignify exemption from the condemnation of it: I ſay, from theſe expreſſions it appears, that God's juſtification of a ſinner by faith, or through faith in the blood of Jeſus, is chiefly the remiſſion of the believer's ſins, and the exemption of him from the condemnation of the law, by virtue of Chriſt's blood ſhed for the remiſſion of ſins.

2. This we may learn from the reaſonings by which the apoſtle confirms his concluſion, or the arguments by which he proves, that both Jew and Gentile are to be juſtified by faith without the works of the law, or without works: His concluſion is laid down, Rom. 1. 17. thus, *The righteouſneſs of God* which proceeds *from faith, is revealed in the goſpel, to beget faith in Jew and Gentile*, ver. 16.; ſee the note there. And this way of obtaining righteouſneſs or juſtification he proves to be abſolutely neceſſary to them both, beginning firſt with the Gentiles, whom he pronounces ſubject to the wrath of God, for *holding the truth* they by the light of nature knew, *in unrighteouſneſs*, ver. 18. And this he proves to the end of that chapter, which concludes thus, *that they knowing the judgment of God, that they who did ſuch things were worthy of death, not only did the ſame, but had pleaſure in them that did them.* In the ſecond chapter he declares the Jews guilty of the ſame things the Heathens did, and ſo obnoxious to the ſame condemnation, and alſo guilty of violating the law of Moſes, and thence concludes, that as to this matter there was no difference between them, he having proved both *Jews and Gentiles to be all under ſin*, chap. 3. 9. and ſo both equally needing to be juſtified by faith, or to be juſtified freely by an act of grace, pardoning their ſins through faith in Chriſt, ver. 24.; his argument then is plainly this, Both Jew and Gentile lie under the guilt of ſin, there being *none of them that is righteous*, Rom. 3. 9. *i. e.* free from ſin, *no not one*, ver. 10. Neither of them can be juſtified by the law, becauſe they by the ſentence of it are ὑπόδικοι τῷ Θεῷ, *guilty before God*, ver. 19. 20. and obnoxious to puniſhment, as being both tranſgreſſors of it; *therefore*, ſaith he, *by the law can no fleſh be juſtified, for by the law is the knowledge of ſin*, rendering us obnoxious to condemnation; where then there remains the guilt of ſin, there can be no juſtification; where therefore there is remiſſion of ſin, and ſo a freedom from being guilty of it before God, there is juſtification. Again, *All have ſinned*, ſaith he, *and fallen ſhort of the glory of God*, ver. 23. that is, ei-

ther of his approbation, as that phraſe ſignifies, John 12. 43. or of the *fruition of the glory of God*, as it imports, Rom. 5. 1. 2.; therefore abſolution from this ſin muſt be ſufficient to make us obtain this glory of God. *We who have thus ſinned*, ſaith he, *are juſtified freely by his grace through the redemption that is in Chriſt Jeſus*, ver. 24. Now, what is this redemption? It is, ſaith the ſame apoſtle twice, *remiſſion of our ſins*, Eph. 1. 7. Col. 1. 14. The apoſtle argues to the ſame effect in the epiſtle to the Galatians, that juſtification cannot be by the law, becauſe the law cannot give life; and this it cannot do, becauſe the ſcripture *hath concluded all under ſin*, Gal. 3. 21. 22. and ſo ſhut out that way of being juſtified. Our freedom therefore from the guilt of ſin muſt be ſufficient for our juſtification to life. In his fourth chapter to the Romans he deſcribes juſtification by the not imputing ſin, and the forgiveneſs of it, in theſe words, *To him that worketh not, but believeth in him that juſtifieth the ungodly, his faith is counted for righteouſneſs*, ver. 4. *As David ſpeaks of the bleſſedneſs of the man to whom the Lord imputeth righteouſneſs without works*, ver. 5. 6. *ſaying, Bleſſed are they whoſe unrighteouſneſs is forgiven, and whoſe ſin is covered*, ver. 7. *Bleſſed is the man to whom the Lord imputeth not ſin*, ver. 8. Since then the bleſſedneſs of which the apoſtle was diſcourſing was that of juſtification, the juſtification of the ungodly; and ſince this bleſſedneſs is ſaid to conſiſt in the *remiſſion*, *covering*, the *not imputing* his ſins to him, it cannot reaſonably be denied that the bleſſedneſs of a juſtified perſon is here deſcribed by the bleſſedneſs of a pardoned perſon, as being one and the ſame thing.

3. This will be farther evident, from the conſideration of the phraſes the apoſtle uſeth as equivalent to juſtification, and interpretative of it. As,

1*ſt*, Reconciliation to God. That this is the ſame with juſtification, appears by theſe words: *Much more being juſtified by his blood, we ſhall be ſaved from wrath by him; for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life*, Rom. 5. 9. 10.; where, to be juſtified by his blood, and reconciled by his death, ſeem plainly the ſame thing. Now, that reconciliation is effected by the remiſſion of ſins, is evident from theſe words. *God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them*, 2 Cor. 5. 19.; and therefore juſtification alſo muſt be ſo obtained; for if, upon the not imputing ſin to us, God did not account us as righteous, he could not be reconciled to us, becauſe he cannot be reconciled to any man continuing unrighteous, or under the notion of a ſinner.

2*dly*, Juſtification ſtands directly oppoſed to condemnation, in theſe words: *Who ſhall lay any thing to the charge of God's elect*, or to believers? τὶς ἐγκαλέσει κατὰ; who ſhall object a crime againſt them? *It is God that juſtifieth: who is he that condemneth them?* Rom. 1. 33. 34. And again, *If the miniſtration of condemnation, i. e.* the law, which chargeth us with guilt, and ſo rendereth us obnoxious to condemnation, *was glorious, much more the miniſtration* τῆς δικαιοσύνης, *of juſtification, doth exceed in glory*, 2 Cor. 3. 9. Now, what is it that mankind is accuſed of, and charged with by the law, but ſin? What is it that that they ſtand condemned for at God's bar, but the trangreſſion of his law? Juſtification therefore, which ſtands oppoſed to it, muſt be a clearing and diſcharging them from the guilt, or the condemning power of ſin.

3*dly*, Juſtification is ſaid to be from ſin: *By him all that believe are juſtified* ἐκ πάντων, *from all thoſe ſins from which they could not be juſtified by the law of Moſes*, Acts 13. 39. And again, *The judgment was from one ſin to condemnation, but the free gift to juſtification,* ἐκ πολλῶν ἁμαρτημάτων, *from many ſins*, Rom. 5. 16. Now, what can juſtification from ſin ſignify, beſides our abſolution from the guilt of ſin?

4*thly*, The juſtifying the believer, and the remiſſion of his ſins, are divers expreſſions of the ſame thing, as is apparent from theſe words, *God hath ſet forth Chriſt Jeſus to be a propitiation through faith in his blood.* This he hath done, ſaith the apoſtle, *to declare his righteouſneſs in the remiſſion of ſins*, Rom. 3. 25. *viz.* to thoſe that have this faith, *i. e.* to manifeſt the way of juſtification by faith, which he alone admits of for the remiſſion of ſins. He did this, ſaith the next verſe, *to declare his righteouſneſs, that he might be juſt*, in requiring this propitiation for our ſins, *and the juſtifier of him that believeth in Jeſus*, ver. 26. Is it not therefore manifeſt, that to juſtify the believer, and to remit his ſins, muſt be the ſame thing?

5*thly*, We are juſtified, ſaith the apoſtle, *through the redemption that is in Jeſus, through faith in his blood*, Rom. 3. 24. 25. *through his blood*, Rom. 5. 9. Now, what doth this blood procure for us? *Forgiveneſs of ſins*, Eph. 1. 7. Col. 1. 14. ſaith the apoſtle, it being *ſhed for the remiſſion of ſins*, Matth. 26. 28. He appearing *in the end of the world to put away ſin by the ſacrifice of himſelf*, Heb. 9. 26. What benefit have believers by it? *He hath loved them, and waſhed them from their ſins in his blood*, Rev. 1. 5. He hath made peace for them *by the blood of his croſs*, Col. 1. 20. with a God only angry for ſin. He hath *obtained eternal redemption* from tranſgreſſions by it, Heb. 9. 12. 15. By all theſe equivalent expreſſions it appears, that God's juſtifying the ſinner, in St Paul's ſenſe of the expreſſion,

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is his abſolving him from the guilt of his paſt ſins, from puniſhment, and condemnation by the law for them, by an act of grace and free pardon of them through the blood of Jeſus; his being as fully reconciled to us, as if we never had offended againſt the former covenant we were all under, till the new covenant was eſtabliſhed in the blood of Jeſus.

§ 5. 3. I add, that this juſtification is, by St Paul, aſcribed to faith alone, in oppoſition to works of righteouſneſs done, either by the Jew or Gentile. This plainly follows from that notion of juſtification, which I have eſtabliſhed as the true ſenſe of the expreſſion in St Paul; for how could Jew or Gentile be juſtified by the works of that law, whether Moſaical or natural, which rendered them both obnoxious to condemnation for ſin, and guilty before God? Could they receive remiſſion of ſins by compliance with that law, which left them under condemnation for it? Can any man imagine, after the charge he lays againſt the Gentiles, chap. 1. and againſt the Jews, chap. 2. and 3. he could have any inclination to aſſert they ſhould be juſtified, or abſolved from the guilt of thoſe offences by their works, and not by faith only? The miſtake in this matter ſeems to lie here, that men look upon juſtification, not as looking backward only, and procuring an abſolution from our paſt ſins, but as looking forward to our whole Chriſtian converſation, and importing our abſolution from all our ſins committed againſt the tenor of the covenant of grace, or the new covenant; whereas it only doth conſiſt ἐν τῇ ἀφέσει τῶν παραγινομένων ἁμαρτημάτων, in *the remiſſion of our paſt ſins*, Rom. 3. 25.; in the *redemption of us from* τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, *the ſins committed againſt our former covenant*, Heb. 9. 15. in the *purgation of the believer* τῶν πάλαι αὐτοῦ ἁμαρτιῶν *from his old ſins*, 2 Pet. 1. 9.; and leaves us afterward to be abſolved or condemned, as we obey, perform, or violate the conditions of the new covenant, and ſo to be judged hereafter, not according to our faith, but works. See the note on Rom. 3. 25.

2*dly*, This is exceeding evident from the plain words of the apoſtle, and by the arguments by which he proves we muſt be juſtified by faith, and not by works. *For*, ſaith he, *by the deeds of the law ſhall no fleſh be juſtified in his ſight, for by the law is the knowledge of* (that) *ſin* (which renders us obnoxious to condemnation). Now, this knowledge of ſin, being chiefly produced by the moral law, Rom. 7. 7. ſhews the apoſtle excludes as well that, as the ceremonial law, from juſtification. And evident it is, that the antitheſis runs all along not between ceremonial and moral works, or between works done by the law of Moſes, or by the tenor of the law of nature, but between works in general, and faith, the law of works, and the law of faith. Again, *we are*, ſaith he, *juſtified freely by his grace*, Rom. 3. 24. *i. e.* by a free act of grace in pardoning our paſt ſins, by which we had *fallen ſhort of the glory of God*. Now, a free act of grace is ſtill oppoſed to works. Thus, if our election or calling to the faith of Chriſt *be of grace, then is it not of works*, Rom. 11. 6. *By grace ye are ſaved through faith, not of works*, Eph. 2. 8. 9. See the note there. *Not by works of righteouſneſs which we had done (before the goodneſs and loving kindneſs of God our Saviour appeared to us), but according to his mercy he ſaved us*, Tit. 3. 5. See the note there. Moreover, *we reckon*, ſaith he, *that a man is juſtified by faith without the works of the law*, ver. 28. Where it is on all ſides granted, that the works of the law of Moſes are entirely excluded from juſtification by faith, and then much more the works of the Gentiles; it being *the ſame God who juſtifies the circumciſion by faith, and the uncircumciſion through faith*, ver. 30. In the next chapter he ſaith, *To him that worketh not, but believeth in him that juſtifieth the ungodly, his faith is reckoned for righteouſneſs*, Rom. 4. 5. Now, how can the ungodly be juſtified by works, and by what words can works be more entirely excluded, than by not working?

3*dly*, That evangelical obedience, or works of righteouſneſs done by us after faith in Chriſt, are excluded from that faith which juſtifies, is evident, becauſe they follow the faith which juſtifies, *i. e.* procures the pardon of our paſt ſins. *For*, ſaith the apoſtle, *we are ſaved* (from the wrath due unto us for our paſt ſins, Rom. 5. 9. or we are put into the way or ſtate of ſalvation) *by grace through faith, not of works; for we are created in Jeſus Chriſt to good works, which God hath ordained that we ſhould walk in*, Eph. 2. 8. 9. 10. So that we muſt be firſt in Chriſt by virtue of this faith, before we can be fitted to do works of evangelical righteouſneſs. And this argument may be confirmed from many inſtances of perſons who believed, and were immediately baptized the ſame day: for, being baptized *for the remiſſion of ſins*, they muſt be juſtified. Thus, at St Peter's ſermon, three thouſand believed, and were *baptized the ſame day*, Acts 2. 41. Thus the Samaritans, upon the hearing Philip preach, *concerning the kingdom of God, and the name of the Lord Jeſus*, were immediately baptized, Acts 8. 12. So alſo was the eunuch upon his preaching to him, ver. 18. So was Cornelius, and all that heard St Peter's ſermon, Acts 10. 48. So was the jailor, and *all his houſe ſtraightway*, Acts 16. 33. See Acts 9. 35. 42. and 11. 21. and 13. 12. 48. 49. and 14. 1. and 17. 4. 12. 34. and 19. 18. Now what evangelical

lical obedience could theſe men perform to render them juſtified by works?

4*thly*, This may be fairly argued from the example of Abraham's juſtification, and the paſſage whence St Paul concludes it. *Abraham believed God, and it was imputed to him for righteouſneſs:* for it deſerves to be obſerved that Abraham had faith, or was a believer before this was ſaid unto him; for *by faith, Abraham being called, obeyed, and went forth,* Heb. 11. 8. And after by a ſtrong faith he offered up his ſon Iſaac, *believing that God was able to raiſe him from the dead,* ver. 17. But neither of theſe inſtances are pitched upon by the apoſtle, as fit for his purpoſe, becauſe in both obedience was joined with faith, whereas here was a pure act of faith without works; and of this act of faith it is ſaid, what is not ſaid of either of the other, *it was imputed to him for righteouſneſs.* If therefore thus it was in the example of the father of the faithful, we may hence conclude it was ſo alſo in the children of faithful Abraham.

Laſtly, The ſcripture is expreſs and frequent in this aſſertion, that *believers are juſtified by faith;* in which expreſſion either faith muſt include works, or evangelical obedience, or it doth not; if it doth not, we muſt be juſtified by faith alone. And that it doth not formally include works of evangelical righteouſneſs, appears,

1. From the plain diſtinction which the ſcripture puts btween them, when it informs us, that *faith works by love, acts with our works, and is made perfect by them;* when it calls upon us to *ſhew forth our faith by our works,* and to *add to our faith virtue, knowledge, godlineſs, temperance, patience, brotherly kindneſs, charity;* and when it ſpeaks of the works of faith, and the obedience of faith, Gal. 5. 6. Jam. 2. 18. 22. 2 Pet. 1. 5. 6. Rom. 16. 26. 1 Theſſ. 1. 3.

2. Faith in the nature of it is only an aſſent to a teſtimony; divine faith an aſſent to a divine teſtimony; faith in Chriſt an aſſent to the teſtimony given by God of Chriſt. Now, it is not reaſonable to conceive, that Chriſt and his apoſtles, making uſe of a word which had this known and fixed import, ſhould mean more by the word than what it ſignified in common uſe, as ſure they muſt have done, had they included in the meaning of the word the whole of our evangelical righteouſneſs. Though therefore faith is the ſpring and the foundation of that righteouſneſs, and where it is cordial and laſting, will moſt aſſuredly produce it, yet is not that righteouſneſs included in the very nature, or contained in the import of it.

Object. But doth not St James ſay expreſsly, that *a man is juſtified by works, and not by faith only?* chap. 2. 24.

Anſ. In anſwer to this capital objection, I ſhall firſt produce the words of the apoſtle James, with a ſhort paraphraſe, and then return a poſitive anſwer to the objection. The words I paraphraſe thus:

Ver. 14. (And let not any Jew or Chriſtian think his faith ſufficient to juſtify and ſave him, without thoſe works of charity and mercy here ſpoken of, *ver.* 8.—13. for) *what doth it profit, my brethren, if a man ſay he hath faith,* (*i. e.* in words profeſs to have faith in God, ver. 19. or in Chriſt, ver. 1.), *and have no works* (to evidence the truth of that profeſſion?) *can* (ſuch a naked fruitleſs) *faith ſave him?*

Ver. 15. *If a brother or ſiſter be naked, or deſtitute of daily food;*

Ver. 16. *And one of you ſay unto them, Depart in peace, be you warmed and filled,* (making profeſſion of compaſſion for, and good-will to them in your words, but) *notwithſtanding ye give them not thoſe things which be needful for* (the clothing or feeding of) *the body, what doth it profit* (them to hear your kind words?)

Ver. 17. *Even ſo faith* (profeſſed with the mouth), *if it hath not works* (anſwerable to that profeſſion or conſequent upon it), *is dead* (and fruitleſs as thoſe words), *being alone,* (*i. e.* without works ſhewing the truth of it.)

Ver. 18. *Yea, a man may ſay* (to ſuch a ſolifidian), *Thou haſt* (in profeſſion) *faith, and I have* (real) *works; ſhew me thy faith* (which thou profeſſeſt) *without thy works,* (which thou canſt never do, faith being ſeated in the heart, and only diſcoverable by its effects), *and I will ſhew thee by my works my faith,* (as the cauſe is demonſtrated by the effect.)

Ver. 19. *Thou* (being a Jew) *believeſt there is one God, thou* (in this) *doſt well,* (but doſt no more than the very devils, for) *the devils alſo believe and tremble,* (and if thou haſt no better faith than they, thou haſt the ſame reaſon to tremble which they have.)

Ver. 20. *But wilt thou know, O vain man,* (who makeſt profeſſion of ſuch a naked faith), *that faith without works is dead,* (and ſo unable to juſtify or ſave thee: ſee it in the example of that very Abraham, in thy relation to whom thou ſo confideſt.)

Ver. 21. (For) *was not Abraham* (whom we ſtyle) *our father juſtified by works* (proceeding from his faith), *when he had offered his ſon Iſaac upon the altar?* (counting that God was able to raiſe him from the dead, Heb. 11. 17. 19.)

Ver. 22. *Seeſt thou how* (*Gr.* thou ſeeſt by this example, that) *faith wrought with his works* (to produce them?), *and by works was faith made perfect,* (and advanced in him to the greateſt height.)

Ver. 23.

Ver. 23. *And the ſcripture was* (again) *fulfilled, which ſaith, Abraham believed in God, and it* (*viz.* that faith which produced theſe works) *was accounted to him for righteouſneſs, and* (upon that account) *he was called the friend of God.*

Ver. 24. *Ye ſee then how that by works* (proceeding from faith) *a man is juſtified, and not by faith only,* (*i. e.* being alone, and without them.)

Now, in anſwer to the objection from theſe words, I ſay,

That when St Paul ſaith, *We are juſtified by faith without the works of the law,* and that *to him that worketh not, but believeth in him that juſtifieth the ungodly, faith is imputed for righteouſneſs,* or to juſtification; juſtification there aſcribed to faith without works, imports only our abſolution from condemnation by reaſon of our paſt ſins committed before faith in Chriſt, and our reconciliation to God by the pardon of them, or the not imputing them to thoſe who believe in him. This I have ſhewed already, and it is apparent from the chief argument the apoſtle uſeth to prove, that both Jew and Gentile ſhould be juſtified freely by his grace, and not by works, becauſe they were all under ſin, all become guilty before God, all *having ſinned, and come ſhort of the glory of God,* Rom. 3. 9. 19. 23. whereas, ſaith he, *being juſtified by faith, we have peace with God, and rejoice in the hope of the glory of God,* Rom. 5. 1. 2. Therefore, chap. 3. he muſt be ſpeaking of the condition both of Jew and Gentile before faith in Chriſt. So again when the apoſtle ſaith, *The ſcripture hath concluded all under ſin, that the promiſe* (of juſtification) *by* (the) *faith of Jeſus Chriſt might be given to them that believe* (in him.) *Wherefore the law was* (then) *our ſchoolmaſter to bring us to Chriſt, that we might be juſtified by faith* (in him.) *But now, after that faith is come, we are no longer under a ſchoolmaſter,* (*i. e.* under the pedagogy of the law); *for ye are all the children of God through faith in Chriſt Jeſus,* Gal. 3. 22. 23. 24. 25. 26.; he plainly inſinuates that we cannot be juſtified by the works of the law, becauſe the law leads us to Chriſt for juſtification. And again, *We are juſtified by grace, not of works; for we are God's workmanſhip, created in Chriſt Jeſus to good works,* Eph. 2. 10.; where the argument ſeems plainly to run thus, We cannot be juſtified by works preceding faith, becauſe we do no good works till by faith we are intereſted in Chriſt Jeſus; whereas St James ſpeaks plainly of thoſe works which follow faith, are wrought by it, and are the effects of it, and of their neceſſity in order to our continuance in a ſtate of juſtification, and our freedom from final condemnation. St James ſpeaks of a mere profeſſion of faith with the mouth, St Paul of believing from the heart; St James of a faith dead and fruitleſs when we have it, St Paul of a faith working by love when we have it, and of a perſon only juſtified without works, becauſe he had no faith to produce them.

§ 6. *4thly,* It ſeemeth neceſſary from the nature of the thing, and the ſtate and condition of the perſons to whom the goſpel was firſt preached, that they ſhould be juſtified or abſolved from the guilt of their paſt ſins, without new obedience, or without actual obedience to all the commandments of Chriſt; though not without that faith which did engage them to it, and was ſufficient to produce it. For,

1. This was all that could be done by the convinced Jews or Gentiles, who at one ſermon or diſcourſe believed, and were baptized for the remiſſion of ſins. It is manifeſt they then knew but little of the commandments of Chriſt, and ſo could not be doers of them. Either then they were not juſtified, and then *faith is not imputed to them for righteouſneſs,* nor did baptiſm conſign to them *remiſſion of ſins;* or they were juſtified by that faith which did not include actual obedience to all the commandments of Chriſt as the condition of that juſtification. And ſeeing perſeverance to the end, and being faithful to the death, are by our Lord himſelf made the conditions of ſalvation, and of receiving from his hands the crown of life; if theſe be alſo the conditions of the juſtification promiſed to faith in Chriſt, no perſon is, or can be juſtified by faith till he dies. This faith therefore in Jew and Gentile thus converted, could only import three things: 1. By way of preparation for it, an owning the true God who gave this teſtimony to his Son, and ſo a *turning from dumb idols to ſerve the living God,* and a ſorrow for the ſins committed againſt him in the time of their ignorance; and in the Jews a ſorrow for their paſt ſins, and in particular for having crucified the Lord of life, and in this ſenſe repentance goes before faith; and Chriſt's apoſtles preached to the Jews *repentance for the remiſſion of ſins through faith in his name,* Acts 14. 15. and to the Gentiles, *to turn from theſe vain things to the living God, who made heaven and earth;* and to both, *repentance towards God, and faith in our Lord Jeſus Chriſt,* Acts 20. 21. 2. As a means to obtain this remiſſion of ſins, faith in our Lord Jeſus Chriſt. 3. An engagement for the future to ceaſe from ſin, and to give up themſelves to the ſervice of God, according to the rules and precepts delivered to them by his Son. Now, this engagement was virtually contained in their repentance, and their faith in Chriſt, and was ſolemnly made by them at their baptiſm, as will be proved hereafter. Now, this being all that they could then do, it muſt be all they were obliged to do, in order to their juſtification; and yet it is certain that a promiſe of obedience is not obedience, and that even the new covenant requires, in order to ſalvation, a

ſincere

ſincere and conſtant performance of the obedience thus promiſed. So that the conditions of ſalvation, and of juſtification from our paſt offences, can never be the ſame.

2. This will be farther evident, if we conſider that no man can enter into covenant with God, be reconciled to him, be admitted to his grace and favour, or be enabled to ſerve him acceptably, till his ſins be pardoned, for God cannot be reconciled to ſinners whilſt they continue under the guilt of ſin unpardoned; nor can he enter into covenant with them, or receive them to his grace and favour, or accept their ſervices, till he be reconciled to them. When God entered into covenant with his own people, a ſacrifice was firſt offered to make atonement for their ſins, and the blood of it was ſprinkled upon all the people, Heb. 9. 19. and the new covenant in which he promiſed to *be merciful to our iniquities, and to remember our ſins no more*, was eſtabliſhed in the blood of Jeſus, ſhed for the remiſſion of our ſins. So that the ſins of a believer muſt be immediately pardoned upon his faith in Chriſt, or he can have no peace with God, no reconcilement to him, no intereſt in the new covenant, and be in no capacity to do him any acceptable ſervice. This is the import of theſe words, *Chriſt ſuffered for our ſins,* ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, *that he might bring us to God*, 1 Pet. 3. 18.; for to bring us to God, in all other places of the New Teſtament in which this phraſe is uſed with reſpect to Chriſt, is to give us freedom of acceſs to God, who by our ſins were formerly excluded from it, and baniſhed from his gracious preſence. *By him*, ſaith the apoſtle, *we have* προσαγωγὴν πρὸς τὸν Πατέρα, *admiſſion to the Father*, Eph. 2. 18.; by him we do obtain *a freedom* εἰς τὴν προσαγωγὴν, *of acceſs to God with confidence*, Eph. 3. 12. This is obtained, ſaith the ſame apoſtle, by virtue of Chriſt's blood; for *we who ſometimes were afar off, are by the blood of Chriſt brought nigh unto him, for he is our peace*, ver. 13. 14. and he hath reconciled both Jew and Gentile to God by his croſs. If then the blood of Chriſt procured this freedom of acceſs to God, it is certain we had no freedom of acceſs to him without it; and it is as certain we muſt have it by that faith which giveth us an intereſt in the propitiation purchaſed by it.

To ſet this matter in the cleareſt light, and ſhew the reaſon why it was neceſſary that ſuch an act of grace in pardoning our paſt ſins upon our faith in Chriſt ſhould be vouchſafed, that ſo we might be reconciled to God, capacitated for his friendſhip, and fitted for his ſervice, let it be obſerved,

1*ſt*, That *to come to God*, is to approach him in the way of worſhip, as in thoſe words, *He that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him*, Heb. 11. 6. See Pſal. 42. 2. and 65. 2. 86. 9. 95. 26. Iſ. 1. 12.

2*dly*, That God being an holy God, none were to come into his preſence who had any pollution or defilement upon them, upon pain of death, till they were ſanctified or cleanſed from it by ſome purification or atonement made for them to God. He dwelt in the whole camp of Iſrael; and ſo thoſe lepers who were ſo unclean as to pollute the camp, were driven from it, Lev. 13. 46. Numb. 5. 2. 3. 2 Kings 15. 5.; and thoſe ſin offerings which were polluted with the ſins of the whole congregation, were carried out of the camp, Lev. 16. 21. 22. 27. Heb. 13. 11. God dwelt more eſpecially in the temple, and therefore they who had leſſer impurities, *i. e.* who were defiled by the dead, or by an iſſue, and all menſtruous women, were not to come thither till they were cleanſed from thoſe defilements, Lev. 12. 4. and 15. 31.; moreover, he being a God *of purer eyes than to behold iniquity*, they who had committed any ſin of ignorance, or lay under the guilt of it, were not permitted to come into the court of the God of Iſrael, till they had brought their offering of atonement. See Ainſworth on Numb. 5. 3.

3*dly*, They who had no ceremonial defilement to be purged away, and no known ſin to make atonement for, were admitted to come near to God, as being holy; they had προσαγωγὴν τῷ Θεῷ, *a freedom of acceſs to God* in his tabernacle, and in his temple; whence they are ſtyled ὁ λαὸς ἐγγίζων αὐτῷ, *the people that draw near to God*, Pſal. 65. 4. and 148. 14. Lev. 10. 3.; and God is ſaid to be ὁ Θεὸς ἐγγίζων αὐτοῖς, *a God near to them*, Deut. 7. 4. both by relation, as having owned them as his children, and entered into covenant to be their God, and by his more eſpecial preſence with them, for the Shechinah, or the glorious preſence dwelt among them in the holy place, and ſo to them belonged ἡ λατρεία, the privilege of coming to his court to worſhip him, and a promiſe of his bleſſing if they ſincerely did it: whereas the Heathens, who by reaſon of their idolatry were not permitted to ſerve him, are ſaid to be *afar off*, and ſo far without God in the world, as to have no freedom of acceſs to his ſervice, no ſuch converſe with him, or relation to him, Eph. 1. 12. 13. 17. 19.

Now, God being ſtill as holy a God as ever, and ſtill of *purer eyes than to behold iniquity*, the ſcriptures of the New Teſtament ſeem as plainly to make our freedom of acceſs to God, to depend upon our being ſanctified in the ſacrifical ſenſe, *i. e.* our being purged and delivered from the guilt of ſin by an atonement made for us by the blood of Chriſt, that our ſins being thus pardoned through faith in his blood, we may have peace with God, and an acceſs to his favour. This plainly ſeems to be the import of thoſe words, *If the blood of bulls and goats, and the*

the aſhes of an heifer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh, (and by ſo doing procureth an admiſſion of the perſon cleanſed to ſerve God in the ſanctuary); *how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God* (for us), *purge your conſcience from dead works,* (or works expoſing you to death, the puniſhment of the perſon who came unclean into God's preſence, that ſo you may be admitted) *to ſerve the living God?* Heb. 9. 13. 14. See the notes there. So again, the apoſtle having ſaid that the covenant eſtabliſhed in the blood of Chriſt, was this, That *he would be merciful to our iniquities, and remember our ſins no more;* and having thence inferred, that having thus obtained remiſſion for us, there was no need that he ſhould make himſelf again *an offering for ſin,* he adds, that *therefore we may draw near to God with full aſſurance of faith,* that we ſhall be accepted through the beloved, *as having our hearts ſprinkled* by his blood, and therefore cleanſed from all guilt of conſcience, *and our bodies waſhed* (by baptiſm) *with pure water,* Heb. 10. 16. 17. 18. 19. 20. 21.

Two things obſerved by the judicious Dr Barrow, ſeem here conſiderable:

1. "That the apoſtle in this diſcourſe implies, "that no precedent diſpenſation had exhibited any "manifeſt overture or promiſe of pardon, and upon "that account were in a main point defective; for "the light of nature doth only direct to duty, con-"demning every man in his own judgment and con-"ſcience, who tranſgreſſeth; but as to pardon, in "caſe of tranſgreſſion, it is blind and ſilent: and "the law of Moſes rigorouſly exacteth punctual o-"bedience, denouncing in expreſs terms a condem-"nation and curſe to the tranſgreſſors of it in any "part; and ſo it was a law ὁ δυνάμενος ζωοποιῆσαι, *not "able to give life,* Gal. 3. 21. or ſave us from death. "Hence doth the apoſtle lay down this as the foun-"dation of this whole diſpute, that the goſpel alone "was the *power of God through faith to the ſalva-"tion both of Jew and Gentile,* Rom. 1. 16. 17. be-"cauſe in that alone was *the righteouſneſs of God by "faith revealed* to beget faith in them, even the "faith by which *the juſt ſhall live,* declaring, that "no precedent diſpenſation could juſtify any man, "and that a man is juſtified by faith, or hath an "abſolute need of ſuch a juſtification as that which "the goſpel tendereth. Λογιζόμεθα γὰρ, *We therefore "collect,* ſaith he, *that a man is juſtified by faith "without the works of the law,* whether natural or "Moſaical; which juſtification muſt therefore im-"port their receiving that free pardon which the "criminal and guilty world did ſtand in need of, "and without which no man could have any com-"fort in his mind, or peace with God: for if the "ſtate of man was a ſtate of rebellion, and ſo of "hainous guilt, of having forfeited God's favour, "and of obnoxiouſneſs to his wrath, then that ju-"ſtification which he needed muſt be a diſpenſa-"tion of mercy removing that guilt, and reſtoring "him to the favour of God."

And this may alſo ſtrongly be argued from the objections which the Jew and Gentile made againſt this doctrine of juſtification by a free act of grace, that it ſeemed to render it unjuſt in God to take vengeance on thoſe ſins which tended ſo highly to the glory of God's grace; ſee the note on Rom. 3. 5. and to encourage us to do *evil that good may come;* ſee the note on ver. 8.; and more eſpecially from the objections which he anſwers, chap. 6. 1. 15. for thus they run, τί οὖν ἐροῦμεν; *What do we ſay then?* (do we ſay this), *Let us* (who have received this grace) *continue* (ſtill) *in ſin, that grace may abound* (towards us?) And ver. 15. *What then ſhall we* (go on in) *ſin, becauſe we are not under the law,* (which condemns us to death for every tranſgreſſion), *but under* (that covenant of) *grace* (which allows the pardon, and promiſes the forgiveneſs of it?) That is, do we by declaring that *we are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus,* chap. 3. 24.; and that *as ſin abounded, grace did more abound,* give juſt occaſion for theſe inferences? Now, if the faith to which St Paul, in this diſcourſe, aſcribed our juſtification, did not only oblige us to, but even comprehend and include evangelical and conſtant obedience, what colour could there be for theſe objections? And therefore,

2. The Doctor, *p.* 83. propoſes it as his conjecture, That the apoſtle in this diſcourſe deſignedly ſets himſelf to anſwer this objection of the Jew and Gentile againſt this doctrine of Chriſtianity, *viz.* That it did, upon ſo ſlender a condition or performance as that of faith, tender to all perſons indifferently, howſoever culpable their former lives had been, a plenary remiſſion of their ſins, and reception into God's favour. The Jews could not conceive or reliſh, that any man ſo eaſily ſhould be tranſlated into a ſtate equal, or ſuperior to that which they ſuppoſed they did enjoy. The Gentiles themſelves could hardly digeſt it, that the Chriſtians ſaid, *Believe, and* ἡ πίστις σε σέσωκε σε, *thy faith ſhall ſave thee:* this is one of the exceptions which Celſus makes againſt it. And Zozimus having ſaid, "That the "Heathen prieſts having told Conſtantine, that "their religion afforded no purgation for his "crimes, he was perſuaded to embrace Chriſti-"anity, as being told the Chriſtian doctrine would "take away all ſin; and had this promiſe annexed "to it, That the ungodly who would embrace it, "ſhould preſently be abſolved from all ſins; inti-"mates, that he looked on this as a juſt exception

" againſt the Chriſtian faith (*e*)." " This prejudice " againſt the goſpel," ſaith he, " St Paul removes, " by ſhewing, that, becauſe of all mens guilt and " ſinfulneſs, ſuch an exhibition of mercy, ſuch an " overture of acceptance and remiſſion of ſins, was " neceſſary in order to ſalvation; ſo that without " it no man could be exempted from wrath and mi- " ſery, and that conſequently all other religions, as " not exhibiting ſuch a remiſſion, muſt be eſteemed " in a main point defective (*f*)."

§ 7. *Object.* 1. But againſt this it may be objected, That our juſtification ſeems to be connected with our glorification; for *whom he juſtifies, them he alſo glorifies*, Rom. 8. 30. Now, it is certain that our future ſtate of glory depends not only on our faith, but works; and by the ſame apoſtle, in the ſame epiſtle, is promiſed to him that *worketh good*, Rom. 2. 6. 7. 10. we being all to be hereafter recompenſed *according to our works*.

Anſ. 1. To this it may be anſwered in the words of the Reverend Dr Hammond, *Pr. Catech. p.* 89. " That whom God juſtifies, if they paſs out of this " life in a juſtified ſtate, them he will certainly " glorify;" or, as in his paraphraſe, " Whom he " called to ſuffer after the example of his Son, " them, upon patience and perſeverance under thoſe " ſufferings, he juſtifies, *i. e.* he approves of as ſin- " cere and worthy, as they ſuffer for, ſo to be glo- " rified with him, Rom. 8. 17. 2 Tim. 2. 11. 12. " 1 Pet. 4. 13.; and whom he thus juſtifies, them he " will alſo glorify." And according to this import of the words, juſtification doth not ſignify, as in the great diſpute of the apoſtle, the remiſſion of our paſt ſins committed before faith in Chriſt; but rather our juſtification at the great day of our accounts, as his ſincere and faithful ſervants. As it ſeems to import moſt clearly in thoſe words of the ſame apoſtle, *I know nothing of myſelf* (whereby to condemn myſelf of unfaithfulneſs in the diſcharge of my office), *yet am I not thereby juſtified, but he that judgeth me is the Lord*, 1 Cor. 4. 4.; and in thoſe words of the epiſtle to the Romans, *Not the hearers of the law* only *ſhall be* δικαιοι, *juſt before God, but the doers of the law* δικαιωθήσονται, *ſhall be juſtified*, Rom. 2. 13.; and ſo St James, *Abraham was juſtified by works, and he was called the friend of God*.

Anſ. 2. But, 2*dly*, there is another ancient interpretation of theſe words which cuts off the whole force of this argument, *viz.* " Thoſe he glorified, " by giving them that Spirit of glory," and of God, who is the earneſt of their future inheritance. " He " glorified them," ſay St Chryſoſtom, Theodoret, Oecumenius, and Theophylact (*g*), " by the Spirit " of adoption, calling them ſons, and giving them " the grace of the Holy Spirit." To ſtrengthen this interpretation, let it be conſidered, that our Saviour is ſaid, whilſt he was on earth, to have wrought his miracles by the Spirit of God; and by theſe miracles he is ſaid ſometimes to be δεδοξάσθαι, *glorified*, Luke 4. 15.; ſometimes to *ſhew forth* τὴν δόξαν αὐτοῦ, *his glory*, John 2. 11.; and ſometimes it is ſaid, that *God* ἐδόξασε, *glorified him*, John 8. 54. and 11. 4. and 13. 31. 32. and 16. 14.; and when Chriſt gave to his apoſtles and believers the Holy Spirit, to enable them to work the like miracles, he expreſſes himſelf thus to his Father, *The glory which thou gaveſt me I have given them, that the world may know that thou haſt ſent me*, John 17. 22. 23. Moreover, by reaſon of this Spirit given with the goſpel, the miniſtration of juſtification is ſaid to be ἐν δόξῃ, with, or *in glory*, 2 Cor. 3. 8. 9. 10. 11. as being the miniſtration of the Spirit; and believers, by participation of this Spirit of the Lord, are ſaid not only to *behold the glory of the Lord*, but alſo *to be changed into the ſame image with him, from glory to glory*, ver. 18. and ſo to be *conformed to the image of his Son*. " And thus," ſaith Origen on this place, " they may be ſaid to be glo- " rified in this life (*h*)." Note alſo, that when the apoſtle ſpeaks of our final glorification in this chapter, he ſtill ſpeaks of it as a thing future, ſaying, *We ſhall be glorified with him*, ver. 17. 18. 21.; whereas here he ſpeaks of it as a thing paſt already, ſaying, οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε, *whom he hath juſtified, them he hath alſo glorified*; which confirms this interpretation. And, laſtly, thus it connects well with the foregoing words, The *Spirit* which *helpeth our infirmities*, intercedeth *according to the mind of God* for the ſaints: Οἴδαμεν δὲ, *We know therefore that all things ſhall work together for good to them who love God, who are called according to his purpoſe* (of making them the ſons of God by adoption, and giving them the Spirit of his Son in their hearts, Gal. 4. 6. Eph. 1. 5. 13.); *for whom he* (thus) *foreknew, them he predeſtinated* (or appointed) *to be thus conformed*

(*e*) Προσίσι τοῖς ἱεροῖς καθάρμασι τῶν ἁμαρτημάτων αὐτῶν, ἱκανὸν δὲ ὡς ὁ παραδίδοται καθαρμὸν τρόπος δυσεύρημα τελικαῦτα καθῆραι δυνάμενος. Hiſt. l. 2. p. 61.

(*f*) Πίστις ἁμαρτάδος ἀναιρετικὸν εἶναι τὴν τῶν Χριστιανῶν δόξαν, ᾧ τοῦτο ἴσχυε ἐπάγγελμα τὸ τὰς ἀσεβεῖς μεταλαμβάνοντας αὐτῆς, πίστει ἁμαρτίας ἄφω παραχρῆμα καθίσασθαι. Ibid.

(*g*) Ἐδόξασε διὰ χαρισμάτων διὰ τῆς υἱοθεσίας· διὰ τῶν χαρισμάτων τῆς υἱοθεσίας. Chryſ. Oecum. Ἐδόξασεν ἡμᾶς ἀναμαρτήτους, καὶ πνεύματος ἁγίου δωρεαῖς δοξάσας χάριν. Theodor. Theoph.

(*h*) De glorificatione in præſenti ſæculo poſſumus illud intelligere quod dicit apoſtolus, Nos autem omnes revelata facie gloriam Domini ſpeculantes, eadem imagine transformamur a gloria in gloriam.

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to the image of his Son; and whom he (thus) *predeſtinated, them he alſo called* (to the Chriſtian faith); *and whom he called,* (upon their cordial embracing of that faith), *he juſtified,* (we being made the ſons of God through faith in Chriſt Jeſus, Gal. 3. 26.); *and whom he* (hath thus) *juſtified, them he hath alſo glorified.*

§ 8. *Object.* 2*dly*, It may be ſaid, that not only our juſtification, but ſalvation is by the apoſtle aſcribed to faith: as when he ſays, *By grace ye are ſaved through faith*, Eph. 2. 8. 9.; and, *If thou believeſt with the heart, thou ſhalt be ſaved*, Rom. 10. 9. Tit. 3. 5.; whereas doubtleſs ſalvation dependeth on our works, which therefore muſt be included in this faith.

Anſ. To this objection I anſwer, That ſalvation may very well in ſcripture be aſcribed to faith upon theſe two accounts:

1*ſt*, Becauſe faith puts us in the way of ſalvation; that way of owning the Saviour of the world, and ſubjecting ourſelves to his government, which gives us a preſent right to ſalvation, ſhould God take us hence ſoon after baptiſm into this faith, or a ſincere belief in Chriſt; as in the caſe of thoſe many martyrs who believed and ſuffered the ſame day; and if we live by, and ſuitably to this faith, ſtill owning the Lord Jeſus, and ſtill ſubjecting ourſelves to his laws and government, will keep us in the ſtate of ſalvation; for *he that* (thus) *believeth in the Son, hath eternal life*, John 3. 36. ſee ver. 16. *i. e.* he hath a preſent right to it, and may *rejoice in the hope of the glory of God*, and by continuing ſo to do, he ſhall receive *the end of his faith in the ſalvation* of his ſoul. It puts us in a preſent ſtate of freedom from condemnation, by procuring the pardon of all our paſt ſins; for he that thus *believeth, ſhall not come into condemnation, but is paſſed from death to life*, John 5. 24. and 3. 18. It doth at preſent ſave us from the wrath of God, he being only angry with us on the account of ſin unpardoned; for *being juſtified*, ſaith the apoſtle, *by faith in his blood, we ſhall be ſaved from wrath by him*, Rom. 5. 9. Now, this is all which very frequently is ſignified by the words *ſaved* and *ſalvation*: as when it is ſaid of Zaccheus, *This day is ſalvation come unto this houſe*; and *the Lord daily added to the church* τοὺς σωζομένους, *the ſaved*, Acts 2. 47. And again, *The word of the croſs is* τοῖς σωζομένοις ἡμῖν, *to us the ſaved, the power of God*, 2 Cor. 1. 18. See this farther proved in the notes on Eph. 2. 8. Tit. 3. 5.

2*dly*, Salvation may be well aſcribed to faith, not indeed in oppoſition to, or excluſion of works, but rather as the cauſe and the producer of all works of piety and righteouſneſs: and both the wiſdom and the excellency of this method for the procuring the great ends of Chriſtian piety, of purity of life, and of ſincere obedience to the whole will of God, will be extremely evident from theſe conſiderations:

1. That this faith conſigned by baptiſm, doth lay the higheſt obligations on us to a life of holineſs and obedience, under the pain of forfeiting all the bleſſings of the new covenant, or all the privileges of Chriſtianity. For, 1. Faith in him as the true Meſſiah, the Prophet ſent from God to declare his will, and make known his precepts, and to lay down the terms on which we may expect ſalvation from him, muſt ſurely oblige us to perform that will, and to ſubmit to the terms on which alone ſalvation is thus tendered to us, not only that we may not miſs of that ſalvation, but that we may not be condemned as deſpiſers of ſo great ſalvation.

Again, Faith in him as our Saviour, one who hath, by his death, purchaſed deliverance to us from death, and from the wrath to come, muſt ſure oblige us, as well in point of duty, as of gratitude, to *live to him who died for us*, 2 Cor. 5. 15.; and being bought with ſuch *a price, to glorify him with our ſouls and bodies which are his*, 1 Cor. 6. 20.; eſpecially when we conſider, that this was one great end of theſe his ſufferings; he having *died for all, that they who live, ſhould not henceforth live to themſelves, but to him that died for them*; that he might *redeem us from this preſent evil world*, Gal. 1. 4. *and purify us to himſelf, a people zealous of good works*, Eph. 5. 25. 26. and that we *being dead to ſin, might live to righteouſneſs*, 1 Pet. 2. 24. And ſurely, they cannot expect the bleſſings of his ſalutary paſſion, who defeat the deſign, and fruſtrate the purpoſe of it.

Faith in him as our Lord and King, as it doth preſuppoſe his right to require ſervice from and preſcribe laws to us, ſo muſt it engage us to the honour and ſervice of this Lord; for *why*, ſaith he, *call ye me, Lord, Lord, and do not the things that I ſay*, Luke 6. 46.? to fear and to obey this King of Saints, as knowing he will ſay to all his diſobedient ſubjects, *Bring theſe mine enemies, which would not I ſhould reign over them, and ſlay them before me*, Luke 19. 27.

Faith, laſtly, in him as our judge and our rewarder, muſt cauſe us herein *to exerciſe ourſelves always to have conſciences void of offence towards God and man*, Acts 24. 16. as we deſire to be found blameleſs at that day, and to be ſtedfaſt and abounding in the work of the Lord, which will ſo plentifully be rewarded, 1 Cor. 15. 58.

In a word, to what other end can we think an holy God was ſo concerned that we ſhould firmly be perſuaded of, and yield a free aſſent to theſe things? Can it be only this, that he ſhould fill our heads with

notions, but leave us ſtill at liberty to diſobey the meſſage ſent us from heaven by his only Son? Why then, ſaid he, *This is my beloved Son, hear him*, Matth. 17. 5.? Can he ſuffer us to ſlight the terms on which alone ſalvation is thus tendered to us? why then were they at all propounded? Can he permit us to be diſobedient to this Lord, or rebels to this King of ſaints? why then was this authority conferred upon him? Hath he made him the judge and the rewarder of all men at the great day? and will he not reward them all according to their works?

But then if we conſider further this faith, as it hath baptiſm annexed to it, according to thoſe words of Chriſt, *He that believeth and is baptized, ſhall be ſaved*, our obligation to obedience by it will ſtill be more evident: for is not our baptiſm in the name of the Father, Son, and Holy Ghoſt, an entire dedication of ourſelves to the ſervice of the bleſſed Trinity, a ſolemn entrance into covenant that we will own no other God, will ſerve no other Lord, will not be led by the unclean, but by the conduct of the good and holy Spirit? Did not Chriſt command his diſciples to teach them whom they baptized, *to obſerve all things which he commanded?* Matth. 28. 20. and muſt they not be obliged to obey what they were to be taught in his name? What is it to baptize, but μαθητεύειν, to *make diſciples* to the holy Jeſus? And hath he not ſaid, *Then only are you my diſciples indeed, when you continue in my word?* John 8. 31. What is it to be baptized, but to make the *ſtipulation of a good conſcience towards God?* 1 Pet. 3. 21. And are not we obliged to be true to this ſolemn promiſe made to God? Or can we neglect to do ſo without mocking him, and taking his ſacred name in vain? Are we not baptized into the name of Chriſt? And are not they who name that name engaged *to depart from all iniquity?* 2 Tim. 2. 19. Hath not St Paul informed us, that *as many as are baptized into Chriſt, are baptized into his death?* Rom. 6. 3. and ſo are by that baptiſm obliged *to die to ſin*, ver. 6. 11. *not to obey it in the luſts thereof; not to yield their members inſtruments of ſin to unrighteouſneſs*, but to *walk in newneſs of life*, ver. 12. 13.; *to live to God*, and *to preſent their members inſtruments of righteouſneſs to God*, ver. 4. 10. 13.; and to *have their fruit unto holineſs, that the end may be eternal life*, ver. 22.; and that upon this conformity to Chriſt's death and reſurrection depends our hope that *we ſhall live with him?* ver. 8. So that it is evident to a demonſtration, that both our faith and baptiſm do lay upon us the ſtricteſt obligations to depart from all iniquity, and yield ſincere obedience to the laws of God and Chriſt, as we expect the bleſſings purchaſed by him for, or promiſed to believers. As then St Peter ſaith on this account, that *baptiſm doth now ſave us*, 1 Pet. 3. 21. ſo may ſalvation be on the ſame account aſcribed to our faith in Chriſt.

2*dly*, Faith is the ſpring and the foundation of all the obedience we afterwards perform, and therefore may be well ſaid to ſave as many as obtain ſalvation, becauſe it worketh in them that obedience by which they are ſaved, and moves them to perform thoſe conditions on which their actual ſalvation doth depend. Thus of faith in God, the apoſtle teacheth, that it muſt be neceſſarily laid as the foundation of all the ſervice we perform unto him; for *he that cometh to God muſt believe that he is a rewarder of them that diligently ſeek* (to pleaſe) *him*, Heb. 11. 6. And thus he ſhews it was with all the patriarchs and holy people of God before the revelation of the goſpel; they by that faith, which was *the expectation of things hoped for, and the evidence of things not ſeen, obtained teſtimony that they were righteous*, Heb. 11. 4. and that they *pleaſed God*, ver. 5. 8. 18. 19. *obeyed his call* in the moſt difficult inſtances, *choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; wrought righteouſneſs, and ſuffered death, not accepting a deliverance*, ver. 25. 26. 33. 35. And ſo it is with faith in Chriſt; it is the foundation of all our obedience, which therefore is in ſcripture ſtyled *the obedience of faith*, Rom. 1. 5. and 16. 26. and of all our good works, they being all *the work of faith*, 2 Theſſ. 1. 11. It is by virtue of this faith that we are enabled *to overcome the world*, to *reſiſt the devil*, and to *quench all the fiery darts of Satan*, 1 John 5. 5. 1 Pet. 5. 9. Eph. 6. 16. It is faith *that works by love* to God, and to our brother; which love we teſtify to God *by keeping his commandments*, and to our neighbour, *by fulfilling the laws of juſtice and charity*. And this is very evident, even from the nature of faith; for can any man obey the precepts this Prophet hath delivered in his Father's name, unleſs he believes he was that Prophet which was ſent by him to reveal his will, and that King by whoſe laws we muſt be governed? Can he ſubmit to the terms of ſalvation propounded by him, till he believes *he is the author of ſalvation to all that obey him?* Can he herein *exerciſe himſelf to have always a conſcience void of offence towards God and man*, but by that faith which doth aſſure him, that *he will judge all men* by theſe laws, awarding *glory and immortality to every man that worketh righteouſneſs*, Rom. 2. 8. *and puniſhing them with everlaſting deſtruction from his preſence that obey not his goſpel?* 2 Theſſ. 1. 8. And is not then this faith the true foundation of all Chriſtian piety? Thus doth the *juſt man live by his faith*, and doing ſo, *believeth to the ſalvation of his ſoul*. As therefore we are ſaid

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to be *saved by hope*, Rom. 8. 24. because it is the motive to stedfastness in our obedience, so may we be said to be saved by faith upon the same account. And,

3*dly*, We may be well said to be saved by faith, because where faith is hearty and constant, it will produce sincere obedience, and holiness will follow in the life; and when it doth not follow, this is to be ascribed to the want of faith. This will be evident, if we consider the material objects of our faith, the blessings promised to the obedient, and the evils threatened to the disobedient; for it is certain, that the blessings promised in the gospel do far exceed all other blessings that we can enjoy, and that the evils threatened there are far more lasting and intolerable than any other evils we can suffer; and it is no less certain, that these blessings are by our Lord confined to the obedient; for *not every one that saith unto me, Lord, Lord, shall enter*, saith he, *into the kingdom of heaven, but he that doth the will of my Father which is in heaven*, Matth. 7. 21. And it is as sure that these tremendous evils are entailed upon the wicked, Christ having solemnly declared he will say to them at the great day, *Depart from me, I know ye not, ye workers of iniquity*, ver. 23. And if we do believe our Saviour was a prophet sent from God, we must believe those revelations he hath made concerning both our future happiness and misery, and the conditions on which alone the one can be obtained and the other is to be avoided. Now, can a man at the same time believe these are the greatest blessings which he can enjoy, and yet prefer a lesser good before them? If not, whenever he doth this, he ceases in effect to have this faith. Can a man fully be persuaded, that what he is about to do will render him obnoxious to the worst of evils, and yet be moved to do it to avoid a lesser evil? If not, whenever he doth chuse to do what renders him obnoxious to the worst of evils, he ceaseth to believe they are so. When therefore we neglect to do that which is by our Lord declared absolutely necessary to obtain, and to secure our eternal interests, and venture upon that to which he threateneth everlasting misery, it is certain that we have no lively full persuasion of these truths then present to our minds, and therefore do not actually believe them then. So that although we may have still such an habitual assent to all that this great Prophet hath delivered, as that we do not doubt the truth of what he taught, yet doth not *Christ dwell in our hearts by faith*, nor have we any living sense or permanent persuasion of these truths on our souls, but faith is at the present dead, and so no more deserves the name of faith than a dead man can properly be called a man. Thus, for example, when Christ saith to his disciples fearing to perish in the storm, *How is it that ye have not faith?* Mark 4. 40. he lays this to their charge, not that they disbelieved his power to save them, for this they testify, by saying, *Master, save us*; but that they did not actually exert this trust by an entire commission of themselves to the protection of his providence. As therefore, when we do what is contrary to our love to God, or to our hope, and our affiance in him, there always is a want of love, and hope, and trust in God; so when we do what is opposite to the great objects of our faith, there must be in us a like want of faith; and so when this is customarily done, there must be a defect as to the habit, or the grace of faith.

2*dly*, This will be still more evident, if we consider all the glorious things which are ascribed in scripture to this faith, and do compare them with other passages of the same scripture: for instance, *Whosoever believeth that Jesus is the Christ, is born of God*, saith the apostle John, 1 ep. 5. 1.; but then he adds in the same chapter, ver. 5. *Whosoever is born of God overcometh the world*, by virtue of this faith: and again, *We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not*, ver. 18. chap. 3. 9. Whence it must follow, that he believeth not, in the apostle's sense, that *Jesus is the Christ*, who overcometh not, by virtue of that faith, the temptations of the world, the flesh, and the devil. *Whosoever confesseth*, saith the same apostle, *that Jesus is the Son of God, God dwelleth in him, and he in God*, 1 John 4. 15.; but then he also saith, *He that abideth in him, ought also to walk as he walked*, 1 John 2. 6.; that *we do hereby know that we are in him, by keeping of his word*, ver. 5.; that *whosoever abideth in him, sinneth not, and he that sinneth hath not seen him, neither known him; that if we say we have fellowship with him, and walk in darkness, we lie.* So that if this faith doth not preserve us from sin, and engage us to walk in the light, and as he walked, it is not that faith in the Son of God the apostle speaks of. *We are not justified by the works of the law, but by the faith of Jesus Christ*, saith St Paul to the Galatians, chap. 5. 6. and 6. 15.; but then it is, saith he, that *faith which works by love*, and renders us *new creatures*. The same he saith in the epistle to the Romans, declaring that his *gospel was the power of God through faith unto salvation*, Rom. 1. 16. ver. 5.; but then it is *the obedience of faith*, in the same chapter; *obedience in word and deed*, chap. 15. 18.; *obeying from the heart the form of doctrine delivered to them*, chap. 6. 16. which makes this faith become the power of God to salvation. Whence it is evident, that he esteemed that alone true faith, which was productive

of

of obedience, and ſo doth virtually, although not formally, include obedience, as the effect is virtually contained in the cauſe. So that the difference between men of judgment, as to ſaving faith, is more in words than ſenſe, they all deſigning the ſame thing, that we cannot be ſaved by that faith which doth not produce in us a ſincere obedience to the laws of Chriſt.

An Advertiſement relating to the foregoing Preface to the Epiſtle to the Galatians.

ONE paſſage in the preface to the epiſtle to the Galatians hath met with very hard uſage from different hands, but more eſpecially from one who ſtyles his book, *The preacher*, but gives full demonſtration that he is no Solomon. His words are theſe, *p.* 153. (*a*) "And can we imagine that that other "author hath a better opinion of the writings of "the New Teſtament, who tells us, That in all the "ſcriptures of the New Teſtament there is not to "be found one exhortation to believe in Chriſt, or "to act faith on Chriſt? And accordingly he adds "afterwards, Now what account can be given of "this thing by thoſe who are ſo zealous in their "ſermons to exhort Chriſtians to believe in Chriſt, "and are ſo full of motives to perſuade them ſo to "do? It ſeems we have been in a great error and "miſtake hitherto, and all our ſermons to our Chriſtian auditors, to perſuade them to exert faith in our "Lord Chriſt, have been idle and vain; and the "more zealous we have been in this matter, the "more fooliſh we have been; for Chriſtians are "no where exhorted in the New Teſtament to believe in Chriſt, they are only unconverted Jews "and Gentiles who are called upon to do this." And ſuch were the apoſtles and diſciples, when our Saviour exhorted them *to believe in God*, and to *believe alſo in him*; who ſees not that is abuſing the ſcriptures? Now here,

1ſt, Sure I have reaſon to complain of very hard meaſure, and of great injuſtice, that after all the pains I have taken to prove this propoſition, That the apoſtles and evangeliſts indited theſe ſcriptures by the aſſiſtance of the Holy Ghoſt (*b*); and that therefore I allow no ſlips of memory, no ruies of human prudence without the guidance and direction of the Holy Spirit, § 3. I ſhould be publicly traduced as one that cannot be imagined to have a better opinion of the writings of the New Teſtament, than one who aſſerts, "That there are ſeveral re-"pugnances in ſeveral parts of it; that it is altered "in very many places, and ſome of the greateſt "moment; and hath too many diſagreements which "are material and weighty (*c*)." How far I am from thinking any thing of this nature, how zealous in my oppoſition to ſuch ſentiments, the world will ſhortly farther ſee. And that the words here cited by *the preacher* have no relation to, and contain no detraction either from the authority or veneration due to that inſpired book, is evident to all diſcerning perſons. Such vile and ſcandalous ſuggeſtions, without all ground or ſhew of reaſon, is that of which I hope I never ſhall be guilty.

2dly, I add, that the aſſertion here expoſed, as a viſible abuſe of ſcripture, is as certain and demonſtrable as any propoſition in the book of Euclid. Thus,

Definition. *A Chriſtian is one that believes in Chriſt*; nor can he ceaſe to do ſo whilſt he is a Chriſtian; as a man cannot ceaſe to have an human nature whilſt he lives.

Poſtulatum. It cannot be conſiſtent with the wiſdom of the Holy Ghoſt, or of the holy ſcripture, to exhort any Chriſtian to do what he knows every Chriſtian muſt do, and cannot chuſe to do, any more than a living man can ceaſe to have an human nature.

Ergo, It cannot be conſiſtent with the wiſdom of the Holy Ghoſt to exhort any Chriſtian to believe in Chriſt; this being the ſame in effect, as to exhort a living man to retain his human nature during life.

3dly, To the argument of *the preacher*, from John 14. 1. I have returned a full reply in my anſwer to a late pamphlet, *p.* 20. 21. 22. 23. to which I add, that it is not certain that theſe words contain any exhortation to believe in Chriſt; even the *Synopſis* informs us, that they may be rendered in the indicative mood thus: *Creditis in Deum, et me creditis*; in which ſenſe they contain no exhortation, but an aſſertion only of this great truth, that the diſciples of Chriſt believed in God the Father, and in Chriſt his only Son; and from that faith had ground of comfort under all the troubles they ſhould meet with in the world.

4thly, Had he not changed my words, he would have had no ſhew of ground for his vain imagination, that I count it *a great error to perſuade Chriſtians*

(*a*) Preface, p. 255. (*b*) Gen. pref. to the goſpels, § 1. (*c*) Preacher, p. 152.

to

to exert faith in our Lord Christ. Now, this I no where say, but only that there is no exhortation in the New Testament to any Christian to believe in Christ, or (in the sense of the Presbyterians and Independents, against whom I there dispute) to act faith on Christ; to exert that faith we have in Christ, by shewing forth the fruits of it, and *walking answerably to it*, and comforting and supporting ourselves from the consideration of it; and the encouraging ourselves to the performance of all Christian obedience, is the duty of all Christians to which I there say the scripture doth exhort them; but to act faith on Christ for justification, or that Christians may be believers, which is the sense those writers put upon the phrase, is an unscriptural expression.

In fine, it might have reasonably been expected, that after all these hideous outcries, after these terrible accusations, that by this assertion I have visibly abused the holy scriptures, and made it unimaginable that I have any good opinion of the writings of the New Testament, some plain text should have been produced from those scriptures, exhorting those who were already Christians to believe in Christ; and though I judge my assertion a truth equally certain to a demonstration, yet when either *the preacher* or *the pamphleteer*, or any other bold condemner of it shall shew the contrary by one plain text, containing such an exhortation, I promise to renounce it publicly.

AN

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

EPISTLE to the GALATIANS.

CHAP. I.

Verſe 1. (I) Paul *(who am)* an apoſtle, [a] not of man, neither by man, *(for I received not my call, or my commiſſion to that office from man, nor was I choſen to it by man, as Matthias was)*, but by Jeſus Chriſt *(appearing to me in perſon for that end, that he might ſend me to the Gentiles, Acts 22. 21. and 26. 16. 17.)*; and God the Father, *(who choſe me that I ſhould know his will, and ſee that juſt one, and be his witneſs to all men, of what I had ſeen and heard, Acts 22. 14. 15.; and revealed his Son to me, ver. 13. even that God)* who raiſed him from the dead;

2. [b] And all the brethren which are with me, *(and own the doctrine which I preach, ſend greeting)* to the churches of Galatia.

3. *(Wiſhing that)* Grace *(may be)* to you, and peace from God the Father, and from our Lord Jeſus Chriſt.

4. Who gave himſelf *(an expiatory ſacrifice)* for our ſins, [c] that he might deliver us from *(the wrath and condemnation of, or from conformity to)* this preſent evil world, [d] according to the will of God, and our Father, (Gr. *of our God and Father)*.

5. To whom be glory for ever and ever. Amen.

6. I marvel that ye are ſo ſoon removed [e] from him that called you to [f] the grace of Chriſt, to another goſpel.

7. Which *(whatſoever ſome may ſuggeſt, who preach another thing under the ſpecious title of the goſpel)* [g] is not (*indeed*) another (*goſpel, nor would be ſo eſteemed by any of you*); but (*that*) there be ſome who trouble you (*with falſe ſtories*), and would pervert the goſpel of Chriſt, (*by mixing with it the neceſſary obſervance of the law of Moſes*).

8. But (*whatſoever they ſuggeſt to you of another goſpel, taught by Peter, James, and John*), though we (*apoſtles*), or (*even*) an angel from heaven, *(ſhould)* preach any other goſpel to you, than that which we (*Paul, and Barnabas*) have preached to you, let him be accurſed.

9. (*And that ye may not think this proceeds raſhly from me, but may the more regard it*), as we ſaid before, ſo ſay I now again, If any man preach any other goſpel to you, than that ye have received *(from us)*, [h] let him be accurſed.

10. (*But this you cannot reaſonably ſuſpect concerning me*); for do I now (*in the execution of my apoſtleſhip*) [i] perſuade (*obey, or ſeek to appeaſe*) men, or God? [k] Or do I ſeek to pleaſe men? (*no ſure*), for if I yet pleaſed men, (*if I made that my buſineſs*), [l] I ſhould not be the ſervant of Chriſt (*in that work of the Goſpel which creates me ſo much hazard from them*).

11. But (*howſoever others may leſſen my goſpel*), I certify you, brethren, that the goſpel which was preached

preached of me (*i. e. by me to you, and others*), is not after man.

12. [n] For I neither received it of man, (*as the Jews do their traditions from their fathers*), neither was I taught it, but by the (*immediate*) [o] revelation of Jeſus Chriſt.

13. (*And of this you may be further ſatisfied from my former converſation, and my deportment, ſince I began to preach the faith of Chriſt*; for (*doubtleſs*) ye have heard of my converſation in times paſt in the Jews religion, (*which was ſuch*) that beyond meaſure I perſecuted the church of God, and waſted it, (*Acts* 8. 3. *and* 9. 1. 13. 14. *and* 22. 4. *and* 26. 10. 11.):

14. And profited in the Jews religion above many my equals in mine own nation, (*or above many Jews of the ſame age with me*), being more exceedingly zealous (*than they were*) [p] of the traditions of my fathers.

15. (*Thus, I ſay, was my converſation in times paſt*); but when it pleaſed God, who ſeparated me from my mother's womb, (*as he had formerly done Jeremiah, to be a prophet of the nations, chap.* 1. 5.), and (*after*) called me by his grace (*to preach the goſpel, Acts* 22. 14.),

16. To reveal his Son [q] (*to*) me, that I might preach him among the heathen, immediately I conferred not [r] with fleſh and blood, (*i. e. with any man ſo as to receive any miſſion from them to that work, or any inſtructions how to perform it*).

17. Neither went I up to Jeruſalem to them that were apoſtles before me, (*as, if I had wanted either authority or inſtruction, I ſhould have done*); but I went from Damaſcus (*the place of my converſion*) to [s] Arabia, and returned again to Damaſcus, (*preaching the goſpel there.*)

18. Then after three years (*of my converſion*) I went up to Jeruſalem to ſee Peter, and abode with him fifteen days.

19. But [t] other of the apoſtles ſaw I none, ſave James the Lord's brother, (*and therefore could not learn my goſpel from them*).

20. Now (*of the truth of*) the things which I write to you, (*you may reſt aſſured, for*) [u] behold, before God I lie not.

21. Afterwards I came into the regions of Syria, (*i. e. to Cæſarea, Acts* 22. 17. 18.), and Cilicia, (*to Troas, Acts* 9. 30. *and* 22. 3. *in Aſia Minor*):

22. And was (*all the while*) unknown by face to the churches of Judea which were in Chriſt.

23. But they had heard only, that he which perſecuted us (*Chriſtians*) in times paſt, now preacheth the faith [x] which once he deſtroyed.

24. [y] And they glorified God (*for the converſion he had wrought*) in me.

ANNOTATIONS on Chap. I.

Verſe 1. [a] Οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, *not of men, neither by man.*] It is no objection againſt the truth of theſe words, that the Holy Ghoſt, ſaying by the prophets at Antioch, *Separate me Barnabas and Saul to the work of the miniſtry to which I have called them*, they faſted and prayed, and laid their hands on them, and ſent them away, Acts 13. 2. 3. for that this was not a miſſion to the apoſtolical office, appears becauſe St Paul, at leaſt nine years before, was immediately called to it by God, and ſent to exerciſe it by Jeſus Chriſt; and becauſe Barnabas is here equally ſeparated to this office, and ſent with him, who yet was never an apoſtle properly ſo called. This ſeparation and miſſion therefore of them was only by way of prayer, and benediction of them in their miniſtry; or, by way of ſpecial commiſſion, to preach in the ſynagogues of the Jews, ver. 5. And this miſſion they preſently completed, and then returned to Antioch, declaring to them what they had done in purſuance of it, Acts 14. 26. 27.

Ver. 2. [b] Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *and all the brethren that are with me*]. It is the conjecture of the Reverend Dr Hammond, that the word *brethren* here denotes thoſe that accompanied St Paul in his travels, and aſſiſted him in preaching the goſpel; in which ſenſe Soſthenes is called *a brother*, 1 Cor. 1. 1.; as alſo Apollos, 1 Cor. 16. 12.; Timothy, 2 Cor. 1. 1.; Titus, chap. 2. 12; Tychicus, Eph. 6. 23.; Epaphroditus, Philip. 2. 25.; Oneſimus, Col. 4. 9.; Sylvanus, 1 Pet. 5. 12.; St Paul, 2 Pet. 3. 15. And, in this ſenſe, the word *brethren* ſeems to be diſtinguiſhed from that of *ſaints*, Philip. 4. 21. and mention is made of the *brother whoſe praiſe is in the goſpel*, 2 Cor. 8. 18.; of Titus, Paul's fellow-worker; of the brethren, who are the apoſtles of the church, ver. 25.; and of the brethren, who, for his name's ſake, went forth to preach the goſpel, *taking nothing of the Gentiles*, 3 John 3.—7.: or elſe it may be ſaid, that the apoſtle writes according to the form of epiſtles, uſed in the beginning of Chriſtianity, when biſhops ſent to other churches, not in their own names only, but in the name of the whole church where they reſided: So Clemens (*a*) begins his epiſtle to the church of Corinth thus, *The church of God in Rome, to the Church of God at Corinth;*

(*a*) Ἡ Ἐκκλησία Θεοῦ ἡ παροικοῦσα Ῥώμην τῇ ἐκκλησίᾳ Θεοῦ παροικούσῃ Κόρινθον.

Corinth; and ſo this Epiſtle being writ from Rome, ſhews the conſent of that church with him in his doctrine.

Ver. 4. ᶜ Ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, *that he might deliver us from this preſent evil world.*] That this preſent evil age ſhould ſignify the *preſent Jewiſh conſtitution, and nation together*, is very improbable: for did Chriſt die for our ſins, to deliver the Galatians and other Gentiles from the Jewiſh nation, or from that conſtitution they were never under? How much more natural is it to ſay, with the fathers, he died for our ſins, that he might deliver us ἐκ τῶν πονηρῶν πράξεων καὶ διεφθαρμένης ζωῆς, *from the evil actions and corrupt manners of this preſent world*, or age, from thoſe luſts of the fleſh, and that corruption of mind, in which the Heathens formerly lived, κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *according to that courſe of life* the men of the world then led, Eph. 2. 2. 3. when they were guided by the wiſdom τοῦ αἰῶνος τούτου, *of this world*, 2 Cor. 4. 4. and under the power of the rulers τοῦ σκότους τοῦ αἰῶνος τούτου, *of the darkneſs of this world*, Eph. 6. 12.

Ibid. ᵈ Κατὰ τὸ θέλημα τοῦ Θεοῦ, *according to the will of God.*] Theſe words may refer to our deliverance ἐκ τῶν πονηρῶν πράξεων καὶ τῆς διεφθαρμένης ζωῆς, *Oecum.* from the evil manners of this world; this being *the will of God, even our ſanctification*, 1 Theſſ. 4. 3. and the great end of our Lord's ſalutary paſſion, *who gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works; and bare our ſins in his body on the tree, that we being dead to ſin, might live to righteouſneſs*, 1 Pet. 2. 24. 2 Cor. 5. 15. Eph. 5. 25. 26. Whence it is evident that Chriſt's inherent righteouſneſs is not imputed to us; for ſure he died not to this end, that we might do ourſelves what he already had done for us, and ſo what he had made it needleſs for us to do. Or elſe theſe words may be connected thus, Chriſt gave himſelf for us according to the will of God, *viz.* that he ſhould die for our ſins; and then the apoſtle here aſſerts, in oppoſition to the Judaizing Chriſtians, that our juſtification by faith in Chriſt's death is according to the will of God, and that he died in purſuance of his decree to eſtabliſh that new covenant in his blood by faith, by which we are tranſlated from that wrath, and ſtate of alienation from God, in which the world lies, and have obtained peace with God, and are become his church and people.

Ver. 6. ᵉ Ἀπὸ τοῦ καλέσαντος ὑμᾶς, *from him that called you;*] *i. e.* from God: for the apoſtle ſcarce ever aſcribes this work to himſelf, but conſtantly to God the Father. See Rom. 9. 24. 1 Cor. 7. 15. Gal. 1. 15. 1 Theſſ. 2. 12. and 4. 7. and 5. 24. 2 Theſſ. 2. 14. 2 Tim. 1. 9.

Ibid. ᶠ Ἐν χάριτι Χριστοῦ, *to the grace of Chriſt;*] or rather, by, or through the grace of Chriſt offered you in the Goſpel; for though ἐν be often put for εἰς, yet ἐν χάριτι, where it is elſewhere uſed, doth either ſignify, in the grace, or through the grace, as Rom. 5. 15. 2 Cor. 1. 12. 2 Theſſ. 2. 16. 2 Tim. 2. 1.: nor do I find where it is ever uſed in the epiſtles for εἰς χάριν.

Ver. 7. ᵍ Ὃ οὐκ ἔστιν ἄλλο.] Theſe words cannot ſignify, *which is not any thing elſe*, or, *which is not owing to any thing elſe*, as one here thinks. For the pronoun ὃ hath no other antecedent but ἕτερον εὐαγγέλιον, ver. 6. Nor is it any objection againſt our tranſlation, that the apoſtle doth not ſay, ὃ οὐκ ἔστιν ἕτερον, as before, but ἄλλο; it being noted by Budæus, and others, that the Greeks uſe ἄλλο καὶ ἕτερον ἐκ παραλλήλου, theſe two words as equivalent. And when two *allo*'s come together, the ſecond, is always rendered ἕτερος, *another*, ἄλλος πρὸς ἄλλον λέγοντες, *ſaying one to another*, Acts 2. 12. and 21. 34. So ἄλλη σὰρξ ἀνθρώπων, ἄλλη δὲ κτήνων, *there is one fleſh of men, and another fleſh of beaſts*, &c. 1 Cor. 15. 31. and again ver. 41. The apoſtle's meaning then is, that the preaching of the goſpel to you, παρ' ὃ εὐηγγελισάμεθα, *beſides that which we have preached*, would be the preaching of another goſpel; but that which theſe perverters of the Galatians taught as ſuch, was not indeed another goſpel, but rather a ſetting up of the law, in oppoſition to the goſpel. Note alſo, that εἰ μὴ here is uſed, as chap. 2. 16. 1 Cor. 7. 17. Rev. 9. 4. 21. 27.

Ver. 9. ʰ Ἀνάθεμα ἔστω, *let him be Anathema.*] Hence it follows, 1. That the doctrine of juſtification by faith, as it ſtands oppoſed to the contrary doctrine of the neceſſity of the obſervance of the Moſaical law to juſtification, is a fundamental doctrine, to which he that oppoſeth himſelf, maintaining the neceſſity of obſerving the law of Moſes to that end, deſerveth an Anathema, as introducing another goſpel. Whence commentators here obſerve, that the apoſtle calls not the Galatians ſaints, becauſe they had begun to decline from the goſpel, by ſeeking thus to be juſtified by the law; but ſpeaks of them as thoſe who had Chriſt yet to be formed in them; and who were to be *born again*, chap. 4. 19.

2*dly*, Hence it appears that a man may err fundamentally, not only by rejecting a fundamental article of faith, but alſo by maintaining, and teaching in the name of Chriſt, things unneceſſary, to be neceſſary, ſo as to ſay, ſalvation cannot be obtained without them: and herein conſiſts the great guilt of the church of Rome, and particularly of the Trent council, that they have added many unneceſſary articles to the true Chriſtian creed, and have defined them to be ſo neceſſary to be believed by all Chriſtians, that no ſalvation can be obtained without the belief of them: and ſo they ſeem plain-

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ly to have fallen under the Anathema of St Paul, more dreadful than all the vain anathema's they have thundered out againſt the Proteſtants.

Mr Walker and Grotius note, that the apoſtle ſpeaks here only of doctrines contrary to his goſpel. But this expoſition is, 1. Contrary to the very words of the apoſtle, who ſaith not, *againſt*, but παρ' ὁ, *beſides what* I have delivered. And it is contrary to the expoſition of the (*b*) Fathers, St Chryſoſtom, Oecumenius, among the Greeks, and St Auſtin among the Latins, whoſe note is this. *He ſaith not, if they preach things contrary, but if they preach things never ſo little different from the goſpel which I have preached to you.* It is very true, as Eſthius ſuggeſts, that the apoſtle doth not pretend to propound an anathema againſt any man who ſhall ſuggeſt any thing farther in confirmation of Chriſt's goſpel, as St John after did, or give any further rules purſuant to the precepts of it, by the ſuggeſtion of that ſpirit, by which the goſpel was indited, for then he would have pronounced an anathema upon all that writ after him, and even upon himſelf, who writ many epiſtles after this; but yet he pronounceth an anathema upon all thoſe who preach a goſpel which differed from the goſpel which they preached; to whom alone it was by Chriſt committed to propound the terms of ſalvation; and this is that of which we do accuſe the church of Rome, that they propound terms of ſalvation no where delivered by Chriſt or his apoſtles.

2. This expoſition of Mr Walker will not free them from the anathema of the apoſtle; for by th i very thing, that they add any thing to the goſpel of Chriſt, as neceſſary to be believed, or done to ſalvation, they do no leſs oppoſe the doctrine of the apoſtle, than they did who joined the obſervation of the law of Moſes, as neceſſary to the faith of Chriſt; for therefore did they oppoſe his doctrine, becauſe they teaching this was needful to ſalvation, did thereby teach that what the apoſtle had taught, as ſufficient to ſalvation, was not ſo without their additions; which is the very thing the Papiſts do by their new articles, and traditionary doctrines; for if they be indeed neceſſary to ſalvation, what is delivered in the goſpel, in which confeſſedly ſome of their doctrines are not, cannot be ſufficient to ſalvation. Moreover, it is extremely evident, that *prayer in an unknown tongue* is plainly contrary to the apoſtle's doctrine, 1 Cor. 14. and that *communion in one kind* is oppoſite both to Chriſt's inſtitution, and to St Paul's diſcourſe upon that ſacrament, 1 Cor. 11.

Ver. 10. Πείθω, *to perſuade.*] The critics here obſerve, that the word πείθω ſignifies to *pacify* and *appeaſe* any one incenſed againſt us. So when David's ſoldiers, hunted and haraſſed by Saul, were earneſt when they found Saul in the cave, that they might have liberty to ſlay him, ἔπεισε Δαβὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις, *David pacified his men with words*, 1 Sam. 24. 7. So to induce the ſoldiers to own that Chriſt's body was ſtolen away by his diſciples from the ſepulchre, whilſt they ſlept, the chief prieſts and elders promiſe, that if this came to the governor's ear, πείσομεν αὐτὸν, we will appeaſe him, Matth. 28. 14. And Menelaus promiſed Ptolomy to give him much money, πρὸς τὸ πεῖσαι τὸν βασιλέα, if he would pacify the king towards him, 2 Mac. 4. 5. Or, 2. The word may ſignify to obey; for ſo the word is uſed by St Paul in this epiſtle, when he ſays, *Who hath bewitched you*, τῇ ἀληθείᾳ μὴ πείθεσθαι, *that you ſhould not obey the truth?* chap. 3. 1.; and, *Ye did run well, who hindered you* τῇ ἀληθείᾳ μὴ πείθεσθαι, *that you ſhould not obey the truth?* chap. 5. 7. and elſewhere: ſo τοῖς ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, *to thoſe who obey not the truth, but obey unrighteouſneſs*, Rom. 2. 8.: πείθεσθε τοῖς ἡγουμένοις, *obey your governors*, Heb. 13. 17. See alſo Acts 5. 36. 37. James 3. 3. And ſo is the word often uſed by Heathen authors when they treat of moral ſubjects: ſo (*c*) Plato ſaith, philoſophy compels *the irrational affections to obey reaſon*, and introduceth (*d*) Socrates ſaying, πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, *I will obey God rather than you.* (*e*) Plutarch ſaith, *It is the ſame thing* ἕπεσθαι Θεῷ, καὶ τὸ πείθεσθαι λόγῳ, *to follow God, and obey reaſon.* So (*f*) Arrian; *This is to be placed among the higheſt pleaſures*, ὅτι πείθῃ τῷ Θεῷ, *that thou obeyeſt God: I am free, and the friend of God, ἵν' ἐκὼν πείθωμαι αὐτῷ, that I might willingly obey him. I know to whom I ought to be ſubject*, τίνι πείθεσθαι, τῷ Θεῷ καὶ τοῖς μετ' ἐκεῖνον, *and to obey God, and thoſe that are next to him.* And Zeno, *that it is fit* τὸ πείθεσθαι παῖδας τοῖς παιδαγωγοῖς, *that children ſhould obey their maſters*, Diog. Laert. l. 7. p. 432. So then the import of theſe words is this, Do I in preaching the goſpel act in obedience to men, who every where perſecute me, and oppoſe me for it, or in obedience to that

(*b*) Καὶ ὑμᾶς εἴπερ ἐὰν ἐναντία καλλιγράφωσιν, ἀλλὰ κἂν μικρὸν τὶ ἐναγγελίζοιτο παρ' ὃ ἐναγγελισάμεθα. Reſtat ergo, ut non ex divinis ſcripturis, ſed ex vobis iſta dicatis. Proinde digniſſime reſpondebitur, anathema ſitis. Tenent enim eccleſiæ apoſtolico labore fundatæ, cum quanta cura ſibi prædictum ſit; ſi quis vobis evangelizaverit præterquam quod acceperitis, anathema ſit. *De unitate eccl. contra epiſt. Petil. t.* 7. *c.* 15. *p.* 542. Sive de Chriſto, ſive de ejus eccleſia, ſive de quacunque alia re quæ pertinet ad fidem, vitamque noſtram, ſi angelus de cœlo nobis evangelizaverit præterquam quod in ſcripturis legalibus et evangeliis acceperitis, anathema ſit. *L.* 3. *contra lit. Petil. c.* 6. *p.* 167.

(*c*) Τὸ μὲν ἄλογον τῷ λογικῷ πείθεσθαι. Tim. Locr. p. 1096. C.

(*d*) Apol. p. 23. B. (*e*) De audit. p. 37. F. (*f*) Arrian. l. 3. c. 4. p. 343. l. 4. c. 3. 12.

God, who called me to be an apostle of the Gentiles? ver. 15. 16. And this sense is confirmed by the verse following.

[k] Mr Clerc here is positive, that πείθω signifies only *to persuade;* whereas the lexicographers say expressly, *Tria significat pareo, morem gero, suadeo, persuadeo* (g). So Hesychius, πείθω σε τὸ δὲ τὸ πρᾶγμα, *I obey thee in this thing;* and πείθομαι σοι τοῦτο, saith Stephanus, ought to be rendered, *Pareo tibi in hac re*, or *Pareo consilio tuo in hac re.* And whereas he fancies an ellipsis of μὴ ἀγανακτῶν μοι, *not to be displeased with me*, making the sense to run thus, For do I now persuade men, or God, not to be displeased with me? he is still out; for who can see either any connection of these with the former words, or any force in the apostle's reason, according to this strained sense? *If any man*, saith he, *preach any other gospel than that which ye have received* from us, *let him be anathema*, ver. 9.; for do I in preaching this gospel obey men or God? saith our interpretation, making both the connection clear, and the reason strong; seeing God could not command him to preach one gospel, and others another: let him be *anathema*, saith Mr Clerc, for do I now persuade God not to be displeased with me? where, let him that can, shew either reason or connection. 2*dly*, How could St Paul say, he did not persuade men not to be displeased with him, when in this epistle he so often doth it? saying, *Brethren, I beseech you be as I am*, chap. 4. 12. *Am I therefore become your enemy, because I tell you the truth?* ver. 16. *From henceforth let no man trouble me*, chap. 6. 17. See chap. 5. 11. And, 3*dly*, Why should he tell the Galatians, he persuaded God not to be displeased with him, when he was so honestly discharging his office, that he knew nothing of insincerity by himself in the execution of it, 1 Cor. 4. 4. and surely had no mind to give them any reason to suspect he had displeased him.

Ibid. [l] Ἢ ζητῶ ἀνθρώποις ἀρέσκειν;] These words, which Dr Mills saith crept in from the margin, are owned by all the Greek scholiasts, by the vulgar, the Cod. Alex. Hilarius Diac. and St Jerom. See *Examen Millii* in locum.

Ibid. [l] Χριστοῦ δοῦλος οὐκ ἂν ἤμην, *I should not be the servant of Christ.*] That is, say the Greek commentators, I should not have left Judaism to embrace Christianity, *i. e.* I should not have quitted honour, friends, and kindred, for dangers, persecutions, and dishonours, which I continually suffer for the cause of Christ. And this exposition is confirmed from those words, *If I preach circumcision, why do I yet suffer persecution, since then is the offence of the cross ceased*, chap. 5. 11.? and from this account that others preached up circumcision only, *lest they should suffer persecution for the cross of Christ*, chap. 6. 12.

Ver. 12. [m] Οὐ παρ' ἀνθρώπου, *I received it not by man.*] In the first verse he saith, he was not an apostle by man, *but by Jesus Christ;* here, that he was not taught his gospel by man, *but by Jesus Christ;* whence Chrysostom, Theodoret, St Jerom, Oecumenius, and Theophylact conclude, that our Lord was not only man, but God; and so Novatian, chap. 13. argued before the Nicene council, "If St Paul was not constituted an apostle of, or by man, and yet was "constituted such by Jesus Christ, *merito Christus "est Deus*, Christ must be God:" for though the scripture sometimes calleth magistrates and judges, gods, as Crellius here notes, it never saith that what was done by them, was not done by man. Crellius adds further, That our Lord being the only begotten Son of God, and having now obtained his celestial kingdom, was exempted from the common rank of men; "and from the state of mortal men," saith Grotius: and so the apostle might speak of him not as a man, as Samson saith of himself, *If they bind me with wreaths, I shall be as a man*, Judg. 16. 7. 11. 17.; but Chiachad Aadam, *as one man, i. e.* as weak as one man only, or having no more strength than another man. Crellius therefore hath not said any thing apposite in answer to this argument; nor doth the apostle here oppose man to man, or mortal man to those blessed spirits who are immortal, but only to Jesus Christ, and God the Father.

Ibid. [n] Δι' ἀποκαλύψεως, *by revelation.*] At what time this revelation was made to him, is uncertain; but it is probable it must be before he went to preach the gospel to the Gentiles; for the words following, *I consulted not with flesh and blood, but preached at Damascus*, seem plainly to imply this revelation was made to him before he preached there, or went to Jerusalem.

Ver. 14. [o] Τῶν πατρικῶν παραδόσεων, *of the traditions of my fathers.*] He being a Pharisee, and speaking of the traditions not of the law, but of the fathers, seems to mean the oral traditions that sect so highly magnified, even above the law and the prophets. See note on Mark 7. 3. Acts 27. 17. Now, there is reason to believe, that a man so exceeding zealous for the religion of the Jews, and so full of hatred to that of Christians, would not have renounced the religion he had so great a reverence for, to embrace that he was so incensed against, without some more than human motive.

Ver. 16. [p] Ἐν ἐμοί, *to me.*] So ὁ λαλῶν ἐν ἐμοί, *He that speaketh to me shall be a barbarian*, 1 Cor. 1. 11. See Mark 1. 15. Acts 4. 12. 1 Cor. 9. 15. 2 Cor. 4. 3. and 8. 1.

Ibid. [q] Σαρκὶ καὶ αἵματι, *with flesh and blood.*] This

(g) Constantine.

phrase

phraſe in ſcripture, and among Jewiſh writers, is only a periphraſis for man, as Matth. 16. 17. 1 Cor. 15. 20. Eph. 6. 12. Heb. 2. 14. Ecclus 14. 18. and ſo all other interpretations of it muſt be alien from the ſcope of the apoſtle.

Ver. 17. ᾽Εις Ἀραβίαν, *into Arabia.*] Of this journey into Arabia, St Luke, not being with him, ſaith nothing.

Ver. 19. ᾽Ετερον τῶν ἀποστόλων, *other of the apoſtles.*] Hence it appears,

1*ſt*, That only Peter and James were then at Jeruſalem, for Barnabas brought him to the apoſtles that were there, Acts 9. 27.

2*dly*, That James the Lord's brother was an apoſtle in the ſtrict and proper ſenſe of the word, ſince Peter, who is mentioned with him, was doubtleſs ſo, and Barnabas who brought him to Peter and James, is ſaid to bring him to the apoſtles; and Peter, James, and John, who are here called *the men of reputation*, and *pillars of the church*, chap. 2. 6. 9. ſeem plainly to be the ſame perſons, who, in his ſecond epiſtle to the Corinthians, are called λίαν ἀποστόλοι, *the chief of the apoſtles*; and Origen ſaith expreſsly of James the Juſt (*h*), "This is that James whom "Paul in his epiſtle to the Galatians ſaith he ſaw," citing thoſe very words for the proof of it. See this confirmed in the preface to the epiſtle of St James. Note,

3*dly*, That the apoſtle's argument is to this effect, Having therefore preached the goſpel ſo long before I ſaw them, and ſtaying ſo little while with them, and going then only to ſee, not to learn of them, it cannot be conceived I ſhould receive my inſtructions how to preach the goſpel from them.

Ibid. Note alſo, that Nicephorus ſaith (*i*), this James was τῷ μνήστορι τῷ Ἰωσὴφ παῖς, *the Son of Joſeph, the huſband of the mother of our Lord.*

Ver. 20. ᾽Ιδοὺ ἐνώπιον τοῦ Θεοῦ, *behold before God.*] Hence it is evident, that the apoſtle, when it was neceſſary to confirm the truth of the goſpel, or of his commiſſion to, or his ſincerity in preaching it, *i. e.* when the benefit of ſouls required him thus to atteſt to men, what otherwiſe they could not be aſſured of, refuſed not to ſwear, and ſo eſteemed not our Saviour's prohibition of an oath to be abſolute. See Rom. 1. 2. and 9. 1. 2 Cor. 1. 23. and 11. 31. 1 Theſſ. 2. 5. See the note on 2 Cor. 1. 23.

Ver. 23. ᾽Η πρὸς ἀπόρθησιν.] See this reading vindicated, *Examen Millii* in locum.

Ver. 24. [a] This teſtimony of the Jewiſh Chriſtians was a confirmation of his doctrine; for if they could have found any juſt exceptions againſt it, they would not have glorified God for his preaching of it.

CHAP. II.

Verſe 1. "THen fourteen years after (*my firſt journey thither*), I went up again to Jeruſalem with Barnabas, and took Titus with me alſo (*though uncircumciſed, to ſhew the liberty I took of converſing with perſons not circumciſed.*)

2. And I [a] went up by revelation, and communicated to them (*at Jeruſalem*) that goſpel which I preach (*every where*) among the Gentiles; but (*this I did*) [b] privately to them which were of reputation, (*or the chief men there, not that I diſtruſted my doctrine, or needed their inſtructions, but*) leſt by any means (*or falſe ſuggeſtions of the Judaizers, that my doctrine was contrary to what they who were called before me preached, and ſuch as they would not own*) I ſhould run (*hereafter*), or had run (*hitherto*) in vain.

3. But (*even then was nothing done by me which ſhewed any change in my doctrine or practice, or any oppoſition made by them to it; for*) neither Titus, who was (*then*) with me, being a Greek, was (*upon that account*) compelled to be circumciſed, (*as they would have contended he ſhould, had they thought circumciſion neceſſary to the Gentiles:*)

4. And that (*which concerns the bringing and retaining Titus with me uncircumciſed, was done*) [c] becauſe of falſe brethren, (*who came down to Antioch, Acts* 15. 1.), unawares brought in, (Gr. *introduced into the aſſembly, Acts* 15. 5. *or inſinuating themſelves into the church of Antioch, ver.* 1.), who came in privily to ſpy out (Gr. *to inſnare us in*) our liberty (*from the obſervance of the Jewiſh law*) which we have in (*and through*) Chriſt Jeſus, that they might bring us into bondage (*to it, they pleading for the neceſſity of circumciſing the Gentiles, and commanding them to keep the law, Acts* 15. 1.)

5. [d] To whom we gave place by ſubjection, no not for an hour, (*by ſubmiſſion to their demands, but continued firm to our reſolution, not to ſubject the Gentiles to this yoke of bondage*); that the truth of the goſpel (*of Chriſt, which frees the Gentiles from the obligation of the law*) might continue with (*or among*) you.

6. But of thoſe who ſeemed to be ſomewhat, whatſoever they were, (*or but whatſoever they were who ſeemed to be ſomewhat*), it maketh no matter to me; (*their ſeeming, or their real greatneſs affects not*

(*h*) Ἰάκωβος δὲ ὅτιν οὗτος, ὃν λέγει Παῦλος ἰδεῖν ἐν τῇ πρὸς Γαλάτας ἐπιστολῇ ἑτέρων δὲ τῶν ἀποστόλων, &c. Hom. 13. in Matth. ed. Huet, p. 223. C. et l. 1. contra Celſum, p. 35.

(*i*) Hiſt. eccleſ. l. 2. c. 3.

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my doctrine): God accepteth no man's perſon, for they who ſeemed to be ſomewhat, in conference added nothing to me (*or to my doctrine, nor corrected any thing in it; and ſo neither am I concerned for their greatneſs, nor doth God reſpect them the more upon that account.*]

7. (*They added, I ſay, nothing to my doctrine*), but contrariwiſe (*they approved of it; for*) when they ſaw that the goſpel of the uncircumciſion was committed to me, (*and I was authoriſed to preach to the Gentiles*), as the goſpel of the circumciſion was to Peter, (*he being appointed to preach to the Jews*):

8. (*As evidently it was*), for he who wrought effectually in (*with*) Peter towards the apoſtleſhip of the circumciſion, the ſame was mighty in me (Gr. *wrought alſo with me*) towards the Gentiles, (*Rom.* 15. 19.)

9. [c] And when James, Cephas, and John, who ſeemed to be pillars (*of the church*), perceived the grace (*of God*) that was given to me (*for the apoſtolic office*), they gave to me and Barnabas the right hand of fellowſhip; (*concluding*) that we ſhould (*ſtill*) go (*on to preach*) to the Heathen, and they (*ſhould ſtill continue preaching*) to the circumciſion.

10. [d] Only they would that we ſhould remember the poor (*Chriſtians in Judea*); the ſame which (Gr. *which ſame thing*) I alſo was forward to do.

11. But when Peter was come to Antioch, [e] I withſtood him to the face, becauſe he was to be blamed.

12. For before that certain (*brethren of the Jews*) came from James, he did (*freely*) eat with the Gentiles; but when they were come, he withdrew and ſeparated himſelf (*from them*), fearing (*to exaſperate or ſcandalize*) them which were of the circumciſion.

13. And the other Jews diſſembled likewiſe with him; inſomuch that (*even*) Barnabas alſo was carried away with their diſſimulation.

14. But when I ſaw that (*in this matter*) [f] they walked not uprightly, according to the truth of the goſpel, I ſaid to Peter before them all, If thou being a Jew, (*one of that nation to which alone the law of Moſes was given*), liveſt after the manner of the Gentiles, (*converſing freely with them, and eating of their meats, as ſince the viſion which thou ſaweſt thou haſt done*), and not as do the Jews, (*abſtaining from their meats and perſons as unclean*), why (*now*) compelleſt thou the Gentiles (*by thy example*) to live as do the Jews?

15. We who are Jews by (*birth or*) nature, and not [g] ſinners of the Gentiles, (*not idolatrous Heathens*),

16. Knowing that a man is not juſtified by the works of the law, but (*only*) by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and (*thereby have teſtified to our conviction, that we could*) not (*be juſtified*) by the works of the law, (*as indeed we cannot be*): for by the works of the law ſhall no fleſh be juſtified.

17. [h] But if while we (*thus*) ſeek to be juſtified by Chriſt, we ourſelves alſo are found ſinners, (*as we muſt be if we be ſtill obliged to obſerve that law we have renounced as unable to juſtify us*), is therefore Chriſt (*who taught us thus to renounce the law, and to ſeek juſtification by faith in him*) the miniſter of ſin? God forbid (*that we ſhould charge this on him.*)

18. (*And yet we by aſſerting the neceſſity that the Gentiles ſhould obſerve the law, and ſo much more the Jews, do in effect ſay, that Chriſt hath taught us to be ſinners*): for if I (*thus*) build again the things that I deſtroyed, (*urging the neceſſity of obſerving that law to juſtification, which I declared unable to juſtify, and therefore renounced for faith in Chriſt*), I make myſelf a tranſgreſſor (*by not obſerving it to that end.*)

19. (*But whatſoever others may think fit to do, far be it from me to imitate them*); for I through the law (*teaching me that it condemns all men to death, and bearing witneſs to the juſtification which is of God by faith, Rom.* 3. 21.) am (*become*) dead to (*the obſervance of*) the law, that I might (*for the future*) live to God, (*Rom.* 7. 4.)

20. I am crucified with Chriſt, (*and ſo dead to the law, Rom.* 6. 4.): Nevertheleſs I live; yet not I (*as formerly a Jew, and an obſerver of the law*), but Chriſt liveth in me, (*and I am acted by his Spirit, Rom.* 7. 6.); and the life that I now lead in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

21. I do not fruſtrate the grace of God, (*as I ſhould do, did I ſeek for righteouſneſs by the law*); for if righteouſneſs come by the law, then Chriſt is dead in vain, (*there being then no neceſſity that he ſhould die to purchaſe juſtification for us, and no ſufficient virtue in his death to procure it.*)

ANNOTATIONS on Chap. II.

Verſe 1. " Διὰ δεκατεσσάρων ἐτῶν, *fourteen years after.*] I cannot aſſent to thoſe critics, who for δεκατεσσάρων, *fourteen*, would read τεσσάρων, *four years after*; for not only all the manuſcript copies and verſions read *fourteen*, but Irenæus, *l.* 3. *c.* 13. doth confirm this reading in theſe words: " Then after fourteen years I went up to Jeruſa- " lem, *&c.* If any man carefully examine, by the " act of the apoſtles, the time mentioned of his " aſcent to Jeruſalem for the queſtion aforeſaid, he " will

« will find the years agreeing with thoſe mention-
« ed by St Paul." Now, theſe years muſt be reckoned from the time of his converſion, mentioned here, chap. 1. 18. which happened in the year of our Lord 35; his journey to St Peter was *A. D.* 38; and then between that and the council of Jeruſalem, aſſembled *anno Chriſti* 49, will be fourteen intervening years: for whereas ſome reckon theſe fourteen years from the third year of his converſion to the council met at Jeruſalem, and ſo make that council meet *anno Domini* 52, becauſe it is ſaid here ἔπειτα, *afterwards*, and πάλιν ἀνέβην, *I went up again*; it may be anſwered, that the word ἔπειτα, *afterwards*, doth not connect theſe words with the three years mentioned, chap. 1. 18. as is evident, becauſe there follows another ἔπειτα, *afterwards*, ver. 21.; nor doth πάλιν ἀνέβην, *I went up again*, relate to his firſt journey to Jeruſalem, mentioned chap. 1. 18. for he had been twice at Jeruſalem; three years after his converſion to ſee Peter, and nine years after that to carry alms to the brethren at Jeruſalem, Acts 11. 30. though, ſeeing then none of the apoſtles, he makes no mention of that journey here, as being nothing to his purpoſe; ſee Dr Pearſon's *annal. Paulin, p.* 8. 9. So that whereas he had ſaid, chap. 1. 18. that *three years after* my converſion *I went up to Jeruſalem to ſee Peter*, he ſaith here, *and fourteen years after it I went up again.* Now, that the apoſtle here ſpeaks of the journey to Jeruſalem, mentioned Acts 15. will appear,

1. From the agreement of what he here relates, with what then happened, as that *he communicated to them the goſpel which he preached among the Gentiles*, ver. 2. as he then did, Acts 15. 4.; that circumciſion was not then judged neceſſary to the Gentiles, ver. 3. as we find, Acts 15. 24.; that *when they ſaw the goſpel of uncircumciſion was committed to him, they gave to him and Barnabas the right hand of fellowſhip*, ver. 9. as then they did, ſending their very decree with one conſent to the Gentiles *by the hands of Paul and Barnabas*, Acts 15. 22. 25. who were received by the whole church, ver. 4. and ſtyled *beloved*, ver. 25.

2. It ſeems not likely that the apoſtle writing this epiſtle about nine years after the decree of that council ſhould make no mention of a thing ſo advantageous to the cauſe he is pleading here, and ſo proper to confute the pretences of the adverſaries he diſputes againſt. And,

3. James, Peter, and John, being all the apoſtles that were preſent at the council then held at Jeruſalem, the mention of their conſent to his doctrine and practice was all that was neceſſary to his purpoſe, to be mentioned concerning that council. It is no obection againſt this opinion that we find no mention, Acts 15. of Titus's being with him, for he is not mentioned in the whole book of the Acts, during which interval this journey muſt have happened.

Ver. 2. ᵃ Ἀνέβην κατὰ ἀποκάλυψιν, *I went up by revelation.*] Made to the apoſtle, ſaith Dr Hammond, to comply with this determination of the church of Antioch, made to the prophets of the church of Antioch, to ſend them, ſaith Dr Lightfoot, which I do not gainſay. But the apoſtle doth not ſay he went up διὰ ἀποκαλύψεως, *by revelation*, but κατὰ ἀποκάλυψιν, *according to revelation.* Now, he had ſaid before, he received not his doctrine or goſpel by men, or of men, *but by the revelation of Jeſus Chriſt*; and here he may be ſuppoſed to add, that in his journey he acted ſuitably to the revelation which conſtituted him the apoſtle of the Gentiles, telling the church of Jeruſalem what things he had done among the Gentiles in purſuance of it, not inquiring what they did, but declaring what God did by him, not permitting Titus a Greek to be circumciſed, *not giving place for an hour to the falſe brethren*, &c.

Ibid. ᵇ Κατ' ἰδίαν δὲ τοῖς δοκοῦσι, *privately to them of reputation.*] Not that his doctrine might be confirmed by the concurrence of St Peter, or others with him in it, as Eſthius from St Jerom and St Auſtin here ſuggeſts; for ſure that doctrine which he received by immediate revelation from Jeſus Chriſt, and God the Father, needed no farther confirmation from the authority of man, but only to obviate the cavils of thoſe who laboured to hinder the effect of his goſpel, by ſuggeſting that it was contrary to or diſowned by thoſe apoſtles who were called before him.

Ver. 4. ᶜ Διὰ τοὺς ψευδαδέλφους, *becauſe of falſe brethren.*] Theſe falſe brethren, ſaith Epiphanius (*k*), were Cerinthus, and thoſe of his party.

Ibid. Διὰ δὲ, *&c.*] Here alſo it ſeems neceſſary to ſupply the ſenſe from the firſt verſe thus: συνπαρέλαβον δὲ Τίτον διὰ τοὺς ψευδαδέλφους, *and I took with me Titus, becauſe of the falſe brethren.* Examples of the like ellipſis or deficiency to be ſupplied from the precedent words in the Old Teſtament are very numerous; ſee *Glaſſius de figuris grammaticis, l.* 4. *tract.* 2. *obſerv.* 11. So Matth. 2. 10. Ἰδόντες δὲ τὸν ἀστέρα, *ſeeing the ſtar*, ἐστὼς ἐπάνω ὅπου ἦν τὸ παιδίον, add, *ſtanding over the place where the child was*, ver. 9. *they rejoiced.* This addition was neceſſary, becauſe they before ſaw the ſtar going before them, ver. 9.; ſo John 9. 3. *Neither hath he ſinned, nor his parents*, add, from ver. 2. ἵνα τυφλὸς γεννηθῇ, *that he ſhould be born blind*, ἀλλὰ ἵνα, but add again, *he was ſo born,*

(*k*) Καὶ ἄλλοτε φάσιν ὁ Κήρινθος, οἱ μετ' αὐτοῦ ἠργάσαντο, ἐν αὐτῇ τῇ Ἱερουσαλὴμ, ὅτε ἀνέβη Παῦλος ἀνῆλθε μετὰ Τίτου ---- διὸ καὶ Παῦλος λέγει, ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, &c. Hær. 28. § 4. p. 112.

that

that the works of God might be made manifeſt in him; 1 John 2. 19. *They went out from us, but they* (who thus went out) *were not of us; for if they had been of us, they might have remained with us,* ἀλλ', *ſupple* ἐξῆλθον ἐξ ἡμῶν, *but* (they went out from us), *that it might appear they all were not of us.*

Ver. 5. [a] Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ.] Here Dr Mills contends from the authority of the vulgar, Tertullian, and Hilary D. that οὐδὲ is an addition to the text, though Jerom poſitively ſaith, that this was only the reading *quorundam Latinorum codicum reclamantibus Græcis*, of ſome Latin copies againſt the authority of the Greek fathers. See this reading confuted, *Examen Millii in locum.* And there alſo οἱ δοκοῦντες, ver. 6. is proved againſt the Doctor, not to be irreptitious.

Ver. 6. Ὁι ἀπὸ δέ.] as ſome would read, if not ſuitable to the Greek idiom, begin the words as you muſt the conſtruction, ὁποῖοι δὲ ποτε ἦσαν ἀπὸ τῶν δοκούντων εἶναί τι, and the ſenſe is plain, *but of what quality they were who ſeemed to be ſomewhat, or were of reputation,* οὐδέν μοι διαφέρει, *I was not the better for it*; where note, that the ſcholiaſt on Thucydides ſaith thus, Διαφέρει, *i. e.* ὠφελεῖ, λυσιτελεῖ, the word ſignifies to *profit* or *be advantageous.* Phavorinus and Heſychius ſay, that it ſignifies βελτίον εἶναι, *to be the better*; ſo that the words may be thus rendered, *It was no advantage to me; I was not the better for it;* and this ſenſe is confirmed by the following reaſon; *For they who were of reputation added nothing to me.*

Ver. 9. [c] Note, That the beginning of this verſe from the Greek runs thus, *And James, Cephas, and John, who ſeemed to be pillars of the church, knowing the grace,* &c.

Ver. 10. [f] Note, That from theſe four verſes, the ſupremacy of Peter over the reſt of the apoſtles, and the whole church, may be by many arguments refuted. For,

1. James is here mentioned firſt among the apoſtles of the circumciſion, according to the common doctrine of the ancients, who ſtyle him *the firſt biſhop, archbiſhop, prince, and biſhop of biſhops,* τὸν τῆς νέας Ἱερουσαλὴμ ἀρχιεράτηγον, τὸν τῶν ἱερέων ἡγεμόνα, τῶν ἀποστόλων τὸν ἔξαρχον, τὴν ἐν κεφαλαῖς κορυφὴν, *the chieftain of the New Jeruſalem, the leader of the prieſts, the prince of the apoſtles, the top of the heads* (*l*). And this agrees with the eccleſiaſtical tradition mentioned by Euſebius (*m*), that the brethren and kinſmen of our Lord, whilſt they lived, were preferred before other apoſtles and biſhops; and that therefore Peter and John contended not with James the Lord's brother, but choſe him biſhop of Jeruſalem, and after his death judged Simeon his couſin-german worthy of that ſee, ὡς ἀπὸ γένους ὄντος τοῦ Κυρίου, *as being of the kindred of our Lord.*

2. He puts no difference betwixt theſe pillars or chief of the apoſtles, which no more agrees with the ſuppoſed ſupremacy of Peter than it would with the Pope's ſupremacy to be reckoned among, or after ſome of the cardinals; which, as it is never done by them who own the Pope's ſupremacy, ſo neither would this have been done by St Paul, had he owned the ſupremacy of Peter.

3. He ſays the goſpel of the uncircumciſion was committed to him, as was that of the circumciſion to Peter, by which words he ſhews himſelf equal to Peter, ſay the ſcholiaſts (*n*). By theſe words, ſaith Hilary the Deacon, "Plena authoritas Petri in prædicatione Judaiſmi data dignoſcitur, et Pauli perfecta authoritas in prædicatione Gentilium invenitur." So that then Peter's ſupremacy was not owned at Rome.

Laſtly, It makes no matter to me, ſaith he, *what they were;* which ſure could not fitly be ſaid of him whom Chriſt had conſtituted to be his head and judge.

Ver. 11. [e] Αὐτῷ ἀντέστην, *I withſtood him,* &c.] "Quis ergo auderet Petro, primo apoſtolo — reſiſtere, niſi alius talis qui fiducia ſuæ electionis, ſciens ſe non eſſe imparem, conſtanter improbaret quid ille ſine conſilio fecerat (*o*)?

Ver. 14. [b] Οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, *they walked not uprightly.*] By this action Peter is charged with a ſinful fear, ver. 13.; *not walking uprightly according to the truth of the goſpel,* ver. 14.; with hypocriſy and diſſimulation againſt his own knowledge and practice elſewhere, ver. 13.; with *building again what he had pulled down,* ver. 18. and with *compelling the Gentiles to live as do the Jews,* ver. 14.; where obſerve, that he is ſaid to *compel,* in ſcripture; not only who doth violently force, but who, being of authority, provokes by his example, as here. As alſo they who lay a neceſſity on others to do any thing, either by their deportment, as the Corinthians, who *compelled* St Paul to glory, 2 Cor. 12. 11. or by their doctrine, as did the Judaizers, *compelling the Gentiles to be circumciſed,* Gal. 6. 12. and in this ſenſe our Saviour ſays to his diſciples, *Compel them to come in,* Luke 14. 23.

Ver. 15. [i] Ἁμαρτωλοὶ, *ſinners of the Gentiles.*] This word in the ſcripture-phraſe ſignifies a great and habitual ſinner; and becauſe the Gentiles were by the Jewiſh nation ſtill eſteemed ſuch, and generally were ſo, therefore the word is uſed to denote the Gentiles that knew not God. So what is ἐθνικοὶ, the

(*l*) Heſych. apud Phot. cod. 275. p. 1525. See Cotel. not. in Barnab. p. 6.
(*m*) Eccleſ. hiſt. l. 2. c. 1. l. 3. c. 11. l. 4. c. 20. et 32.
(*n*) Διάνοιαν ἑαυτὸν ἰσότιμον τῷ Πέτρῳ, ἑαυτὸν ἐξυσοῖ τῷ Πέτρῳ. Chryſoſt. Oecum. Theoph. (*o*) Hilar. in locum.

Heath ns,

Heathens, in many copies, Matth. 5. 46. 47. is ἁμαρτωλοὶ, *ſinners*, Luke 6. 32. 33. 34.; and to be delivered εἰς χεῖρας τῶν ἁμαρτωλῶν, *into the hands of ſinners*, Matth. 26. 45. Mark 14. 41. is to be delivered τοῖς ἔθνεσι, *to the Gentiles*, Matth. 20. 19. Mark 10. 33. Luke 18. 32.

Ver. 17. 18. [k] This expoſition of theſe two verſes, which I have taken from Hilary, and all the Greek ſcholiaſts, ſeems much better than that of late commentators, who make the 17th verſe to be an objection againſt St Paul's doctrine of juſtification by faith, and the 18th an anſwer to it; for which I ſee no ground in the apoſtle's words.

Ibid. Or theſe words may be paraphraſed thus, εἰ γὰρ ἃ κατέλυσα, if the things which (*by Chriſt's authority committed to his apoſtles, Matth.* 18. 18.) I have looſed (*by declaring men abſolved from the ritual precepts of the law of Moſes*), I again build up (*by teaching they are to be obſerved*), I make myſelf a tranſgreſſor.

CHAP. III.

Verſe 1. [a] O Foolish Galatians, [b] who hath bewitched you, (*or envied your happineſs, and ſo endeavoured*) that you ſhould not obey the truth, [c] before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?

2. This only would I learn of you, Received you the Spirit (*in his gifts and powerful operations*) by (*obedience to*) the works of the law, or by the hearing of faith? (i. e. *the belief of the goſpel: if by the latter, this is a manifeſt token that your juſtification and acceptance with God was the fruit of your faith, and not of your obedience to the law, ſince God, by giving you his Spirit whilſt uncircumciſed, as well as to believing Jews, bare witneſs to this very thing, that he puts no difference betwixt you and them on that account, Acts* 15. 8. 9.)

3. Are ye (*then*) ſo fooliſh? having (*thus*) begun in the Spirit, (*as to receive his miraculous gifts by faith without the works of the law*), are you now (*ſeeking to be*) made perfect by the fleſh, (*by circumciſion, and obſerving the carnal ordinances of the law?*)

4. Have ye ſuffered ſo many things (*from the perſecuting Jews, Acts* 17. 5.) in vain? [d] if it be yet (*or even*) in vain.

5. (*To reaſſume my argument*), He therefore that miniſtereth the Spirit to you (*in his extraordinary gifts*), and [e] worketh miracles among you, doth he it by (*virtue of your obedience to*) the works of the law, or by the hearing of faith? (i. e. *that faith which taught you to believe in a crucified Saviour.*)

6. (*For we muſt be juſtified*) even as Abraham (*the father of the faithful was, who*) [f] believed in God, and it was accounted to him for righteouſneſs.

7. Know ye therefore, that they who are of faith (*and ſeek juſtification by it*), the ſame are the (*true*) children of (*faithful*) Abraham.

8. And the (*Holy Ghoſt in*) ſcripture foreſeeing that God would juſtify the Heathen through faith, preached before (*the giving of the law, and before his circumciſion*) the goſpel to Abraham, (*by*) ſaying, (*Gen.* 12. 3.), [g] In thee ſhall all nations be bleſſed.

9. So then they which are of faith, (*and ſeek juſtification by it, Rom.* 9. 32.), are bleſſed with faithful Abraham, (*and as he was.*)

10. (*And not by the works of the law*); for as many as are of the works of the law, (*and ſeek to be juſtified by them*), are under the curſe (*of it, and ſo incapable of juſtification by it*): for it is written (*there*), Curſed is every one that continueth not in all things that are written in the book of the law to do them, (*Deut.* 27. 26. *Now, this being perfectly done by none, all that are under the law are under the curſe of it.*)

11. But that no man is juſtified by (*obſervance of*) the law in the ſight of God, it is (*farther*) evident: for (*the prophet Habakkuk ſaith, chap.* 2. 4.), [h] The juſt ſhall live by faith.

12. And (*now, or whereas*) the law is not of faith, but (*ſaith*), The man that doth them, (i. e. *that perfectly obſerves what is required by the law*), ſhall live in (*or by*) them.

13. (*This being ſo*), Chriſt hath redeemed us from the curſe of the law, (*by*) being made (*according to the ſentence of the law*) a curſe for us; for (*there*) it is written, [i] Curſed is every one that hangeth on a tree, (*as you know he did upon the croſs.*)

14. (*And this he ſuffered*), that the bleſſing of Abraham might come on the Gentiles through (*faith in*) Jeſus Chriſt; that we (*Gentiles believing in him*) might receive the promiſe of the Spirit [k] through faith, (*for we are all the ſons of God through faith in Chriſt Jeſus; and becauſe we are ſons, God hath ſent forth the Spirit of his Son into our hearts, Gal.* 4. 5.)

15. Brethren, I ſpeak after the manner of men, (*uſing an example taken from the common practice of all men, and ſpeaking what is owned in all civilized nations*[l]; *ſee note on* 1 *Cor.* 9. 8.); Though it be but a man's covenant (*that is made*), yet if it be (*legally*) confirmed, no man diſannulleth (*it*), or addeth any thing thereto.

16. Now to Abraham and his [l] ſeed were the promiſes made. He (*God*) ſaith not, And to ſeeds, as of many; but as (*ſpeaking*) of one, And [m] to thy ſeed, which is Chriſt.

17. And this I (*farther*) ſay, that the covenant

which was confirmed before of God in Chriſt, (i. e. *the covenant made in Chriſt the promiſed ſeed, and confirmed by God to Abraham before the law was given*), the law which was *(given)* [a] four hundred and thirty years after, cannot diſannul, *(ſo)* that it ſhould make the promiſe *(be)* of none effect, *(as it muſt have done were juſtification to be obtained by the law, for then none could be bleſſed in, and by the promiſed ſeed only, or without the law.)*

18. For if the inheritance *(of the bleſſing promiſed to Abraham)* be *(to be obtained by obſervance)* of the law, it is no more *(the effect)* of *(the)* promiſe; but *(that cannot be ſaid, for)* God gave it to Abraham by promiſe.

19. *(But you will inquire)*, Wherefore then ſerveth the law? *(I anſwer)*, It was added *(after the promiſe made)* [b] becauſe of tranſgreſſions, until the ſeed ſhould come, to whom the promiſe was made; and it was ordained *(or delivered, not as the promiſe immediately by God himſelf to Abraham, but)* by angels, *(it being the word ſpoken by angels, Heb. 2. 2.; not as the promiſe without a mediator betwixt God giving and Abraham receiving, but)* in the hand of a mediator, *(even Moſes, who ſtood between them, and the Lord, at that time, to ſhew them the word of the Lord, Deut. 5. 5. and ratify the covenant on the people's part.)*

20. Now *(but the promiſe required no mediator, for)* [c] a mediator is not of one *(party only)*; but God *(who made the promiſe to Abraham)* is one *(only.)*

21. Is the law then againſt the promiſes of God? *(as it muſt be if it condemns them to whom the promiſe doth aſſign a bleſſing: or is it againſt thoſe promiſes, which ſay, The juſt ſhall live by faith, and the bleſſing of Abraham ſhall come upon us by faith? as it muſt be, provided we are to be juſtified, not by faith, but by the works of the law: but)* God forbid *(it ſhould be thought he had given a law which diſannulled his promiſes, as it muſt have done, had juſtification to life depended on the obſervance of it):* for if there had been *(ſuch)* a law given which could have given life, verily righteouſneſs (i. e. *juſtification to life, Rom. 5. 18.)* ſhould have been by the law; *(whereas it ſubjecting us to death, we may be ſure God never did intend it for that end.)*

22. But the ſcripture hath concluded all *(men of all nations)* under ſin, *(and ſo under condemnation by the law moral and ceremonial, and ſentenced, not to life, but death by it, and thereby ſhewed the neceſſity)*, that the promiſe *(of juſtification)* by faith of Jeſus Chriſt *(the promiſed ſeed)* might be given to them that believe *(in him; and thus the law is not contrary, but ſubſervient to the promiſes of living by faith.)*

23. But before faith came *(to be revealed)*, we were kept under *(the diſcipline of)* the law, [d] ſhut up unto the faith, which ſhould afterwards be revealed.

24. [e] Wherefore the law was *(then)* our ſchoolmaſter to bring us to Chriſt, *(and cauſe us, thus condemned by the law, to fly to him who is the end of the law for righteouſneſs, Rom. 10. 3.)*, that we might be juſtified by faith *(in him.)*

25. But *(now)* after that faith is come, we are no longer under a ſchoolmaſter, *(being no longer children in minority, Rom. 7. 3.)*

26. For ye are all the *(adult)* [f] children of God *(and ſo heirs of God)* by faith in Chriſt Jeſus.

27. For as many of you as have *(believed in Chriſt, and upon that faith have)* been baptized into Chriſt, have put on Chriſt, *(and ſo are become ſons of God; for to as many as believed in him, he gave power to be the ſons of God, John 1. 12.)*

28. There is *(under the goſpel-diſpenſation)* neither *(diſtinction made of)* Jew nor Greek; there is neither *(of)* bond nor free; there is neither *(of)* male nor female, *(as under the Jewiſh œconomy, the male only bearing the ſign of the covenant)*: for ye are all one *(as to the privileges of the goſpel)* in Chriſt Jeſus.

29. And if ye be Chriſt's, then are ye *(indeed)* Abraham's ſeed, *(not from Iſhmael, but Iſaac)*, and *(therefore)* heirs [g] according to the promiſe.

ANNOTATIONS on Chap. III.

Verſe 1. [a] Ὦ Ἀνόητοι, *O fooliſh*, &c.] The apoſtle, by calling the Galatians *fooliſh*, doth not contradict our Saviour's precept, becauſe he doth it not εἰκῇ, *raſhly*, and without cauſe, ſaith Theophylact, nor out of anger and ill-will to them, but from an ardent deſire to make them ſenſible of their folly.

Ibid. [b] Τίς ὑμᾶς ἐβάσκανε; *who hath bewitched you?*] τίς ἐφθόνησε; *who hath looked upon you with an evil or envious eye*, as envying you the bleſſings of the goſpel? So the Greek ſcholiaſts. The word alſo ſignifies, *oculis præſtigia imponere*, to put deluſions, or, as we ſay, *miſts before the eyes*, which import ſuits beſt with the following words. The Reverend Dr Hammond obſerves here, that this ſeduction may refer to the Ebionites, if the time would permit, as doubtleſs it will; for they were only a branch of the Nazarens, or Cerinthians, who were contemporary with St Paul; and all his epiſtles ſhew that then there were many who maintained, and eagerly promoted among the Gentile converts, the chief doctrine of thoſe ſects, *viz.* "That they were obliged to obſerve the legal "conſtitution, as being not capable of ſalvation "only by faith in Chriſt, and a life agreeable "to

" to it *(p)*." And if this once be granted, there will be no need of his Gnoſtics in this, and perhaps not in any other of St Paul's epiſtles.

Ibid. Τῇ ἀληθείᾳ μὴ πείθεσθαι;] Theſe words, ſaith Jerom, are not extant in *exemplaribus Adamantii*, in the copies of Origen; but they are extant in the Arabic verſion, the Vulgar, Hilary, D. Theodoret, Oecumenius, and Theophylact.

I cannot ſufficiently wonder at Mr le Clerc's wild conjecture, that the Ebionites were Samaritans, eſpecially after he had given us the words of Origen, in which he twice ſaith they were οἱ ἀπὸ Ἰουδαίων τὸν Ἰησοῦν πιστεύοντες, *thoſe of the Jews that believed in Jeſus*, l. 2. contr. Celſ. p. 56. Had he not read in Irenæus, that they did " prophetica curioſius expo- " nere, et Judaico charactere vitæ uti, et Hieroſo- " lymam adorare, quaſi domus ſit Dei," *lib.* 1. *c.* 26.? And could the Samaritans do this? Doth not St Jerom ſay of them, " Dum volunt Judæi eſſe, et Chri- " ſtiani, nec Judæi ſunt, nec Chriſtiani?" *Ep. ad Auguſt.* Yea, even his own Epiphanius informs us, *hær.* 10. *anaceph. p.* 240. that Ἰουδαῖοι ὄντες, *being Jews*, they uſed the goſpel.

Ibid. ᵉ Οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος.] Theſe words may bear this conſtruction, *Before whoſe eyes Jeſus Chriſt crucified, hath been evidently ſet forth to, or among you, viz.* in, and from the ſcriptures of the Old Teſtament; for the words ἐν ὑμῖν are not in the Alexandrian manuſcript, and ſo may be here omitted, or conſtrued with the word προεγράφη; and ſo they accord both with the context, and with the way of preaching uſed by the apoſtles, whoſe cuſtom it was to prove, out of the Old Teſtament, that *Jeſus was the Chriſt*, and that *Chriſt ought to have ſuffered for us according to the ſcriptures*, Acts 17. 3. And then the argument runs thus, If he died to procure the pardon of our ſins, and ſo our juſtification, why do we render his death upon the croſs vain, by ſeeking to be juſtified by the law? He having, by his ſufferings, *blotted out the hand-writing which was againſt us, and nailed* theſe ordinances *to the croſs*, why is it that you *who are dead with Chriſt*, from *theſe elements of the world, are ſtill ſubject to ordinances?* Eph. 2. 15. 16. Col. 2. 14. 20.

Ver. 4. ᵈ Εἰ γε καὶ εἰκῇ, *if it be in vain*;] as it muſt be upon your hypotheſis of the neceſſity of the obſervance of the law, for *then is the ſcandal of the croſs ceaſed*, chap. 5. 11. and all neceſſity of ſuffering perſecution is removed; theſe deceivers themſelves doing and urging others to theſe things only, *leſt they ſhould ſuffer perſecution for the croſs of Chriſt*, chap. 6. 12. For the firſt perſecutions which the church ſuffered, were either from the Jews in perſon, or by the incitation of the Jews, (Acts 8. 1.; 1 Theſſ. 2. 14. 15. 16.; Acts 13. 15. and 14. 19. and 17. 5. 13.), who, being every where diſperſed, *ſent choſen men from Jeruſalem to all places, where they and the Chriſtians were, to ſtir up the Heathen governors againſt them*, as Juſtin Martyr teſtifies *(q)*. Note alſo, that they were chiefly ſcandalized at the doctrine of the croſs, 1 Cor. 1. 23. not only as it contradicted their pleaſant dream of a temporal Meſſiah, under whom they ſhould live gloriouſly and triumphantly, but as being that which put an end to the Jewiſh ceremonies, and taught men to expect juſtification, not by obſervance of the law, but by faith in the blood of Chriſt ſhed for us; upon which account they were incenſed againſt all who thus taught, or thus believed it.

Note alſo hence, that all the good actions we have done, will be done in vain, if we perſevere not in well-doing to the end.

Ver. 5. ᵉ Ἐνεργῶν δυνάμεις, *he that worketh miracles among you.*] This is the obſervation of all the ancients, who comment upon this and the ſecond verſe, That, *to commend the beginning of the Chriſtian faith, the gift of tongues, prophecy, and working of miracles, were vouchſafed to believers, as to the apoſtles at the beginning, according to our Lord's prediction*, Mark 16. 17. 18. *(r)*

And let thoſe that queſtion the truth of Chriſtianity obſerve, that this was the chief argument which carried the cauſe in the council at Jeruſalem, that the miraculous gifts of the Holy Ghoſt were equally vouchſafed to the uncircumciſed Gentile, and to Jews, Acts 15. 8. 9.; and that this is here urged by St Paul as a thing undeniable, to confirm the Galatians, and to confute thoſe who endeavoured to prevail on them to admit of circumciſion, and the obſervance of other legal rites. This confirmation therefore of the truth of Chriſtian faith, was ſuch, as none, concerned to do it then, were able to gainſay, much leſs can any now find reaſon to doubt of it.

Ver. 6. ᶠ Ἐπίστευσε τῷ Θεῷ, *believed God.*] Hence it is evident, that it is the act of faith, and not the object of it, which doth juſtify; for Abraham believed God יהשכה, et imputavit eam fidem, *and he imputed that faith in him for righteouſneſs*, Gen. 15. 6.

(*p*) Ὡς μὴ διὰ μόνης τῆς εἰς τὸν Χριστὸν, καὶ τῆ κατ' αὐτὸν βίᾳ σωθησομένης. Euſeb. eccl. hiſt. l. 3. c. 27.

(*q*) Dial cum Tryph. p. 224.

(*r*) Ad rudimenta fidei commendanda. *Hilar. in locum.* Καθ' ἑκάστην τὴν καιρὸν οἱ τῆς πνευματικῆς χάριτος ἀξιώμενοι, καὶ γλώττης διαφόροις ἐλάλουν, καὶ προεφήτευον, καὶ ἰάματα ἔργων, ἀπὸ τῶν θαυμάτων λαμβάνοντες τὸ κηρύγματος τὴν βεβαίωσιν. Theodoret. Chryſoſt. Oecum. Theophylact.

The bleſſed God, ſaith R. Salom, *imputed this to Abraham for righteouſneſs, for the faith by which he believed in him.*

Ver. 8. *Preached the goſpel to Abraham, ſaying, &c.*] Well might the apoſtle argue thus from the example of Abraham, he being ſtyled by the *Jeruſalem Talmud*, *Abraham the Juſt*, Gen. 15. 1. 18. 2.; and theſe words being paraphraſed thus; *In thy righteouſneſs ſhall all the families of the earth be bleſſed.* Here Jerom ſaith, "Hoc autem in omnibus "pene teſtimoniis, quæ de veteribus libris in Novo "aſſumpta ſunt Teſtamento, obſervare debemus, quod "memoriæ crediderunt evangeliſtæ, vel apoſtoli, "et tantum ſenſu explicato, ſæpe ordinem tranſ- "mutaverunt, nonnunquam vel detraxerint verba, "vel addiderint." For which wild note this verſe miniſters no occaſion; for tho' the words, *in thy ſeed*, occur not, chap. 22. yet chap. 12. 2. they are found expreſsly as they are cited here, only with the addition of ἀπὸ γῆς, of the earth, which adds nothing to the ſenſe. So again, on ver. 10. he makes this note, "Incertum habemus utrum ſeptuaginta "interpretes addiderint *omnis homo*, et *in omnibus*, "an in veteri Hebraico ita fuerit, et poſtea a Judæis "deletum ſit: in hanc me ſuſpicionem illa res ſti- "mulat, quod verbum *omnis*, et *in omnibus* apoſto- "lus, vir Hebrææ peritiæ, et in lege doctiſſimus, "nunquam protuliſſet, niſi in Hebræis voluminibus "haberentur:" whereas, as I have ſhewed, that nothing is here added, but what was neceſſarily included in the full ſenſe of the words, and therefore is in the verſion of the Septuagint; ſo to imagine, that all the apoſtles, who underſtood Hebrew, muſt have cited all that they produced out of the Old Teſtament, exactly according to the Hebrew, and not at all according to the Septuagint, is an imagination contrary to ocular demonſtration.

Ibid. ἐν σοὶ, *in thee.*] That is, *in thy ſeed*, ver. 6. So Acts 3. 25. *Ye are the ſons of the prophets, and of the covenant which God made with your fathers, ſaying, And in thy ſeed ſhall all the families of the earth be bleſſed;* that is, *in Chriſt:* for ſo it follows, ver. 26. *To you firſt, God having raiſed up his child Jeſus, ſent him to bleſs you.* And this confuted them who, with the Jews, interpret theſe words as a form of benediction thus, *God make thee like to Abraham.*

Ver. 11. ὁ Ὁ δίκαιος, &c. *The juſt ſhall live by faith.*] Thus do the Jews themſelves expound theſe words of Habakkuk, *Faith is the cauſe of bleſſedneſs, as it is the cauſe of eternal live, according to theſe words, The juſt ſhall live by his faith,* Sepher Ikkarim, l. 1. c. 21.

Ver. 13. *For it is written,* Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.] Here again St Jerom's note is, "Scire "non poſſum quare apoſtolus in eo, quod ſcriptum "eſt, maledictus a Deo omnis qui pendet in ligno, "vel ſubtraxerit aliquid, vel addiderit; ſi enim ſe- "mel authoritatem ſeptuaginta interpretum ſeque- "batur, debuit, ſicut ab illis editum eſt, et Dei "nomen adjungere; ſin vero, ut Hebræus ex He- "bræis, id quod in lingua ſua legerit, putabat eſſe "veriſſimum, nec *omnis*, nec *in ligno*, quæ in He- "bræo non habentur, aſſumere; ex quo mihi vide- "tur, aut veteres Hebræorum libri (libros) aliter "habuiſſe, quam nunc habent, aut apoſtolum ſen- "ſum ſcripturarum poſuiſſe, non verba, aut quod "magis æſtimandum eſt, poſt paſſionem Chriſti, "et in Hebræis, et in noſtris codicibus ab aliquo "Dei nomen appoſitum, ut infamiam nobis inure- "ret, qui in Chriſtum maledictum a Deo credimus." But to omit the incredible ſuppoſition, that the Jews ſhould have falſified both the Hebrew and Greek text, and the Samaritan copy ſhould agree with them in that falſation:

1. The words ἐπὶ ξύλου are no addition to the text, עַל עֵץ, being in the former verſe, which ſaith, *Ye ſhall hang him on a tree;* and ἐπικατάρατος is in effect, κατάρατος ἀπὸ τοῦ Θεοῦ.

2. The buſineſs of the apoſtle here is, to ſhew that Chriſt had redeemed us ἐκ τῆς κατάρας, *from the curſe, by being made a curſe for us*, i. e. by ſuffering that death which by the law was counted execrable: now, to prove this, it was ſufficient to ſhew, that, by being hanged on the tree, Chriſt ſuffered that puniſhment which by the law was ſtyled execrable.

3. The Hebrew ſaith, *Chilelah heloim, accurſed by the judges*, is he that is hanged on a tree. Now, theſe judges being the ordinance of God, he that receives an execrable ſentence from them, may be ſaid to lie under the curſe of God, as receiving that execrable puniſhment, which his vicegerents do inflict upon him, by the determinate counſel of God; in which ſenſe Chriſt is ſaid to be *ſmitten of that God*, who made our ſins to meet upon him, Iſaiah 53. 4. 6. and *to be delivered up for our offences;* and he who ſuffers a death which the law ſtyles accurſed by the *heloim*, or magiſtrates, who are appointed to execute the judgment of the Lord, may be ſaid to undergo his curſe.

Ver. 13. ὁ Ἐπικατάρατος πᾶς, *curſed is every one.*] When all were obnoxious to the curſe of the law, ſaith Theodoret, he undertook that death which by the law was accurſed, to free us from the curſe. To reſtrain the words, *he redeemed us from the curſe of the law*, to the Jews only, is in effect to ſay, Chriſt only ſuffered for the Jews, ſeeing he only ſuffered by hanging on the croſs, the tree on which he did expire. The Gentiles were not indeed ſubject to the particular maledictions contained in the law of Moſes, becauſe that law was not given to them, but only to the Jews; but they were ſubject

to

to that death which was the general puniſhment, threatened to the violators of the law, and was the curſe denounced againſt Adam, and his ſeed. And, ſince it was by virtue of Chriſt's hanging on the croſs, that *the bleſſing of Abraham came upon the Gentiles*, he muſt have been thus made a curſe for them alſo, and not for the Jews only.

Now, here ſeems to be a plain evidence that our Lord ſuffered in our ſtead, by way of ſurrogation, the puniſhment the law denounced againſt us for ſin: for we were obnoxious by the law to a curſe; he, that he might redeem us from it, did for our ſakes, and in our ſtead, willingly ſubmit himſelf to that death, which, by the ſentence of the law, did render any man accurſed; for *he bare our ſins, in his own body, on the tree.* Now, the law expreſsly ſaith, *Curſed is every one that hangeth on a tree;* and Crellius here is forced to own a double commutation, both of the perſon ſuffering, and of the evils ſuffered; for whereas we ought to have ſuffered, Chriſt, ſaith he, ſuffered for us; and whereas we ought to have ſuffered a curſe, Chriſt ſuffered a curſe for us. But then he adds, that we ought to have ſuffered a real curſe, Chriſt only ſuffered a curſe improperly ſo called for us. The curſe threatened by the law to us was death eternal, the curſe Chriſt ſuffered for us was only temporal death. But,

1. If the curſe threatened to us was only the curſe of the law, and Chriſt ſuffered the curſe of the law, both which things the apoſtle here affirms, what ground hath Crellius to put theſe differences betwixt the curſe Chriſt ſuffered, and the curſe threatened by the law? Or does he not hereby ſeem to make the apoſtle's argument ſophiſtical and unconcluding?

2. The ſins to which the curſe is threatened, Deut. 27. were either ſuch to which God elſewhere threatened death, or cutting off, or ſuch as he required them to abſtain from, that they *might live*, and *not die*. Now, ſeeing the Socinians ſo ſtiffly do contend, that the life promiſed to the obſervers of the law was only temporal, why ſhould they ſay, that the death threatened to the violation of it is *eternal death?* It is true all death muſt be eternal to them that cannot raiſe themſelves, and have no promiſe of a reſurrection: upon which two accounts our Saviour's death was not eternal, becauſe he had power to revive himſelf, and had a promiſe that *he ſhould not ſee corruption;* but the death threatened by the law, in its own nature, being only the ſeparation of the ſoul and body, this our Lord did as truly ſuffer, as they could do who ſhould never live again.

The diſtinction therefore which the caſe requires, is only that which reſults neceſſarily from the difference of the perſon; *i. e.* we ſhould have ſuffered the curſe of the law, for our own ſins, and conſequently ſhould alſo have been accurſed in the ſight of God. Chriſt actually ſuffered the legal curſe to obtain pardon for the ſins of others, and therefore only was accurſed in the eye of the law, and in the ſight of men; but being in his own perſon wholly innocent, he could not be accurſed in the ſight of God. And thus it is, and muſt be, in all vicarial ſufferings; the perſon ſinning, and he that undertakes to ſuffer for him, are both guilty in the eye of the law, and ſuffer the puniſhment the law requires, but one of them alone is guilty in the ſight of God. Chriſt therefore was ſo made a curſe, as he was *made ſin for us*, 2 Cor. 5. 20.; not by contracting the guilt, but by ſuffering the puniſhment of our ſins, by being *numbered with tranſgreſſors*, and condemned with them to the death which the law ſtyles *accurſed*.

Ver. 14. [k] Διὰ τῆς πίστως, *through faith.*] It ſeems to follow from theſe words, and from 2 Cor. 2. 7. 8. that the miniſtration of the Spirit belonged not to the law, but to the goſpel, the law being rather the miniſtration of death; hence the apoſtle here oppoſes to the curſe of the law, *the bleſſing of Abraham, which*, ſaith he, *is the promiſe of the Spirit through faith.*

Ver. 15. Ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.] Here I would read ὁμῶς, which ſignifies ὁμοίως, *ſimiliter*, in like manner; in which ſenſe ὅμως is plainly uſed in theſe words, ὅμως τὰ ἄψυχα, and is tranſlated, *in like manner*, 1 Cor. 14. 7.

Ver. 16. [l] Αἱ ἐπαγγελίαι, *the promiſes*] Made to Abraham, Gen. 12. 3. and repeated Gen. 22. 18. and to Iſaac, Gen. 26. 4.

Ibid. [m] Καὶ τῷ σπέρματί σου, *And to thy ſeed, which is Chriſt.*] This interpretation is owned by the Jews, who obſerve, that *it is not written here, thy ſons, but thy ſeed, that is, the King Meſſiah* (*f*). And as Theodoret obſerves, the words are capable of no other ſenſe; for by Chriſt only was the promiſe fulfilled, and in him alone did the Gentiles receive this bleſſing. He therefore in whom alone this promiſe was verified, muſt be the perſon of whom it was chiefly, if not only, intended. And ſo St Peter, aſſiſted by the Holy Ghoſt, interprets theſe words, ſaying, *You are the children of the prophets, and of the covenant which God hath made to your fathers, ſaying, And in thy ſeed ſhall all the families of the earth be bleſſed. To you firſt, God having raiſed up his child Jeſus, ſent him to bleſs you.* This child therefore is the ſeed. We need not the gloſs of Mr. Cl. that St Paul here argues according to the

(*f*) Moſes Had darſan ad Gen. 19. 34.

allegorical

allegorical interpretation of that age; but if it be conſidered in itſelf, it cannot be thought of any force by thoſe who have other ſentiments, becauſe the Hebrew Zerah is a collective name: for this is the very objection of R. Iſaac, that great enemy of the Chriſtian faith, and is anſwered by the Reverend Biſhop of Bath and Wells, by ſhewing that the Hebrew word is uſed of one, Gen. 3. 15. and 4. 25. and 15. 3. and 38. 8. 9.; and that the Jews themſelves ſo expound it, *Demonſtrat. of the Meſſiah, part* 2. *p.* 256. Nor his other corrupt gloſs, that *by Chriſt is meant Chriſt's diſciples;* for is this ſenſe, *In thy ſeed,* i. e. *in Chriſt's diſciples, ſhall all the families of the earth be bleſſed?* Is not this to aſcribe that to Chriſt's diſciples which belongs to him alone? and to make them the ſaviours of the world? And why does he ſay that *nothing was promiſed to Chriſt,* when the apoſtle tells us, that *in thee,* and *in thy ſeed,* ſignifies Chriſt, who was to be the bleſſing both of Jew and Gentile? for though indeed the promiſe was to Abraham, the firſt ſubject of it was Chriſt, which is all the apoſtle here intends.

Ver. 17. [n] Μετὰ ἔτη τετρακόσια καὶ τριάκοντα, *four hundred and thirty years after.*] Hence it is evident, that the apoſtle here refers primarily to the promiſe made, Gen. 12. 3. ſince from that only are the four hundred and thirty years to be computed; for then Abraham was *ſeventy-five years old,* Gen. 12. 4.; from thence to the birth of Iſaac, which happened when Abraham was *a hundred years old,* Gen. 21. 5. is five and twenty years; from his birth to the birth of Jacob was ſixty years, for *Iſaac was ſixty years old when Rebekah bare him,* Gen. 25. 26.; from Jacob's birth to his deſcent into Egypt, were one hundred and thirty years, as he ſaith to Pharaoh, Gen. 47. 9.; the abode of him and his poſterity in Egypt, was two hundred and fifteen years; for that, with their ſojourning in Canaan, was four hundred and thirty years, Exod. 12. 40. according to the Septuagint.

Ver. 19. [o] Τῶν παραβάσεων χάριν, *becauſe of tranſgreſſions.*] Maimonides, in his More-Nevochim, acknowledges, that the ceremonial law was given for the extirpation of idolatry: "For," ſaith he, "when "God ſent Moſes to redeem his people out of E-"gypt, it was the uſual cuſtom of the world, and "the worſhip in which all nations were bred up, to "build temples in honour of the ſun, moon, and "ſtars, and to offer divers kinds of animals to them, "and to have prieſts appointed for that end: there-"fore God, knowing it is beyond the ſtrength of "human nature, inſtantly to quit that which it hath "been long accuſtomed to, and ſo is powerfully in-"clined to, would not command that all that wor-"ſhip ſhould be aboliſhed, and he ſhould be worſhip-"ped only in Spirit; but that he only ſhould be the "object of this outward worſhip, that theſe temples "and altars ſhould be built to him alone, theſe ſa-"crifices offered to him only, and theſe prieſts "ſhould be conſecrated to his ſervice (*t*)," Exod. 20. 24. and 25. 24. Lev. 1. 2. Exod. 22. 19. and 34. 14. Exod. 22. 41. And the like is ſaid by Cedrenus, of their feſtivals, ſeparations, purgations, oblations, decimations, that God injoined them, that τῆς πολυθέου πλάνης ἐκτήσοιντο, *being employed in doing theſe things to the true God, they might abſtain from idolatry* (*u*). And thus, ſaith Dr Spencer, were they kept or guarded under the diſcipline of the law, and ſhut up from the idolatrous rites and cuſtoms of the Heathen world, by the ſtrictneſs of theſe legal obſervations, and the penalties denounced againſt the violators of them. And it is well known that all the ancient fathers were of this opinion, That God gave the Jews only the decalogue, till they had made the golden calf, and that afterwards he laid this yoke of ceremonies upon them to reſtrain them from idolatry. Thus when God firſt brought them out of Egypt, and commanded them not to *defile themſelves with the idols of Egypt,* Ezek. 20. 7. he is ſaid to have *given them his ſtatutes, and ſhewed them his judgments, which if a man do, he ſhall live in them,* ver. 11. But, ſaith he, ſtill their hearts were after their fathers idols, the Egyptian Apis, &c. *Wherefore I gave them ſtatutes which were not good, and judgments whereby they ſhould not live,* ver. 24. 25. that is, that law of *carnal commandments,* which, ſaith the apoſtle, was aboliſhed for *the weakneſs and unprofitableneſs of it,* Heb. 7. 16. 18. And thoſe words of Maimonides give us a clear reaſon why theſe rituals were called by St Paul, στοιχεῖα τοῦ κόσμου, *the rudiments of the world,* Gal. 4. 3. Col. 2. 28. namely, becauſe, for matter, they were the ſame which Heathens uſed before to their falſe gods. This is a very ancient expoſition, and is partly true, but it containeth not the whole truth; for the apoſtle, in the epiſtle to the Romans, which is the beſt expoſitor of this, informs us, That *the law entered that ſin might abound,* Rom. 5. 20. *i. e.* that it might appear to abound unto death, that *ſin might appear ſin, working death in us,* chap. 7. 13. and that the *law worketh wrath,* chap. 4. 15. and 3. 20. by giving us the knowledge of that ſin which deſerveth it: and this anſwers to that which the apoſtle here ſaith, That *the law was added becauſe of tranſgreſſions, viz.* to diſcover them, and their puniſhment; that the *ſcripture hath concluded all men under ſin, viz.* by virtue of the law; that *as many as are under the law, are under the curſe,* ver. 10.; and that upon, theſe accounts, *the law is our*

(*t*) Part 2. c. 32. p. 432. 433.

(*u*) Comp. hiſt. p. 239.

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ſchoolmaſter to bring us to Chriſt, that we may be juſtified through faith in him, who are condemned by the law, ver. 24. *Chriſt being the end of the law for juſtification to every one that believeth,* Rom. 10. 3.

Ver. 20. ὁ δὲ μεσίτης.] Perhaps theſe words may better be expounded thus: "But this mediator," viz. Moſes, "was only the mediator of the Jews, "and ſo was only the mediator of one party, to "whom belonged the bleſſing of Abraham, ver. 8. "14.; but God who made the promiſe, That in one "ſhould all the families of the earth be bleſſed, is "one (x)," the God of the other party, the Gentiles, as well as of the Jews, and ſo as ready to juſtify the one as the other; ἐπείπερ εἷς ὁ Θεὸς, *ſeeing he is one God who will juſtify the circumciſion by faith, and the uncircumciſion through faith,* Rom. 3. 30. To ſtrengthen this expoſition, let it be noted, That the ancient Jews thought, that in theſe words, *The Lord thy God is one God,* Deut. 6. 4. was contained this myſtery, that God ſhould be owned and celebrated not by the Jews only, but by all the Gentiles; that he ſhould be the King over all the earth, and in that day, the Lord ſhould be one, and his name one. So Jarchius on theſe words, *The Lord our God is one God,* ſays, "It is intimated, that Je- "hovah, who is now our God, and not the God of "the Gentiles, ſhall hereafter be one God; as it is "written, Zeph. 3. 9. *Then will I turn to the na- "tions a pure lip, that they may all call upon the "name of the Lord;* and Zech. 13. 9. *The Lord "ſhall be King over all the earth; and in that day "ſhall the Lord be one, and his name one.*" See *Campegius Vitringa de ſynag. vet. l.* 3. *part* 2. *c.* 17. *p.* 1084. 1086.

2*dly*, This expoſition is confirmed from the place parallel to this, Rom. 4. 14. 16. For as there it is argued, That if οἱ ἐκ νόμου κληρονόμοι, *they that are of the law be heirs, faith is made void, and the promiſe is of no effect:* ſo here he argues, ver. 18. That if ἐκ νόμου κληρονομία, *the inheritance be of the law, it is no more of promiſe.* And as there the apoſtle adds, ver. 16. *That therefore the inheritance is of faith, that the promiſe might be made firm to all the ſeed; not to that of the law only,* but to that part alſo which becomes ſo by the faith of Abraham, *who is the father of us all:* ſo here he muſt be ſuppoſed to argue, That the inheritance could not be by the law delivered by Moſes to the Jews, as the mediator betwixt God and them, becauſe he was not the mediator παντὶ τῷ σπέρματι, to all the ſeed of Abraham; but to that part of it only, which was of the law, that is, to the Jews only; or the words may be paraphraſed thus: "The promiſe, I ſay, was made to the ſeed "of Abraham, ὡς ἀφ' ἑνὸς, *as of one,* ver. 16. ὁ δὲ μεσί- "της, *but this mediator,* Moſes, is not the mediator "of one, *i. e.* of that one ſeed Chriſt, which was to "bring the bleſſing, but God, who made the pro- "miſe, that in this one ſeed all the nations of the "earth, whether Jew or Gentile, ſhould be bleſſed, "is one and the ſame, always true to his word." So Dr Allix.

Ver. 23. ὑπὸ συγκλεισμένοι.] The apoſtle having ſaid in the foregoing verſe, συνέκλεισεν, *the ſcripture hath ſhut up all, both Jew and Gentile, under ſin,* it ſeems moſt reaſonable to interpret the word here, of men ſhut up as priſoners, condemned by the law to death, the puniſhment of ſin, till that faith came to be revealed, by which we obtain an happy freedom from condemnation to death.

Or this may be ſpoken of the Jews, who only were under the law; and were, by virtue of the peculiar obſervations it required, an incloſed people, ſeparated from communion with all other nations, till the Meſſiah, the great object of their faith, ſhould be revealed.

And having thus explained the apoſtle's argument, it ſeemeth neceſſary a little to conſider what Mr le Clerc here offers in his notes upon this chapter, from ver. 10. to the end.

1. Therefore when he ſays, "It was very difficult "indeed to obſerve all the rites of Moſes, yet he "ſuppoſes his law might be obſerved, and that it "did not require a degree of holineſs above human "ſtrength:" I anſwer with the diſtinction mentioned, note on ver. 24. This is all true, as to ſuch a ſincere performance of it as God would accept of; but it is not true as to the moſt exact, perfect, and unſinning obſervation of it in the higheſt import of the words.

Object. But doth then God command what is impoſſible? Is it not abſurd to make laws that cannot be kept, and to puniſh men for what they cannot do?

Anſ. God never commands what is naturally impoſſible, and which when we offend againſt, we can juſtly plead, that had we uſed our utmoſt ſtrength and diligence, we could not have avoided the doing what was forbid, or leaving undone what was commanded; for of what is ſo impoſſible no man can rationally repent, nor can his conſcience condemn him for it; but he may require what, through the weakneſs of the fleſh, is morally impoſſible to be always done or avoided; *v. g.* an infinitely holy God cannot but command, that we ſhould not ſin againſt

(x) Λέγει τοίνυν ὅτι Μωσῆς μὲν ἐμεσίτευσε πρὸς τὴν δόσιν τοῦ νόμου, ἀλλ' ὁ μέσος ἐμεσίτευσεν ἑνὸς, δεῖ δὲ τὸν ὡς ἀληθῶς μέλλοντα μεσιτεύειν πρὸς τὴν τῶν ἀπάντων ἕνωσιν ἕνα Θεὸν, ὃν ὑπὲρ ἑνὸς ἔθνους, ἀλλ' ὑπὲρ πάντων κεκηρύχθαι τὴν μεσιτείαν ποιήσασθαι, ἑνιαῖος γὰρ πάντων ἐθνῶν ἐστι Θεός. Gennadius in locum.

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him, *ſin being a tranſgreſſion of his law:* but though there be no particular ſin of which we can truly ſay, it is impoſſible we ſhould have avoided it; yet, through the infirmity of human nature, we have too much cauſe to ſay, that it is morally impoſſible we ſhould live without, or always free from ſin.

2*dly*, When he ſays, "The laws of Moſes are not "ſo ſevere, as not to pardon the leaſt ſin, God ha-"ving inſtituted ſacrifices for ſome ſins:" This alſo I grant, according to the diſtinction mentioned, *viz.* That God for the ſake of thoſe ſacrifices cleanſed them from ceremonial defilements, and freed them from the civil and eccleſiaſtical puniſhments, which by the law of Moſes they would have been ſubject to, had no ſuch ſacrifice been offered for them. God alſo fully pardoned the ſins of the upright Jews, and freed them from the puniſhments of the other life, but not by virtue *of the blood of bulls and goats*, for the reaſons there alledged, but by virtue of their faith in the Meſſiah, owned by them to be *Meſſiah their righteouſneſs*.

3*dly*, When he ſays, "That the Jews in St Paul's "time had got quite another notion of it than the "law of Moſes, as it is ſet down in the Pentateuch, "had, and boaſted it to be the moſt complete and "perfect pattern of ſanctity imaginable; as appears "by ſeveral places in Joſephus, and particularly in "his books againſt Appio:"

Anſ. I anſwer, That neither is Joſephus in this matter of much credit; neither ſaith he more than Moſes had ſaid before him in theſe words, *What nation is there ſo great that hath ſtatutes and judgments ſo righteous as all the law which I ſet before you this day*, Deut. 4. 8.? and much leſs than David, when he ſaith, *The law of the Lord is perfect*, Pſal. 19. 8.; beſides, our Saviour ſeems to give us a contrary account of this matter, in his ſermon on the mount, where though it be diſputed whether he added to the law itſelf, yet no man queſtions but that he added to the groſs ſenſes the Jews had then of it, and had upon it.

4*thly*, When he adds, "That the Rabbins uſed," as appears by the verſion of the Septuagint, and the citations of St Paul in this place, "to interpret "Deut. 27. 26. as if the meaning of Moſes was "there, that God required of them the moſt per-"fect holineſs, which if they did not perform, they "muſt expect to be curſed by him; but, in reality, "all that Moſes ſays, is only, that the people were "to curſe him that did not confirm the words of the "law to do them:"

Anſ. In all this there is ſcarce one word of truth. For, 1. The Rabbins were ſo far from expounding this, or any other text of Moſes in ſo high a ſenſe, that they thought it ſufficient to exempt them from God's curſe, that they were *of the ſeed of Abraham*, and had him *for their father*, Matth. 3. 8. 9.; that they ſhould be accepted for *the merit of circumciſion*, and that it was enough *to be hearers of the law, though they were not doers of it*, James 1. 22.; and *that the obſervation of ſome precepts of the law* would excuſe their neglect of the reſt. See note on Rom. 2. 13. and James 2. 10. 11. and the note there.

2. Whereas he ſaith, "This appears by the ver-"ſion of the Septuagint:" If that way of arguing be of any force, then the contrary appears from the Targum of Onkelos, and B. Uziel, who have added nothing to the words. Moreover, what hath the Septuagint here added, which is not neceſſarily contained in the ſenſe of the words, as they lie in the Hebrew? For, 1. Whereas they add, πᾶς ἄνθρωπος, *every man*; do not all interpreters add *he*, and is not that the ſame in ſenſe? ought not every man, who committed the ſins againſt which any of theſe curſes were denounced, to think himſelf ſubject to theſe curſes? 2. Whereas they add ἐν πᾶσι to the Hebrew, doth not the context plainly lead them to that addition? when it ſaith, ver. 3. and ver. 8. *Thou ſhalt write*, כל דברי, *all the words of this law*; were not the Jews obliged to *do all the words of the law*, i. e. all things commanded by the law of Moſes, Deut. 19. 9.? yea, are not the bleſſings in the next chapter promiſed to them only who *obſerve to do all the commandments*, ver. 1. and the curſes denounced againſt them who *do not obſerve to do all his commandments and ſtatutes*, ver. 15.? Doth not the Holy Ghoſt, aſſiſting the ſacred penmen, warrant this addition in other places? *See that thou make according to the pattern*, ſaith the Hebrew and the Septuagint, Exod. 25. 43.; ſee that thou make πάντα, *all things according to the pattern*, ſaith St Paul, Heb. 8. 5. *At the mouth of two or three witneſſes ſhall a word be eſtabliſhed*, ſaith the Hebrew; καθίσεται πᾶν ῥῆμα, *ſhall every word be eſtabliſhed*, ſay the Septuagint and St Paul. Nor, 3. Hath St Paul added any thing to the ſenſe of the words; for all the words of the law being written by Moſes in the book of the law, it is plainly the ſame thing to ſay, *all the words of the law*, and all the words *written in the book of the law*.

4. When he ſaith, Doubtleſs St Paul would never have altered any thing in the words of Moſes, nor followed the Septuagint at all, but rendered the Hebrew himſelf exactly, if he had reaſoned from the bare authority of the prophet, and not from the opinion of the Jews: I anſwer,

1*ſt*, That he caſts the vileſt imputation on St Paul, by ſaying here, that he argues only upon the falſe ſuppoſition of the Jews: for St Paul lays down this general propoſition, *As many as are under the law, are under the curſe*; this is falſe, ſaith Mr Clerc: "For in reality all that Moſes ſays is only, that the "people

" people were to curſe him that did not confirm the " words of the law to do them." It is ſo, ſaith St Paul, γέγραπται γὰρ, *for it is written:* by your good leave St Paul, you are out again, there is no ſuch thing; but you are guilty of adding to the word of God; if you underſtand yourſelf, you do not, and if you underſtand the words of Moſes, you cannot in this argument depend upon what is written, but only on the falſe and rotten notion of the Jews, touching theſe words. So le Clerc.

2*dly*, Through the ſides of St Paul here he wounds our bleſſed Saviour and all the ſacred penmen; for if it be true of St Paul, it muſt be alſo true of them, that if they had reaſoned from the bare authority of the prophets, and not from the opinion of the Jews, (not grounded on the true ſenſe of the prophets), they would have rendered the Hebrew exactly, and never have altered any thing in the words of Moſes, nor followed the Septuagint at all; which ſeeing ocular demonſtration ſhews, that both our Lord and his apoſtles have often done, *you muſt not think*, ſaith Mr Clerc, *that they have given us the true ſenſe of the prophets*, but only ſome corrupt opinions which the Jews had of them. And let Mr Clerc ſay as dogmatically as he pleaſes, that it is common with St Paul to cite the Old Teſtament, ſo as it was uſually alledged by the doctors of the Jews, whom they call *Darſchanim*, that is to ſay, with little regard to the circumſtances of the place, or the proper ſignification of the words, and to argue from them ſo alledged, I cannot but look upon it as a very bad ſuggeſtion.

Ver. 24. Note, for the right explication of theſe words from verſe 21. to this verſe:

1*ſt*, That it cannot be denied that good and holy men under the law were juſtified and obtained the pardon of their ſins, ſince otherwiſe they could not be accepted by God here, or ſaved hereafter.

2*dly*, It alſo ſeemeth evident from the diſcourſe of the apoſtle in this and the epiſtle to the Romans, that they could not be juſtified by the obſervance of the law; for he lays down this as the foundation of his diſcourſe, that *by the works of the law no man is juſtified*, Rom. 3. 20. and *no fleſh ſhall be juſtified*, Gal. 2. 16. The proofs he offers to confirm this poſition, do equally concern all times and perſons, from the giving of the law to the revealing of the goſpel; as *v. g.* 1. Becauſe *by the law is the knowledge of ſin* condemning us to death, Rom. 3. 20. and 7. 9. 10. 11. 13. Gal. 3. 22. 2. *Becauſe the juſt*, ſaith the prophet Habakkuk, *ſhall live by his faith*, chap. 2. 4. whereas *the law is not of faith*; whence he infers, *That no man is juſtified in the ſight of God by the works of the law*, Gal. 3. 11. 3. Becauſe *as many as are under the law are under the curſe*, ver. 10. 4. Becauſe it was impoſſible, through the weakneſs of the fleſh, that the law ſhould juſtify, Rom. 8. 3. or that it ſhould give life, Gal. 3. 21. and ſo it never was deſigned for that end. It had indeed its expiatory ſacrifices, but they procured only pardon of that guilt which rendered them obnoxious to the violent death threatened by the law to ſuch and ſuch offenders, but gave no remedy againſt natural death by the promiſe of a reſurrection to eternal life, and ſo exempted no man from the puniſhment of Adam's ſin; or they only releaſed offenders from the obligation to civil and eccleſiaſtical puniſhments, but could not free them from the puniſhments of the other life; for the apoſtle aſſures us, that the *blood of bulls and goats could not take away ſin*, Heb. 10. 4. and that they did only *ſanctify to the purifying of the fleſh*, Heb. 7. 13. See the note there.

Now, 3. Hence it follows, that they alſo muſt be juſtified by faith from all thoſe ſins by which they could not be juſtified by the law of Moſes, Acts 13. 39.

Object. But are not the Jews ſtyled *righteous* before God, by virtue of their obedience to the law of Moſes? As in theſe words of David, *The Lord rewarded me according to my righteouſneſs*, Pſal. 18. 20. *For I have kept the ways of the Lord, and have not wickedly departed from my God*, ver. 21. *For all his judgments were before me, and I did not put away his ſtatutes from me*, ver. 22. *I was alſo upright before him, and kept myſelf from mine iniquity*, ver. 23. *Therefore hath the Lord recompenſed me according to my righteouſneſs*, ver. 24. Is it not ſaid of Zacharias and Eliſabeth, that *they were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs?* Luke 1. 6. Yea, doth not our apoſtle ſay, *Not the hearers of the law are* δίκαιοι, *juſt before God, but the doers of the law* δικαιωθήσονται, *ſhall be juſtified?* Rom. 2. 13.

Anſ. Now, to this I anſwer, That there is a double juſtification of which the ſcripture ſpeaks: 1. That which conſiſts in the abſolution of a ſinner from the guilt of ſin, by God's free pardon or remiſſion of it, or his not imputing it to the ſinner. And thus no man is or can be juſtified by the law, either ceremonial or moral, ſince neither of them do contain any promiſe of the pardon of it. Now, all men being ſinners, this juſtification muſt be neceſſary to all men to put and keep them in a ſtate of favour with God. And this is that juſtification which St Paul aſcribes to faith, and which, ſaith he, could never be obtained from the works of the law. But,

2. There is a juſtification to be undergone by all men at the great day of their accounts; and this is only the pronouncing them ſincere in the performance of their covenants, legal or evangelical, or in compliance with the laws of nature, Moſes, or of grace, the providence of God had placed them un-

der; and in this ſenſe we find mention of men working righteouſneſs under the law of nature, Job 1. 1. Acts 10. 35.; under the law of Moſes, Luke 1. 6. Pſal. 18. 20.—24; and under the law of grace, 1 John 3. 7, Rev. 22. 11. And thus all pious perſons, who made it their ſincere endeavour to obey the law of Moſes, were righteous before God, though ſtill the imperfections which cleaved to their obedience were pardoned through faith.—To explain this, note,

1*ſt*, That the whole nation of the Jews believed in the promiſed Meſſiah, or the Meſſiah that was to come, and that *in the ſeed of Abraham ſhould all the families of the earth be bleſſed*; this being one of their fundamental articles.

2*dly*, They believed that this Meſſiah ſhould confer upon them, not only temporal, but ſpiritual, yea, eternal bleſſings; they expected ſpiritual bleſſings from him, even remiſſion of ſins. So Zacharias ſpeaks of the Baptiſt, that *he ſhould go before the Lord to prepare his way, to give knowledge to his people of ſalvation through the remiſſion of ſins*, Luke 1. 76. 77. *To him*, ſaith Peter, *give all the prophets witneſs, that through his name all that believe in him ſhould receive remiſſion of ſins*, Acts 10. 43. So the Jews ſay, that the Meſſias *(y)* was to remove חטא כולל, *the general ſin of mankind*, or *the ſin of the firſt man*. 2. They expected by him juſtification, he being ſtyled by the prophet, *The Lord our righteouſneſs*, and by the Jews משיח צדקנו, *Meſſiah our juſtification*. Now, this, ſay the ancient fathers, might be a juſtifying faith in them, without explicitly believing that Chriſt ſhould die for their ſins, though we have no reaſon to think that they who were ſo plainly taught this by the prophet Iſaiah, by the type of Iſaac, the lifting up of the ſerpent, and by their ſacrifices, ſhould be wholly ignorant of it.

Ver. 26. ᵗ Υἱοὶ διὰ τῆς πίστεως, *the ſons of God through faith.*] Hence, ſaith the Antipædobaptiſt, it appears, that infants cannot be made the ſons of God by baptiſm, becauſe we are all made the ſons of God *by faith in Chriſt Jeſus*. Now, infants have no faith. *Anſ.* They might as well argue thus, *By grace are ye ſaved through faith*, Eph. 2. 7. but infants have no faith; therefore they cannot be ſaved. Or thus, *He that believeth not, ſhall be damned*, Mark 16. 16. no infants do believe; *ergo*, all infants ſhall be damned. The apoſtle plainly ſpeaks here of perſons converted from Heatheniſm to Chriſtianity, who were therefore baptized, being adult perſons, as he doth in the goſpel of St Mark, and the epiſtle to the Epheſians. This place can therefore with no more reaſon be applied to the caſe of infants, than the places cited from St Mark and that epiſtle.

Ver. 29. ᵘ Κατ' ἐπαγγελίαν κληρονόμοι, *heirs according to the promiſe.*] It is to be obſerved for the explication of many places in theſe epiſtles, that there is frequent mention in the New Teſtament of the promiſes in the plural number; to the *Iſraelites belong the promiſes*, Rom. 8. 4.; *Jeſus Chriſt was a minſter of the circumciſion to confirm the promiſes*, Rom. 15. 8.; *To Abraham and his ſeed were the promiſes made*, Gal. 3. 16. and ver. 21.; *Is the law then againſt the promiſes? Theſe all died in faith, not having received the promiſes*, Heb. 11. 13. 17. and ver. 39.; *They all having obtained a good report through faith, received not the promiſes.*

Now, there is mention made in the New Teſtament of three ſorts of promiſes:

1*ſt*, The promiſe of a ſeed *in which all the families of the earth ſhould be bleſſed*, viz. *in Chriſt*, Acts 3. 25. and 12. 23. 33. and 26. 6. Rom. 4. 13. 14. 20. and 9. 9. Gal. 3. 21. 22.; ſee the note there.

2*dly*, The promiſe of the Holy Spirit in his extraordinary gifts and operations, Acts 2. 33. 39. by which believers were then *ſealed up to the day of redemption*, Eph. 1. 13. and this is called the promiſe of the Father, Luke 24. 49. Acts 1. 4.; and this promiſe was not immediately made to Abraham, but was the conſequent of the bleſſing which God had promiſed to his ſeed, the bleſſing of Abraham being firſt to come upon the Gentiles, that they might receive the promiſe of the Spirit, *i. e.* that being made *the ſons of God through faith in Chriſt Jeſus*, the ſeed promiſed, *God might ſend the Spirit of his Son into their hearts, crying, Abba, Father*, chap. 4. 6.

3*dly*, The promiſe of a future reſt, and an eternal inheritance, there being a *promiſe made of entering into reſt*, Heb. 4. 3. 9. (ſee the note there), peculiar to believers, and to the people of God, after the reſt which God had given them in Canaan, and a promiſe of an eternal inheritance, Heb. 9. 15. and 10. 36. For that the patriarchs did by faith expect *a city having foundations, whoſe builder and maker was God*, and *an heavenly country*, we learn from Heb. 11. 9. 14. 15. yea, they expected to obtain *a better reſurrection*, ver. 35. *viz.* by virtue of their Meſſiah, this being their common ſaying, *The Meſſiah ſhall raiſe up thoſe that ſleep in the duſt* (z); and one of their fundamental articles is this, That the Meſſiah will come מחיו אמותא, and *will raiſe the dead*, and bring them into Paradiſe. This faith generally obtained among them before our Saviour's advent, as we learn, not only from the book of the Maccabees, but from St Paul's plain words, Acts 24. 15. and 26. 7. 8. If you inquire where any ſuch promiſe was made to Abraham or others? I anſwer, That ſuch a

(*y*) Voiſin de leg. div. l. 1. c. 8. p. 6. 66. 67. 68. (z) Maim. expl. c. 10. Tract. Sanhed. p. 136. Pocock. not. p. 109. 110.

promiſe

promiſe was made to him and to the patriarchs, we are aſſured from this, that they by faith expected ſuch things, all faith being built upon a promiſe; this promiſe therefore might be made to Abraham, Gen. 17. 7. where God ſaith, *I will eſtabliſh my covenant betwixt thee and thy ſeed after thee in their generations, for an everlaſting covenant, to be thy God, and the God of thy ſeed after thee:* for that to be the God of Abraham, Iſaac, and Jacob, is to be the God that will raiſe them up from the dead, we learn from our Saviour's argument, Matth. 22. 32.; ſee the note there; and that he therefore was *called their God, becauſe he had prepared for them a city*, from Heb. 11. 15. And in reference to this future recompenſe, it is that the apoſtle ſaith, *Theſe all died in faith, not having received the promiſe, God having provided ſome better thing for us, that they without us ſhould not be made perfect*, Heb. 11. 39. 40.; ſee the note there. Now, this ſeems to be the promiſe mentioned here, of which Chriſtians are ſaid to be the heirs, *they being heirs of God, joint heirs with Chriſt*, Rom. 8. 15. Gal. 4. 7.

CHAP. IV.

Verſe 1. NOW I ſay, (*to ſhew how you who are heirs of the promiſes, ſhould be kept in bondage under a ſchoolmaſter, chap.* 3. 23. 25.), that the heir, as long as he is a child, differeth nothing (*as to the poſſeſſion and free uſe of his eſtate*) from a ſervant, though he be (*by right of inheritance*) lord of all (*his father left:*)

2. But is under tutors and governors, until the time appointed by the father (*in his laſt will and teſtament.*)

3. Even ſo we (*the ſeed of Abraham*), when we were children, (*as till faith came we were*), were in bondage under the [a] elements of the world, (*as ſervants were of old to their maſters.*)

4. But when the fulneſs of the time (*appointed for the appearance of the Meſſiah for the benefit of Jew and Gentile, that they might be made ſons by him*), was come, God ſent forth his Son, made of a woman, made under (*ſubjection to*) the law,

5. To redeem them that were under the law (*from the bondage of it*), that we (*together with them*) might receive the adoption of ſons.

6. And becauſe ye are (*now made*) ſons (*of God by faith, chap.* 3. 25.), God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father, (i. e. *witneſſing to your ſpirits that ye are the ſons of God, and that he is your Father, Rom.* 8. 15. 16. *and enabling you to uſe the language, not of ſervants, but of ſons.*

7. Wherefore thou art (*after this redemption wrought*) no more a ſervant, [b] but a ſon; and if a ſon, then an heir of God through Chriſt.

8. (*I ſay thou art no more a ſervant*), howbeit, then when ye knew not God, [c] ye did [d] ſervice to them which by nature are no gods.

9. But now after that ye have known God, or rather are known of God, (*being made his ſons by adoption*), how (*after this freedom purchaſed by Chriſt*) turn ye [e] again to the weak and beggarly elements (*of the law*), whereunto you deſire again to be in bondage?

10. (*For*) ye obſerve (*the Jewiſh ſabbath*) [f] days, and months, (*the new moons*), and times (*of their ſolemn feſtivals*), and (*ſabbatical*) years.

11. [g] I am afraid of you, leſt I have beſtowed on you labour in vain (*in preaching the goſpel to you.*)

12. Brethren, I beſeech you, be as I am; for [h] I am as you are: ye have not injured me at all.

13. Ye know how (*that*) through infirmity of the fleſh I preached the goſpel to you at the firſt.

14. And (*notwithſtanding*) [i] my temptation which was in my fleſh, ye deſpiſed (*me*) not, nor rejected (*me*); but received me (*rather*) as an angel of God, even as Chriſt Jeſus, (*thinking yourſelves very happy in having ſuch an apoſtle.*)

15. Where is then the bleſſedneſs ye ſpake of? (*in having me for your apoſtle, who taught you no ſuch thing as this, that you were to be juſtified by the obſervance of the law*); for I bear you record, (*you had once ſuch a great affection for me*), that if it had been poſſible, you would have plucked out your own eyes, and have given them to me.

16. (*And after this*), am I therefore become your enemy, (*or looked upon as ſuch*), becauſe I tell you the truth?

17. They (*who ſeduce you, do indeed*) zealouſly affect you, but not well, (*and in a due manner*); yea, they would exclude us (*from your affection*), that you might affect them (*only.*)

18. But it is good (*for you*) to be zealouſly affected always in a good thing, (*as your affection to me, and to the truth I preached, is*), and not only when I am preſent with you.

19. My little children, of whom I travail in birth again, (*to renew you in the faith from whence ye are fallen*), till Chriſt be (*fully*) formed in you, (*as the child is in the womb,*)

20. I deſire to be preſent with you now, and to [k] change my voice, for I ſtand in doubt of you.

21. Tell me, ye that deſire to be under the [l] law, do ye not hear (*what is contained in the Pentateuch, the book of*) the law?

22. For it is (*there*) written, that Abraham had two ſons; the one (*to wit, Iſmael*) by (*Hagar*) a

bond-maid, the other (*to wit, Iſaac*) by (*Sarah*) a free-woman, (*a lady or princeſs, as her name imports.*)

23. But he that was of the bond-woman [a] was born after the fleſh, (*and ſo was not to be accounted for the ſeed*); but (*whereas*) he of the free-woman was by promiſe, (*and ſo was only to be accounted for the promiſed ſeed*, Rom. 9. 8.)

24. Which things are an allegory, (*expreſſing one thing, and by that hinting another to us*); for theſe (*two, Hagar and Sarah*) are (*intended typically to repreſent to us*) the two covenants, the one (*viz. that of the law given*) from Mount Sinai (*is that covenant*) which gendereth to bondage, (i. e. *ſubjects its children to bondage, and is the covenant*) which is (*typified by*) Hagar (*the bond-woman.*)

25. [b] For this Hagar (*whoſe name ſignifies a rock*) is (*in the allegory*) Mount Sinai in Arabia, (*whence the law was given*), and (*ſo ſhe*) anſwereth to (*that*) Jeruſalem which now is, (*they living long in the wilderneſs, and receiving the law from Mount Sinai in Arabia*), and is in bondage with her children (*to the law given there.*)

26. *Thus it was and is with the terreſtrial Jeruſalem*); but (*the*) [c] Jeruſalem which is (*from*) above, (*and is ſignified by Sarah, the type of the ſecond covenant*), is free, (*is the free-woman, and ſo her children cannot be in bondage to the law, as the Jews were, and it is this Jeruſalem*) which is the mother of us all.

27. For (*of this Jeruſalem, Iſ.* 54. 1.) it is written, Rejoice thou barren which beareſt not, break forth and cry, thou that travaileſt not, (*and ſo in this art like to Sarah*); for (*now*) the deſolate hath many more children than ſhe that hath an huſband, (*the Gentile than the Jewiſh church.*)

28. Now, (*to apply theſe things to us*), we brethren, as Iſaac was, are the children of the promiſe, (*as being born, not of the fleſh, but of the Spirit, by virtue of the promiſe, In thy ſeed ſhall all the families of the earth be bleſſed.*)

29. But as then he that was born after the fleſh, (i. e. *Iſhmael*), [d] perſecuted him that was born after the Spirit, (i. e. *Iſaac, the ſeed produced by the Spirit of God, and the repreſentative of us who are born of the Spirit, John* 3. 3. 5.); even ſo it is now, (*the Jews, the ſeed of Abraham according to the fleſh, every where perſecuting us Chriſtians, 1 Theſſ.* 2. 14. 15. 16.)

30. Nevertheleſs, what ſaith the ſcripture? (i. e. *what is contained in the ſcripture? even theſe words approved by God, Gen.* 21. 12.), Caſt out the bond-woman and her ſon; for the ſon of the bond-woman [e] ſhall not be heir with the ſon of the free-woman.

31. So then, brethren, we (*being children of the promiſe, ver.* 28.) are not children of the bond-woman, (*and ſo in ſubjection to the law*), but of the free-(*woman, and therefore at liberty from the obligation or bondage of it.*

ANNOTATIONS on Chap. IV.

Verſe 3. [a] Στοιχεῖα τοῦ κόσμου, *the elements of the world,*] *i. e.* the Jewiſh rites ſo called; becauſe, as was obſerved, chap. 3. 19. they were for matter moſtly the ſame which had before obtained in the world, only they were directed to a better object, and a better end.

Ver. 7. [b] Ἀλλ' υἱὸς, *but a ſon.*] That the notion of adoption includes a ſtate of immortality; and that the ſons of God were to be *ſons of the reſurrection*, I have ſhewed upon the parallel place, Rom. 8. 16.—23. And that the Jews were not ignorant of this import of the phraſe, we learn from the author of the book of Wiſdom, chap. 2. 12. who introduced the wicked Atheiſts ſpeaking thus: "Let us lie in wait for the "righteous, for he calleth himſelf a child of God. "He maketh his boaſt that God is his Father. Let "us ſee if his works be true.——For if the juſt man "be the ſon of God, he will help him.——Let us "condemn him to a ſhameful death; for by his own "ſaying he ſhall be reſpected. Thus, *ſaith he*, were "they deceived, neither hoped they for the wages "of righteouſneſs, nor diſcerned a reward for "blameleſs ſouls. For God created man to be immortal, and made him an image of his own eternity.——The ſouls of the righteous are in the "hands of God, and their hope is full of immortality. Having been a little chaſtiſed, they ſhall be "greatly rewarded; for God tried them, and found "them worthy of himſelf." And chap. 5. he introduced the ſame wicked perſons, ſaying, "We fools "counted his life madneſs, and his end to be without honour; how is he numbered among the "children of God, and his lot is among the ſaints!" Where,

1. The righteous are repreſented as the ſons and children of God; and it is farther ſaid,

2. That as ſuch they are to be rewarded in their ſouls, which are to be received into the hands of God, and to be at reſt; and in their bodies, which are to be immortal.

3. That, at the day of recompenſe, they ſhall ſtand in great boldneſs, and ſhall, as being the ſons of God, have their lot and portion with the ſaints, ὁ ἅγιος ὁ κλήρος αὐτῶ, that is, he ſhall be ὁ κληρονόμος, *an heir* with the ſaints.

Ver. 8. [c] Ἐδουλεύσατε, *ye did ſervice.*] Hence we learn

learn how frivolous is the diſtinction of the Papiſts, that *latria* is indeed ſervice proper to God, but *dulia* is ſuch worſhip as may be paid to ſaints and angels; for ſeeing ſaints and angels are by nature no gods, the giving *dulia* to them muſt be the thing condemned here in the Heathens, that being only this, that they did δουλεύειν, give *dulia to them which by nature were no gods.*

Ibid. Τοῖς μὰ φύσει οὖσι θεοῖς, *to them which are not gods by nature.*] Hence we learn the conſequence of the Socinian hypotheſis, that *Jeſus Chriſt is not by nature God*, and yet is to be honoured with the ſame worſhip which all Chriſtians give to him who is by nature God, ſeeing it teacheth us to do what St Paul here condemneth in the very Heathens. And ſurely it muſt be abſurd to make that an article of Chriſtian faith, and a part of Chriſtian worſhip, which the apoſtle here makes a great crime of the Heathen world, and a certain evidence of their ignorance of the true God. That the Socinians cannot anſwer this objection, appears from what they here return to it, *viz.* That *gods by nature, is not here oppoſed to gods by grace, or to thoſe who have received their divinity from the one true God; for to ſerve and worſhip ſuch a god, by reaſon of the empire which he hath received from God, is not proane and wicked, but pious and neceſſary* (*a*). Now in anſwer to this, I ſay,

1. That it is very evident from the text, that thoſe who *are not gods by nature*, are oppoſed to him who s God by nature, *viz.* to him whom the Heathens knew not, and to him whom the Galatians, being Chriſtians, knew, and by whom they were known. Since then the Socinians *god by grace* is not *a god by nature*; ſince he is not the God intended in theſe words, *ye know not God*; he muſt be ranked among thoſe which are here oppoſed to him.

2. I have elſewhere ſhewn that the Heathens had the very ſame ſentiments with the Socinians, as to the worſhip of their inferior deities; and it is wonderful to ſee how they concur in ſenſe, and almoſt in words.

SOCINIANI.

1. *Qui divinitatem habet ab illo uno Deo acceptam.* Crell.
2. *Chriſtum pro ratione imperii quod a Deo accepit colendum ſentiunt.* Crell.
3. *Eum ſic colere pium et neceſſarium eſt.* Crell. *Chriſti enim honor et adoratio ſpectat ad gloriam Dei Patris.* Wolf.

ETHNICI.

1. *Dii minores ab uno illo facti, et ſublimiter collocati.* Apud Auguſt. de civ. Dei, l. 6. cap. 1.
2. Τῦτον ὃν, τὸν ἐπάνω ἐξουσίας τετυχηκότα, ὑ διαπίνω δικαίως ὁ σύμπας τὸν Θεόν. Celſ. apud Orig. l. 7. p. 377.
3. Τὸν διαπινούμενα θεὸν πλείονας τῷ ὧν τι τῶν τῦ μεγάλε διαπινύν φίλον, ᾧ ὧν τάτῳ ἐκεῖνῳ ποιεῖν. Celſ. ibid. l. 8. p. 381.

Indeed, there is ſcarce any plea they uſe for the worſhip of Jeſus Chriſt, as a *made God*, which was not before uſed by the philoſophers for the worſhip of their inferior deities (*b*).

2. Hence alſo it appears to be a miſtake, to ſay that the Galatians, to whom the apoſtle here writes, before they received the goſpel, were, as to the greateſt part of them, proſelytes of the gate, or alſo of righteouſneſs; ſeeing it is plain that they were Heathens, not knowing the true God, but ſerving them which *by nature were no gods*, chap. 4. 8. 9. and by the goſpel were to be delivered ἐκ τῦ ἐνεστῶτος αἰῶνος πονηρῦ, *from the preſent evil age*, chap. 1. 4 from which they who were made *proſelytes of the gate*, and worſhipped the true God, were in a great meaſure delivered. 2. The great endeavour of the Judaizers that crept in among them, was to perſuade them to be circumciſed, Gal. 5. 2. and 6. 12.; whereas all the proſelytes of righteouſneſs, all the Gentiles which had before been ſubject to the Jewiſh rites, muſt be circumciſed when they were admitted to be *proſelytes of righteouſneſs*, they being made ſuch by circumciſion, and a promiſe of obedience to the law of Moſes.

Object. It is the Jewiſh law which is ſtyled *the elements of the world, to which they were in bondage*, chap. 4. 3.

Anſ. The Jewiſh law is indeed ſo called, but it was for this reaſon, that it was made up of ceremonies, which for the matter were the ſame with thoſe which had been uſed by other nations of the world, the object of them only being changed. See the note on chap. 3. 19. and they are no where called the *elements of piety*, as Mr le Clerc ſuppoſes.

Ver. 9. Πάλιν ἐπὶτὰ ἀσθενῆ ᾧ πτωχὰ σοιχεῖα, *again to weak and beggarly elements.*] Here interpreters find great difficulty to ſhew, how the Galatians, who were never under the law, can be ſaid to be *again, and anew, in bondage to theſe elements.* But the

(*a*) Natura dii non opponuntur diis ex gratia, qui divinitatem habent ab illo uno Deo acceptam; tali enim Deo, pro ratione imperii quod a Deo accepit, ſervire, eumque colere, non eſt profanum et impium, ſed pium et neceſſarium. *Crellius in locum.*

(*b*) Vide *tract. de vera Chriſti deitate.*

obſervation

obſervation made on chap. 3. 19. that the rites of the Jews and Heathens were for the matter moſtly the ſame, removes that difficulty; and ſhews that they are ſaid to return to theſe elements, not becauſe they before obſerved the Jewiſh ceremonies, but becauſe the ceremonies of the law, being for the matter moſtly the ſame with thoſe the Gentiles uſed to their Heathen deities, by returning to them they returned to thoſe elements. Theſe rites are alſo weak and beggarly elements, in compariſon of the riches of the Holy Ghoſt, and the power of the Holy Ghoſt. They are weak, as having no power to cleanſe the ſoul; and beggarly, as not being able to confer upon us the ſpiritual riches of the goſpel, pardon of ſins, adoption, the gifts and graces of the Spirit, eternal redemption.

Ver. 10. [f] Ἡμέρας καὶ μῆνας, *days and months.*] That this verſe is to be interpreted of the Jewiſh ſolemn times, and the feſtivals obſerved by them, as far as they could be obſerved out of Judea, the whole drift of this epiſtle ſhews, which is to bring off the Galatians from thinking they were obliged to obſerve the rites and ceremonies of the law. For that the Jews did ἑορτάζειν, *keep their feaſts* in Egypt and Alexandria, and where-ever they were ſettled among the Heathens, we learn from Philo, in his oration againſt Flaccus (*c*). That they were very numerous in Aſia Minor, of which Galatia was a part, ſee the note on James 1. 1. That in thoſe places where they dwelt that had converted a great many to the Jewiſh worſhip, and made them, as it were, a part of themſelves, Joſephus teſtifies; ſee note on 1 Pet. 1. 1.; and if it were ſo at Galatia, this might make them ſo ready to relapſe to their old Jewiſh rites.

Ver. 11. [g] Φοβοῦμαι ὑμᾶς, *I am afraid of you.*] As well he might, for by this practice they muſt revolt again from Chriſt to the Jewiſh ſynagogues; for it belonged only to their great ſanhedrim (*d*), or to the doctors of the law, to ſtate the certain times of their new moons, and other feſtivals; ſo that, for the due obſervation of them, they muſt entirely depend upon the Jewiſh ſanhedrim.

Ver. 12. [h] Ὅτι κἀγὼ ὡς ὑμεῖς, *I am as you are.*] That is, ſay the fathers, I was once zealous for the law as you are; but now I live as do the Gentiles, and not as do the Jews; do you who are not Jews but Gentiles, live in like manner, as men exempted from the law. But this expoſition ſeems not to cohere with theſe words, *Ye have not injured me at all.* They may therefore be thus interpreted: Brethren, be ſtill as affectionate to me as I am to you, *and count me not your enemy, becauſe I tell you the truth;* for I am ſtill as affectionate to you, as ever you were to me, ver. 14. I do not look upon you as perſons who have done any thing with an intent to injure me; and though your falſe teachers have done you this injury, by their pernicious doctrines; yet have they not prevailed on you ſpeak evil of me, or act injuriouſly towards me.

Ver. 14. [i] Τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί, *my temptation which was in the fleſh.*] It is the opinion of the Greek commentators, and of the Reverend Dr Hammond, that the ἀσθένεια τῆς σαρκὸς, *the infirmity of the fleſh*, ver. 13. *and the temptation in the fleſh*, here, only ſignify the perſecutions the apoſtle ſuffered for preaching the goſpel. But that this cannot be the full import of the words, is evident from theſe conſiderations: 1. That the perſecutions which he ſuffered for the cauſe of Chriſt, could miniſter no reaſon to the Galatians, ἐξουθενῆσαι καὶ ἐκπτύσαι, *to contemn, vilify, deſpiſe* him as nothing, and even *to ſpit upon him* who preached the goſpel, with ſuch great demonſtration of the Spirit, and ſuch power of miracles under all his perſecutions. Moreover, the apoſtle, in the epiſtles to the Corinthians, repreſents theſe ſufferings as a vindication of the truth of his apoſtleſhip, yea, as an argument of the *life* and *power of that Jeſus*, who did ſuch mighty things by his apoſtles under all their ſufferings, and as that which ſhould create the greater reſpect to him; and gives them a large catalogue of them, confirming it with an oath, 2 Cor. 11. 31. which ſhews, that though he ſometimes feared the greatneſs of his tribulations might make them faint, or ſhake them, who were taught that they muſt alſo be partakers of the like ſufferings; yet did he not conceive himſelf more contemptible, or vile in his own perſon for his perſecutions. And therefore as he mentions this to the Theſſalonianss as a proof of his ſincerity, That *having before ſuffered, and been ſhamefully intreated at Philippi, he was ſtill bold to preach the goſpel to them*, 1 Theſſ. 2. 2. As he mentions his ſufferings to the Epheſians, as *their glory*, chap. 3. 13.; ſo here he declares to his Galatians, That he ſtill ſuffered perſecution; and he concludes his epiſtle thus, *From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus*, Gal. 5. 11. inſinuating that theſe ſufferings were ſo far from giving any perſon a juſt reaſon to deſpiſe him, that they were rather an inducement to a more honourable treatment of him.

2. Though ἀσθένεια and πειρασμὸς, *infirmity* and *temptation*, abſolutely put, do ſometimes ſignify afflictions, or perſecutions; yet do we never elſewhere read, that ἀσθένεια σαρκὸς, πειρασμὸς ἐν σαρκὶ, σκόλοψ ἐν σαρκὶ, an *infirmity, temptation*, or *thorn in the fleſh*, is uſed in that ſenſe. Nor was it only the ſufferings he endured in his body, but the very preſence of his body,

(*c*) P. 760. A. B.

(*d*) Mechilta Paraſch. בא.

which

which was *weak:* ſee note on 2 Cor. 12. 7. 8. 9. Having therefore in that place proved, that, beſides his perſecutions, he had a weakneſs and imperfection in his body, which rendered both his perſon and his ſpeech contemptible, I think it reaſonable to refer theſe words to it.

Ver. 18. Ἐν καλῷ.] It is thought, that by this expreſſion St Paul means himſelf; but it ſeems not reaſonable to think, that he would call himſelf *a good man*, when he was ſpeaking to them who had ſo bad an opinion of him; but he might ſay this of his doctrine, nor will the Greek bear the other ſenſe.

Ver. 20. Ἀλλάξαι τὴν φωνήν.] To temper my voice to you, as your affairs require; lamenting the fall of ſome, and ſtriving to recover them, and commending the ſtedfaſtneſs of others in the faith.

Ver. 21. Τὸν νόμον οὐκ ἀκούετε; *Do not you hear the law?*] i. e. Do not you, Chriſtians, to whom the law and the prophets are read every Lord's day, and which you have the liberty to read at all times, hear what the law ſpeaks? Here, ſaith Mr. Cl. *it is to be noted, that St Paul argues from ſome received Midraſh vulgarly known; for if that allegory whereof he here ſpeaks, had not been before heard of, he would have had no reaſon to wonder, that the Galatians had never collected any ſuch thing from the ſtory which he refers to.*

Anſ. 1. To this I anſwer, That no ſuch interpretation of this paſſage was vulgarly known among the Jews, is apparent from the ſilence of all the Jewiſh paraphraſters upon the place, and of all thoſe interpreters who have converſed moſt in the writings of the Jewiſh rabbins; and yet produce not the leaſt hint of any ſuch thing, nor can Mr Cl. do it. It is true indeed, that the Jews had this canon, that *proles ſequitur matrem*, and ſo allowed that the offſpring of a bond-woman muſt be born in bondage, the offſpring of a free-woman muſt be free; but it is not true, that they ever deemed Hagar the repreſentative of thoſe under the firſt, or legal covenant; and Sarah only of thoſe who were under the new, and goſpel covenant.

2. This ſuppoſed Midraſh is contrary to their known and avowed principle, That *their law was to be eternal*, and ſo that there was no new covenant to ſucceed for the aboliſhing of it; as is plain from the apoſtle's diſpute againſt them, both here, and in the epiſtle to the Romans, and in that to the Hebrews. Moreover, doth not Mr Clerc tell us in his annotations on the former chapter, That *the law, and a perfect pattern of holineſs, was the ſame in the opinion of the Jews?* And muſt *this perfect pattern of holineſs* here, in the opinion of the ſame Jews, be only a *covenant gendering to bondage*, and repreſented by Hagar a bond-woman?

3. The apoſtle doth not wonder, that the Galatians had collected no ſuch allegory, from the ſtory referred to; but only aſks if they had not heard the words he doth thus allegorically expound to them. He proceeds thus:

Object. "Farther, ſeeing this interpretation "could not be urged againſt thoſe who might de- "ny that the ſcripture ought to be ſo underſtood, "and the apoſtle doth not make uſe of his autho- "rity to confirm it; it is evident, that he argues "here from what was generally allowed, which "kind of things it is not material ſhould be true, "or well grounded, as long as they contain nothing "prejudicial to true piety, and are believed by "thoſe againſt whom we diſpute. So that from "St Paul's uſing ſuch an allegory againſt the Ju- "daizing Galatians; it does not follow, that we in "this age are bound to admit it as a ſecret re- "vealed from heaven to the apoſtle.

Anſ. To this I anſwer, 1. That it is too confidently ſaid, that *the apoſtle doth not make uſe of his authority to confirm this interpretation;* for is it not, *Paul an apoſtle, not of man, but of Jeſus Chriſt, and of God the Father*, chap. 1. 1. who writes thus to the Galatians? And had not the apoſtles from the Holy Ghoſt *the word of wiſdom and of knowledge*, to direct them in the underſtanding the myſteries of the Old Teſtament? Does he not declare they ſpake *the wiſdom of God in a myſtery?* 1 Cor. 2. 7.; that wiſdom *which God had revealed to them by his Spirit*, ver. 10. That they had *received the Spirit which is of God, that they might know the things which are freely given us of God; which things they alſo ſpake, not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual;* ſee the note, ver. 12. 13. there. And is not this a ſufficient confirmation of all which they declared they writ, as the *apoſtles of Jeſus Chriſt?*

2. I add, that it cannot reaſonably be ſaid, "He "argues here from what was generally allowed," not only becauſe I have proved, that nothing of this nature ever was, or could be allowed by the Jews; but alſo becauſe no one inſtance can be produced, where the apoſtle uſeth any ſuch argument *ad hominem*, or from their own miſtaken principles; but where it is evident from his own words, and declarations, that he doth ſo. Had the apoſtle ſaid, as he is forced in his paraphraſe to make him ſpeak, "Theſe things uſe to be allegorically explained by "the Jews, and may be interpreted ſo as to ſignify "what I a little before ſaid:" or, as he begins his Chriſtian allegoriſt, "We take you at your word, "O Jews!" there might have been ſome probability in this fancy: but, the apoſtle having not given us the leaſt hint of any thing of this nature, it muſt paſs

paſs for mere romance. And the other things he adds can be no better than a reflection on the authority and writings of the apoſtles; for *do you not hear the law?* ſaith the apoſtle: No, ſaith Mr Cl. that they do not; yea, they cannot in this caſe; "it being not at all neceſſary that the words of "ſcripture ſhould have any ſuch allegorical interpretation, as that which is ſuppoſed (*here*) to be-"long to them." *Do you not hear the law, for it written?* ſaith the apoſtle. "What then," ſaith Mr Cl. "you groſsly impoſe upon us in theſe words, "connecting them to the former by a γὰρ, for, and "ſaying gravely, *It is written;* when indeed you "argue not from what is written, but from ſome "whimſies of the Jews, perhaps neither *true* nor *well* "*grounded.*" Theſe things *are an allegory*, ſaith the apoſtle. "So you ſay, St Paul," quoth this critic; "but if we thoroughly conſider it, we ſhall find, "that moſt that hath been ſaid by learned men "againſt this way of interpreting ſcripture in the "general, may be objected againſt this particular "allegory." *Theſe are the two teſtaments*, ſaith St Paul: "You are very dogmatical, St Paul," ſaith Mr Cl.; "but we of this age are not bound to ad-"mit this as a ſecret revealed from heaven to you:" and, by your good leave, "this interpretation "cannot be urged againſt thoſe who deny that the "ſcripture ought to be ſo underſtood."

To conclude, What ſhall we ſay to the unbelieving Jews, objecting thus from this interpretation? "Finding that your apoſtle hath produced againſt "us a weak argument, falſe, and ill grounded, you "pretend to help him out, by ſaying, it is a Jewiſh "midraſh, vulgarly known. This we muſt take "for an officious lie, till you can ſhew that either "we, or our fathers, or Philo the allegoriſt, who "ſpeaks of Hagar and Sarah in a quite different "way of allegory, had any ſuch ſentiments. And "if your apoſtle hath impoſed upon you here, with "ſuch ill-grounded arguments and interpretations, "without giving you the leaſt hint, that he was "arguing only from our conceſſions: how know "you that he hath not often done the like in all "his other writings?"

Ver. 23. [m] Κατὰ σάρκα γεγέννηται, *was born after the fleſh.*] *i. e.* by natural generation, and the ſtrength of the fleſh, before Abraham's body became dead, Rom. 4. 19. The other by virtue of the promiſe made to him by God, when *his lody* and *Sarah's* womb were both dead, ver. 20. and only quickened by that Spirit, which is the power of God.

Ver. 25. [n] Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν, *for this Hagar is mount Sinai in Arabia.*] *i. e.* ſhe repreſents it, 1. In her name; for הגר, in the Arabian language, ſignifies a *Rock*, as Mount Sinai is called. 2. By her flight, ſhe flying twice into Arabia from her miſtreſs, Gen. 16. 7. into the wilderneſs of Shur, called by the Chaldee *Chagra*, there, and Gen. 25. 18. and after flying again into the ſame wilderneſs. And, 3. by her ſtation; for there dwelt the poſterity of Iſmael, called from her name *Hagarens*; as the oriental writers witneſs; ſee *Bochart. Geogr. Sacr. l.* 4. *c.* 11. *p.* 255. *cap.* 27. *p.* 312. and Grotius here.

Ibid. Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν Ἀραβίᾳ.] Note, that it ſeems very unreaſonable to me, to expunge theſe words, Σινᾶ ὄρος ἐστὶν ἐν Ἀραβίᾳ, againſt the plain evidence of all the ancient verſions, and the concurrent ſuffrage of all the ancient interpreters, Chryſoſtom, Theodoret, Oecumenius, and Theophylact, among the Greeks, Ambroſe and St Jerom among the Latins, who take not the leaſt notice of any various reading here; and to add δὲ for γὰρ, only to ſalve a difficulty: for, if this liberty may be allowed, we may take the ſame liberty in all other places, and ſtrike out ſuch words as ſpurious, or ſuſpected, which create the difficulty. And this is leſs to be allowed, when the words rejected, according to the deſcants of the ancients, give a plain reaſon, why Agar is made the ſymbol of the covenant given from Mount Sinai, *viz.* τὸ γὰρ ὄνομα τῆ Ἄγαρ, *becauſe the name Agar*, ſaith Bochart, is by interpretation a *Rock;* and, ſay the Greek interpreters, is the name given to Mount Sinai, ἐν Ἀραβῶν γλώσσῃ, in the Arabian tongue. But we need here no various lection, the interpretation which Dr Mills hath excellently given us of this place, being very clear, only by adding καθ' ὑποστάσιν, by repreſentation, after the word ἐστὶν, which is the ſenſe it uſually bears in allegorical propoſitions, and by referring συστοιχεῖ δὲ τῇ νῦν Ἰερουσαλὴμ, not to the mountain, but to Agar; for then the ſenſe of the whole runs thus. Theſe two ſons of Abraham, Iſmael, born of Agar his handmaid, and Iſaac, born of Sarah the free-woman, contain an allegory, in which the name is put for the thing ſignified or repreſented by it; for theſe two women, and their children, are by repreſentation the two covenants; the one covenant being that from Mount Sinai, gendering to bondage, ἥτις ἐστὶν, which is, by repreſentation, Agar, the bond-woman, and ſo bearing a child, which alſo was in bondage, τὸ γὰρ Ἄγαρ, for that which is ſignified by Agar, from whom Iſmael deſcended, is Mount Sinai in Arabia, whence the law was given; and this Agar anſwers to Jeruſalem, that now is, and is in bondage, with her children, to the law, as the bond-woman and her child was to Abraham; but the Jeruſalem which is above, ἐλευθέρα ἐστὶν, is by repreſentation Sarah, the free-woman, whoſe ſon was born, not according to the fleſh, but *according to the promiſe;* and this woman is the mother of us all; for *we brethren*, as *Iſaac was, are the children of the promiſe*, and ſo the ſpiritual ſeed of Abraham,

ham, *and heirs according to the promiſe.* And this interpretation is confirmed by the concluſion of the whole allegory thus: *So then, brethren, we are not the children of the bond woman, but of the free.* O ſi ſic omnia!

Ver. 26. ᵒ Ἡ ἄνω Ἰερουσαλὴμ, *the Jeruſalem which is above.*] As the ſtate of the church, under the goſpel, is ſtyled, by the evangeliſts, *the kingdom of heaven;* ſo here the Jeruſalem which is from above, the goſpel-ſtate, or new kingdom, being erected by the Holy Ghoſt, ſent down from heaven, and leading us to it, is ſtyled the *heavenly Jeruſalem.* Note alſo, that the Jews tell us, "That the inferior "Jeruſalem is a type of that which is above (*e*).

Ver. 27. Note, that the Jews themſelves interpret theſe words, cited from Iſaiah 54. 1. of the times of the Meſſiah. *Midraſh ſhir Haſhirim ad Cant.* 1. 5.

Ver. 29. ᵖ Ἐδίωκε, *perſecuted.*] St Jerom here ſaith, *Iſmael ſtruck Iſaac*; but the text, Gen. 21. 9. ſaith only, that he mocked him. This deriſion, therefore, muſt be reputed, as a perſecuting him with the tongue.

Ver. 30. ᵠ Οὐ κληρονομήσει, *ſhall not be heir.*] Hence we may learn, what that perſecution mentioned, ver. 29. was, even a deriſion of Iſaac's pretenſions to be the heir of Abraham; (ſo among the Jews, Rabbi Salom, cited by Cartwright on Gen. 21. 9. (*f*), and St Jerom in his Queſtions and Traditions upon Geneſis): even as the carnal Jews contended with the believing Gentiles, that they muſt be the true heirs of the promiſe made to Abraham, who were his ſeed according to the fleſh.

CHAP. V.

Verſe 1. STand faſt therefore in the liberty wherewith Chriſt hath made us (*Chriſtians*) free; and be not intangled again with the yoke of bondage (*to the law, Acts* 15. 10.)

2. Behold, I Paul ſay unto you (*Galatians*), that if ye be circumciſed, (*in order to your juſtification*), Chriſt ſhall profit you nothing, (*chap.* 2. 1. 3. 4.)

3. For ᵃ I teſtify again to every man that is circumciſed, that he is a debtor (*by virtue of that circumciſion*) to do the whole law.

4. Chriſt is become of none effect to you, whoſoever of you are (*ſeeking to be*) juſtified by the law, (*and not by faith in him only*); ye are fallen from (*juſtification by*) grace.

5. For we (*Chriſtians*), through the Spirit (*which we have received*), wait ᵇ for the hope of righteouſneſs by faith.

6. (*We expect it, I ſay, by that faith which miniſters this Spirit, and not by circumciſion*); for in (*the œconomy of*) Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, (*as to our acceptance with God, and our reward from him*), but ᶜ faith which worketh by love.

7. Ye did run well, (*in the beginning of your Chriſtian race*); who did hinder you, that ye ſhould not (*continue to*) obey the truth?

8. This perſuaſion (*of the neceſſity of your being circumciſed, and obeying the law of Moſes*) cometh not of him (*i. e. that God*) that calleth (*Gr. callea*) you (*to the faith of Chriſt*).

9. (*Nor ought this circumciſion to ſeem a little thing to you, nor are theſe Judaizers to be diſregarded, becauſe they are few, for they are like to leaven; now, ye know*), a little leaven leaveneth (*and ſo corrupteth*) the whole lump. (*See the note on* 1 *Cor.* 5. 6.)

10. (*But*) I have confidence in you through the Lord, that (*after conſideration of what I have written*) you will be no otherwiſe minded (*than I exhort you to be*): but he that troubleth you, ſhall bear his judgment, (τὸ κρῖμα, *the ſentence or condemnation due to him on that account*), whoſoever he be.

11. And (*whereas ſome of the Judaizers have ſuggeſted, that*) I (*elſewhere preach up that circumciſion I oppoſe in you*), brethren, (*you may learn the falſehood of that ſuggeſtion from my ſufferings; for*) ᵈ if I yet preach circumciſion, why do I yet ſuffer perſecution (*from the Jews? ſince*) then is the offence (*they take at preaching*) of the croſs ceaſed.

12. ᵉ I would they were even cut off (*from the communion of the church*) that (*do thus*) trouble (*and unſettle*) you.

13. For, brethren, ye have been called (*by Chriſtianity*) to liberty (*from the Jewiſh yoke*); only (*be careful that ye*) uſe not (*your*) liberty ᶠ for an occaſion to the fleſh, but by love ſerve one another.

14. For all the (*moral*) law (*reſpecting our neighbour*) is fulfilled in one word, even in this; Thou ſhalt love thy neighbour as thyſelf.

15. But ᵍ if you (*in contradiction to this law*) bite (*calumniate*) and devour one another, take heed that ye be not (*in the iſſue*) conſumed one of another.

16. ʰ This I ſay then (*to prevent theſe miſcarriages*), Walk in the Spirit, (i. e. *according to the motions of the Holy Spirit, Rom.* 8. 1. 2. 9. 12. 13. 14.),

(*e*) Voiſin de lege, p. 369.

(*f*) R. Sal. ait; Iſmaelem cum Iſaaco de hereditate contendiſſe, dicentem, Ego ſum primogenitus, et duplex portio ad me pertinet. Dupliciter hoc ab Hebræis exponitur, ſive quod idola ludo fecerit, ſive quod adverſum Iſaac quaſi majoris ætatis joco ſibi et ludo primogenita vindicaret. *Tom. ult. F.* 73. 1.

and ye ſhall not fulfil the luſts of the fleſh; (i. e. *theſe carnal motions, ver.* 13. *and theſe uncharitable contentions, ver.* 15.)

17. For the fleſh (*indeed*) luſteth againſt the Spirit, (*and ſo incites you to theſe things*), and (*but*) the Spirit (*luſteth*) againſt the fleſh: and theſe (*two principles*) are contrary the one to the other; ſo that ye (*who are led by the Spirit*) cannot do the things that ye would (*according to the fleſh; nor ye who are led by the fleſh, the things that ye would according to the Spirit*).

18. But if ye are led by the (*conduct of the Holy*) Spirit, ye are not under the law, (*and ſo ſin ſhall not have dominion over you, Rom.* 6. 14.).

19. [1] Now the works of the fleſh are manifeſt, which are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs,

20. Idolatry, witchcraft, hatred, variance, emulation, wrath, ſtrife, ſedition, hereſy,

21. Envyings, murthers, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in times paſt, that they who do ſuch things, ſhall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith,

23. Meekneſs, temperance: againſt ſuch [a] there is no law, (*that can condemn, or render them obnoxious to the wrath of God.*)

24. And they that are Chriſt's have crucified the fleſh, with the affections and luſts (*of it*).

25. If (*then*) we (*pretend to*) live in (*and by*) the Spirit, let us alſo walk in the Spirit, (*according to the motions, not of the fleſh, but of the Spirit*).

26. Let us not be deſirous of vain-glory, (*Gr. vain glorious*), [1] provoking one another, envying one another.

ANNOTATIONS on Chap. V.

Verſe 3. [a] Μαρτύρομαι πάλιν, *I teſtify again.*] Theſe words muſt not be thought to import, that he had teſtified this before in this epiſtle, and now did it again; there being nothing ſaid before of this matter, but thus, *I Paul ſay to you, that if ye be circumciſed, Chriſt ſhall profit you nothing;* and again, *I teſtify that you are debtors, by admitting this circumciſion, to yield obedience to the whole law of Moſes:* for as by baptiſm we Chriſtians do oblige ourſelves to obſerve all the inſtitutions of the Chriſtian faith, ſo did the Jews, by circumciſion, oblige themſelves to yield obedience to the whole law of Moſes. This the apoſtle elſewhere intimates, by ſaying to the Jews, *Circumciſion verily profiteth, if you keep the law,* Rom. 2. 25. to which thou art obliged by it; and by objecting to them who were ſo zealous for the circumciſion of others, that they acted inſincerely in that zeal, becauſe they themſelves did *not keep the law,* Gal. 6. 13. When any one became *a proſelyte of* juſtice, or turned from Heatheniſm to Judaiſm, they firſt inſtructed him in the law of Moſes; and when he declared himſelf reſolved to obey it, then they circumciſed him, and ſo admitted him into the congregation, and he became as one of them. For circumciſion being the ſign by which they entered into covenant with God, when the Moſaical law became the covenant betwixt God and the ſeed of Abraham; that circumciſion by which they entered into covenant with him, muſt lay an obligation on them to obſerve the law of Moſes. And hence the Judaizing Chriſtians, who held that the law of Moſes was an everlaſting covenant, thought that the believing Gentiles were to be dealt with as their proſelytes; that is, unleſs they were circumciſed, and obſerved the law, they could not be ſaved, Acts 15. 1.

But ſtill it remains a great inquiry, Whether the words contained in the ſecond, third, and fourth verſes, are to be taken generally, ſo as to exclude all believing Jews from any benefit by Chriſt, or by the covenant of grace, who ſought for juſtification by the works of the law? or whether they are to be reſtrained only to the believing Gentiles? Now, in anſwer to this queſtion, let it be noted,

1. That it is not the being circumciſed, which is here ſaid to exclude from grace and ſalvation, but the being circumciſed *to obtain juſtification and ſalvation by it;* as is apparent from the words, *Chriſt is become of none effect to you, whoſoever of you are juſtified by the law.* Had the bare uſe of circumciſion rendered Chriſt unprofitable to the Jew and Gentile, or put them under the curſe of the law, St Paul would not have circumciſed Timothy, nor have owned the believing Jews as Chriſtian brethren, who were ſtill zealous for the law.

2. Obſerve that the law of Moſes being given to the Jews, and ſome of its precepts being ſtyled *everlaſting covenants,* and *commandments,* and they having all engaged to obſerve it; they might think themſelves obliged ſtill to be circumciſed, and obſerve the law, by virtue of God's precept, till it was more ſolemnly by God declared to be abrogated; though they expected not to be juſtified by it: for ſo we find it was with the believing Jews. They all continued *zealous of the law,* Acts 21. 20. and thought all Jews obliged to obſerve it, ver. 24.; but then they thought to be ſaved, not by the law, *but by*

by the grace of our Lord Jeſus Chriſt, Acts 15. 11. as the believing Gentiles were; and they *believed in Chriſt*, that they *might be juſtified by faith in Chriſt, and not by the works of the law*, Gal. 2. 16. But now the Gentiles being not under the obligation of the law of Moſes, they having firſt believed in Chriſt, and received, upon that faith, the Holy Ghoſt, they could not afterwards ſubmit to the obſervance of the law; but, by ſo doing, they muſt teſtify they thought not faith in Chriſt ſufficient to juſtification, or acceptance with God, without the obſervation of the law; and therefore muſt ſubmit to it for theſe ends, and ſo muſt in effect deny that faith in Chriſt would juſtify them; or that the giving of the Holy Ghoſt was a ſufficient evidence of their acceptance with God; which was a tempting or diſtruſting of God, after ſo full a demonſtration of his grace and favour to them, Acts 15. 8. 9. 10.

I therefore think theſe words concern as well thoſe Jews as Gentiles who ſought for juſtification ſtill, not by their faith in Chriſt, but through the works of the law, Rom. 9. 31. 32. and held circumciſion neceſſary to all; not by way of precept only, but as a neceſſary means of ſalvation; for by theſe things, ſaith the apoſtle, they in effect declared, that *Chriſt was dead in vain*, and *fruſtrated the grace of Chriſt*, Gal. 2. 21. and ſo fell from it. Nor is it eaſy to perceive how they ſhould have juſtification and ſalvation from him, from whom, after the revelation of him, they did not expect it; or have faith in him to juſtification, by whom they thought not that they ſhould be juſtified.

Ver. 5. ᵇ Ἐλπίδα δικαιοσύνης, *hope of righteouſneſs*,] or juſtification, *i. e.* the hope of glory, the conſequent of our juſtification; for *being juſtified by faith, we have peace with God, and rejoice in the hope of the glory of God*. It is through the Spirit that we wait for, and expect this glory; for he is the *pledge* and *earneſt* of it; *by him we are ſealed up to the day of redemption, and wrought up to the expectation of it*; and therefore are not aſhamed of our hope, *becauſe the love of God is ſhed abroad into our hearts, by the Spirit he hath given us*, Rom. 5. 1. 2. Eph. 1. 14. 2 Cor. 1. 22. Eph. 4. 33. 2 Cor. 5. 5. Rom. 5. 5. And thus do we *who have the firſt fruits of the Spirit, wait for the redemption of our bodies, and the glorious liberty of the ſons of God*, Rom. 8. 21. 23.

Ver. 6. ᶜ Πίστις δι' ἀγάπης ἐνεργουμένη, *faith working by love*.] There be great diſputes about, and divers interpretations of theſe words, which I think may be rendered, faith working, or made active by love, or excited to perform our duty to God, and to our neighbour, for his ſake, by that love which we bear to him; or from conſiderations of his great love to us, according to thoſe words of the apoſtle, *The love of Chriſt conſtraineth us*, 2 Cor. 5. 14. And here, *The life I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me*, Gal. 2. 20.

Ver. 8. *This perſuaſion cometh not of him that calleth you.*] Here Jerom's note runs thus: "Perſuaſio noſtra non eſt ex eo qui vocavit nos, ſed "ex nobis qui conſentimus, vel non conſentimus "vocanti; aliud quippe Dei opus, aliud hominum: "Dei opus eſt vocare, hominum credere, vel non "credere; et ſicubi aliter de ſcripturis liberum ho- "minis affirmatur arbitrium, ut ibi *ſi volueritis, et "ſi audieritis me*, Exod. 19. 2. et iterum, *Et nunc, "Iſrael, quid petit a te Dominus Deus tuus?* Deut. "10.; et ex hoc loco vel maxime comprobatur.

"Accuſat enim, quare non obediverint veritati, "oſtendens in eorum arbitrio poſitum vel obedire "vel non obedire." And in this he ſpeaks the ſenſe of all the ancients till St Auſtin's time.

Ver. 9. *A little leaven*, &c.] That is, ſaith Chryſoſtom, circumciſion, though it be but one command, brings us under an obligation to obey the whole Jewiſh law, as the apoſtle teacheth, ver. 3.

Ver. 11. ᵈ Εἰ περιτομὴν ἔτι κηρύσσω, *If I yet preach circumciſion.*] All the Greek interpreters ſay, this verſe returns an anſwer to the ſuggeſtions of the patrons of the law, viz. that *he was an hypocrite, in ſome places preaching up circumciſion, in others not* (*g*). See the note on chap. 3. 4.

Ver. 12. ᵉ Ὄφελον καὶ ἀποκόψονται, *I wiſh they were even cut off.*] The interpretation of all the Greek fathers, and of St Ambroſe, Auſtin, and Jerom on this place, is this, *Utinam non ſolum circumcidantur, ſed etiam abſcindantur*, I wiſh not only they were circumciſed, but even made like the *prieſts of the mother of the gods*, worſhipped formerly by you of Galatia, who had that member cut off. But if this interpretation ſeem too light to be affixed to the words of the apoſtle; I rather chuſe to interpret them as a wiſh, that they were cut off from the communion of the church, becauſe this ſeems agreeable to a like paſſage, 1 Cor. 5. 6. 7. where having ſaid, as here, *A little leaven leaveneth the whole lump*, he adds, *Purge out therefore the old leaven*, i. e. *put away from yourſelves the wicked perſon*, which he himſelf here would not do alone; becauſe he ſaw his authority among them was impaired, and he feared this rather might exaſperate, than cure their diſtemper; ſee note on 2 Cor. 10. 16. That ὄφελον is ſometimes joined with an aoriſt, and ſometimes

(*g*) Ὑποκρίτης ἦν ἀλλαχοῦ περιτομὴν κηρύσσων, ἀλλαχοῦ δὲ ὄ. Theodoret.

with an imperfect of the indicative mood, we learn from theſe examples, ὄφελον ἐν ᾅδῃ με ἐφύλαξας, *I wiſh thou wouldſt hide me in the grave*, Job 14. 13.; ὄφελον γὲ ἐβασιλεύσατε, *I wiſh you did reign*, 1 Cor. 4. 8.

Ver. 13. Εἰς ἀφορμὴν τῇ σαρκὶ, *for an occaſion to the fleſh*.] This is done, 1. By a carnal uſe of it, to gratify the motions of the fleſh, as they who *turned the grace of God into laſciviouſneſs*; and thought they might ſin more freely, *becauſe they were not under the law, but under grace*, Rom. 6. 1. 15. Or, 2. By an uncharitable uſe of it, to the ſcandal of their weak brethren; or the contempt of thoſe who did not fully underſtand their liberty; or by contending with, or biting one another, ver. 16.; which was an evidence that they were carnal, 1 Cor. 3. 3. Or, laſtly, By refuſing obedience to their maſters, (ſee note on 1 Tim. 6. 1. 2.), and ſubjection to ſuperiors, (ſee note on 1 Pet. 2. 16.); the remedy of which diſtempers is true Chriſtian love; for *he that loves ſincerely, will not refuſe to ſerve him whom he loves* (*b*).

Ver. 14. *The whole law is fulfilled in this, Thou ſhalt love thy neighbour as thyſelf.*] So that if thou be ſtill deſirous to fulfil the law, thou mayſt do it by obſerving this comprehenſive law of love. So Oecumenius.

Ver. 15. Εἰ δὲ ἀλλήλους δάκνετε, *if ye bite*, &c.] Theodoret here notes, that the contentions and quarrels which aroſe betwixt them that ſtood firm, and thoſe who warped to the legal obſervances, gave occaſion to theſe words. And as I have obſerved, that the zeal of the Jews would not ſuffer an uncircumciſed perſon to live among them; ſo might it be alſo with theſe zealous Judaizers.

Ver. 16. 17. [b] Note, that I have interpreted theſe verſes, as moſt commentators do; but I conceive, they may be beſt interpreted from Rom. 7. thus:

Ver. 16. *But this I ſay*, (to take you off from this bondage to the law), *Walk in the Spirit*, (in newneſs of the Spirit, and not in the oldneſs of the letter, Rom. 7. 6.), *and ye ſhall not fulfil the luſts of the fleſh*, (*i. e.* the motions of the fleſh ſhall not have dominion over you, and bring you captive to the law of ſin, as it doth in them; becauſe ye are not under the law, but under grace, Rom. 6. 14.)

Ver. 17. *For* (in them) *the fleſh luſteth againſt the Spirit*, (or the inward man not renewed, ver. 23. 25.), *and the Spirit luſteth againſt the fleſh* (ver. 19. to 22.): *and theſe two are contrary; ſo that ye* (who are under the law, and walk not in newneſs of the Spirit) *cannot do the things that ye would*; (for the good that ye would, ye do not, ver. 19.).

Ver. 19. [i] Τὰ ἔργα τῆς σαρκὸς, *the works of the fleſh*.] That ſome of theſe may very properly be called works of the fleſh, cannot be doubted; but ſeeing ſome of theſe ſins ſeem chiefly to conſiſt in errors of the mind, as hereſy and idolatry, and others of them to derive from evil diſpoſitions of the ſpirit, as envy, malice, witchcraft, it ſeems not eaſy to perceive with what propriety they are here called works of the fleſh. But,

1. That *ſtrife, contentions, bitter zeal*, are indeed the works of the fleſh, we may diſcern from a reflection on the uſual objects of them; for we do not uſe to contend with, or envy men on the account of things truly ſpiritual, becauſe they bring forth the fruits of the Spirit, or have the pleaſures of an upright conſcience; but our contentions generally are about worldly carnal things, the pleaſures, honours, or enjoyments of the preſent world; for *whence comes zeal and envy?* ſaith St James, *come they not from your luſts which war in your members?* James 4. 1. 2.

Moreover, *murder* and *witchcrafts*, or φαρμακίαι, as that word imports, thoſe poiſonous ingredients which are uſed to deſtroy human life, are the fruits of this hatred, envy, malice, and ſo muſt have their riſe from the ſame ſenſual luſts.

The idolatry of the Heathens, not only as it was attended with revellings and uncleanneſs, but as it repreſented God to corporeal eyes in images, and brought him down unto the ſenſes, may well be deemed a ſenſual crime.

And, *laſtly, hereſy*, according to the ſcripture-notion, being not a pure miſtake of judgment, but an eſpouſing a falſe doctrine out of diſguſt, pride, or envy, or from worldly principles, or to avoid perſecution or trouble in the fleſh, may well be ranked among carnal luſts. Hence are ſuch men ſaid, *not to ſerve God, but their own belly*, Rom. 16. 17. 18.; *to teach what they ought not, for filthy lucre's ſake*, Tit. 1. 11.; to account *gain* for *godlineſs*, 1 Tim. 6. 5. and *through covetouſneſs with feigned words to make merchandiſe of others*, 2 Pet. 2. 3. And therefore the apoſtle doth not adviſe us to convince, but only to admoniſh and reject the heretic, as knowing that *he ſins, being convinced of his own conſcience*. See note on Tit. 3. 10.

Ver. 23. [k] Οὐκ ἔστι νόμος, *there is no law*.] The expoſition of thoſe who ſay, *Such perſons had no law*, is not to be approved, becauſe it ſuits not with the word κατὰ τούτων, *againſt ſuch there is no law*. Moreover, the law of liberty they are under was given to oblige them to the practice of thoſe virtues, and ſo was needful to that end.

Ver. 26. [l] Ἀλλήλους προκαλούμενοι, *provoking one another*, &c.] Theodoret here obſerves, that they who ſtood firm in the faith, and ſo enjoyed their ſpiritual

(*b*) Ὁ γὰρ εἰλικρινῶς ἀγαπῶν οὐδὲ ἑκὼν ἁμαρτάνει τῷ φίλῳ. Theophylact.

gifts,

gifts, might be apt to contemn, and glory over the weak on that account, and others might envy their gifts: and this ſhews the ſeaſonableneſs of this exhortation, and connects theſe words with the beginning of the following chapter, where the apoſtle condemns them who had high thoughts of themſelves, and upon that account were apt to overlook and to neglect their fallen brother.

CHAP. VI.

Verſe 1. BRethren, if any man be overtaken with [a] a fault, [b] you that are ſpiritual, (*endowed with thoſe ſpiritual gifts which enable you for the public miniſtrations in the church*), reſtore ſuch a one [c] in the ſpirit of meekneſs, (*to a right underſtanding of his duty, and a ſuitable practice*); conſidering thyſelf, [d] leſt thou alſo be tempted, (*and ſo fall as he did.*)

2. Bear ye one another's burdens, (*infirmities in judgment or in manners*), and ſo fulfil the law of Chriſt, (*which requires you by love to ſerve one another, chap.* 5. 13.)

3. [e] For if a man think himſelf to be ſomething, when (*wanting charity, 1 Cor.* 13. 2. 3.) he is nothing, he deceiveth himſelf.

4. But (*to avoid this deceit*) [f] let every man prove his own work, and then ſhall he have rejoicing in himſelf alone, and not (*only*) in (*comparing himſelf with*) another.

5. For every man ſhall bear [g] his own burden.

(*The apoſtle having thus inſtructed their teachers, or ſpiritual men, not to deſpiſe or undervalue their Chriſtian brethren; proceeds now to inſtruct theſe brethren how to behave themſelves towards their teachers, ſaying*),

6. Let him that is taught in the word, [h] communicate to him that teacheth, in all good things (*he ſtands in need of, as God's bleſſing may enable him.*)

7. Be not deceived (*by your falſe teachers*); God is not mocked: for whatſoever a man ſoweth, (*of*) that (*kind*) ſhall he alſo reap.

8. For he that ſoweth to the fleſh, (*by doing the works of the fleſh, chap.* 5. 20. 21.), ſhall of the fleſh reap corruption; but he that ſoweth to the Spirit, (*by bringing forth the fruits of the Spirit, mentioned ver.* 22. 23.), ſhall of the Spirit (*raiſing him up to it, Rom.* 8. 11.) reap life everlaſting.

9. And (*but then*) let us not be weary of well-doing, (*or of exerciſing theſe fruits of the Spirit*); for [i] in due ſeaſon we ſhall reap (*the rewards of them*), if we faint not, (*but hold out unto the end.*)

10. As we have therefore opportunity, (*ability*), let us do good (*and charitable offices*) to all men, eſpecially to them who are of the houſehold of faith.

11. [k] Ye ſee how large a letter I have written unto you with my own hand.

12. As many as deſire to make a fair ſhew in (*things concerning*) the fleſh, (*endeavouring to gratify men and avoid their diſpleaſure*), they (*would*) conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution (*from their hands*) [l] for the croſs of Chriſt.

13. (*I ſay, it is upon this account, and not out of regard to the law, that they ſo zealouſly plead for circumciſion, and the obſervation of it*); [m] for neither do they themſelves who are circumciſed, keep the law; but deſire to have you circumciſed, [n] that they may glory in your fleſh.

14. But (*whatſoever they may glory in*) God forbid that I ſhould glory, ſave in the (*knowledge and in the profeſſion of the*) croſs of our Lord Jeſus Chriſt; by whom the world is crucified to me, and I unto the world; (*chap.* 2. 20. *as being dead to ſin, Rom.* 6. 3. 4.; *to the fleſh, Gal.* 5. 24.; *to the law by the body of Chriſt, and ſeparated from the world to live unto God.*)

15. For in (*the œconomy of*) Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but a new creature; (*one dead to ſin, the fleſh, and the world, but living unto God.*)

16. And as many as walk according to this rule, (*being chiefly concerned that the new creature may be formed in them*), peace (*ſhall*) be upon them, and mercy, and (*or, that is*) upon the Iſrael (*not of the fleſh, but*) of God.

17. From henceforth [o] let no man trouble me (*with their contentions againſt my office, becauſe I renounce circumciſion, and my legal righteouſneſs*); for I bear in my body the marks of (*a ſervant, not of the law, but of*) the Lord Jeſus; (*theſe wounds and ſtripes which teſtify me to be a faithful ſervant of that Jeſus, for whoſe ſake I ſuffer them.*)

18. Brethren, the grace (*favour and good-will*) of our Lord Jeſus Chriſt be [p] with your ſpirit. Amen.

ANNOTATIONS on Chap. VI.

Verſe 1. [a] Προλημφθῃ, *with a fault.*] They ſeem not well to have conſidered the uſe of this word in ſcripture, who ſay it is *lapſus hominis ex improviſo impingentis*, a fault committed unawares, or for want of circumſpection; ſince the apoſtle applies it to all the ſins of the Heathen world, ſtyling them,

them, νεκροὶ ἐν τοῖς παραπτώμασι, *dead in treſpaſſes*, Eph. 2. 1. 5. Col. 2. 13. and to all the ſins forgiven us through faith in Chriſt, Rom. 4. 25. and 5. 16. 2 Cor. 5. 19. Eph. 1. 7. The word προλήφθῃ ſeems rather to import ſuch a ſurpriſe.

Ibid. [b] Ὑμεῖς οἱ πνευματικοὶ, *you that are ſpiritual.*] I have noted on 1 Cor. 14. 32. that in the beginnings of Chriſtianity, when churches were firſt converted, they had for a time no ſettled church-governors, but all their church-offices were performed by men who had ſpiritual gifts, and by them are ſaid to propheſy in the church, to their edification, exhortation, and comfort, ver. 2. So I conceive it was when St Paul writ to the Galatians: for here is no direction of this epiſtle to any ſtated church-governors; no ſalutation of any in the cloſe; no charge againſt any for ſuffering theſe great miſcarriages in the church; no exhortation to them to take heed of their miniſtry, and to oppoſe themſelves to theſe deceivers. And then the ſpiritual men here mentioned muſt be the prophets, who then performed all ſpiritual offices among them.

Ibid. [c] Ἐν πνεύματι πραΰτητος, *in the ſpirit of meekneſs*,] 2 Tim. 2. 24. that ſo they may not provoke them to fly off to Judaiſm, chap. 5. 26. whom they ſhould reſtore to a right underſtanding of their Chriſtian liberty, and to a freedom from that yoke of bondage.

Ibid. [d] Μὴ καὶ σὺ πειρασθῇς, *leſt thou alſo be tempted*,] *i. e.* leſt thou fall by temptation: for to ſtand firm againſt temptation when it aſſaults us, is not a proper conſideration to engage us to pity thoſe that fall by it. This is the import of the word, when we are taught to pray, that we enter not into temptation, Matth. 6. 13.; when the apoſtle bids the married perſons live together, *that Satan tempt them not for their incontinence*, 1 Cor. 7. 5.; when he is ſolicitous for the Theſſalonians, *leſt the tempter ſhould have tempted them, and rendered his labours vain*, 1 Theſſ. 3. 3.; and when St James ſaith, *Every man is tempted, when he is led away by his own luſts*, chap. 1. 14.

Ver. 3. [e] Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, *if a man thinks himſelf ſomething, being nothing*,] of himſelf, but by the grace of God being what he is, 1 Cor. 15. 10. 2 Cor. 12. 11.: ſo ſome truly, but not ſo pertinently to the ſcope of the text. Say others, *Being nothing in the ſight of God*; who regards him not for his knowledge, but his charity, 1 Cor. 13. 2. 3. *i. e.* If upon this account he overlooks and deſpiſeth his weak offending brother, not ſympathiſing with him, ver. 2. or endeavouring to reſtore him, ver. 1. but rather glorying in this, that he is a ſtrong Chriſtian in compariſon of others; he is then nothing in the ſight of God.

Ver. 4. [f] Δοκιμαζέτω ἕκαστος, *let every man prove*;] *i. e.* let him approve his actions to God and his own conſcience, and then he may take comfort ſimply in himſelf, that he is a good man, and not in this only that he is better than others. So the word ſignifies, Rom. 1. 28. οὐκ ἐδοκίμασαν, *they approved not* of God, Rom. 2. 18. δοκιμάζεις, *thou approveſt the things which are moſt excellent*, Rom. 12. 2.; *Be transformed by the renewing of your mind, εἰς τὸ δοκιμάζειν, that you may approve the good, and acceptable, and perfect will of God*; and chap. 14. 22. *Happy is the man who doth not condemn*, or act againſt his conſcience, ἐν ᾧ δοκιμάζει, *in that which by his actions he approves of.* See Eph. 5. 10. Phil. 1. 10. 1 Theſſ. 2. 4. 1 Tim. 3. 10. and note on 1 Cor. 11. 28.

Ver. 5. [g] Τὸ ἴδιον φορτίον, *his own burden*;] *i. e.* This every man is concerned to do, *viz.* to make his own work good and approved in the ſight of God; for another man's greater ſins will not excuſe thee from bearing the burden of thy own.

Ver. 6. [h] Κοινωνείτω, *let him communicate.*] This he elſewhere ſtyles *communication*, εἰς λόγον δόσεως, καὶ λήψεως, *by giving their good things*, and *receiving* his good inſtructions, Philip. 4. 15.; by *ſowing ſpirituals*, and *reaping* of them *carnal things*, 1 Cor. 9. 11. And if this was their duty towards ſuch teachers as had no need of books or ſtudy to fit themſelves for the work, they being enabled for it by immediate aſſiſtance and gifts of the Holy Ghoſt; how much more towards them who ſpend much time and money to fit themſelves for that work, and muſt be ſtill employed in ſtudying and reading, to make themſelves ſuch *workmen as need not to be aſhamed?*

The following words, ver. 7. are by moſt interpreters referred to the ſame ſubject thus, Make no vain excuſes in this caſe, God will not be mocked with falſe pretences. But I rather think the apoſtle proceeds to a new general exhortation againſt the carnal doctrines of their deceivers, *the hidden things of diſhoneſty*, which he charges them with, 2 Cor. 4. 2. and 7. 1. 2. and 12. 21. whoſe *exhortation* was attended with *uncleanneſs*, 1 Theſſ. 2. 2.; ſee note on 2 Cor. 4. 2.; againſt which doctrines this is his uſual preface, *Let no man deceive you with vain words*, Eph. 5. 6. 1 Cor. 6. 9. James 1. 16.

Ver. 9. [i] Καιρῷ ἰδίῳ, *in due ſeaſon*;] *i. e.* in the proper time of recompenſe; for the encouragement Chriſt gives unto the works of charity is this, *Thou ſhalt be recompenſed at the reſurrection of the juſt*, Luke 14. 14.

Ver. 10. *Let us do good to all men.*] By this precept, ſaith Chryſoſtom, he extends the love of the Chriſtian beyond that of the Jews, which was confined πρὸς τοὺς ὁμοφύλους, *to men of their own nation and religion.*

Ver. 11. [k] Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί, *See how large a letter I have written to you with*

with my own hand.] It is true that γράμματα ſometimes ſignifies epiſtles, as when the Jews ſay to Paul, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα, *we have received no letters concerning thee*, Acts 28. 21.; but then it is alſo true, that St Paul elſewhere uſes ſeventeen times the word ἐπιστολαὶ, but never the word γράμματα, when he ſpeaks of his epiſtles. Though therefore it be true that St Paul wrote his other epiſtles by an amanuenſis, Rom. 16. 22. adding only in the cloſe of them the ſalutation with his own hand, as an indication that he indited the epiſtles; ſee note on 2 Theſſ. 3. 17. whereas this whole epiſtle was written with his own hand for their greater aſſurance, and as a teſtimony of his great affection and concernment for them; yet πηλίκα γράμματα, what kind of letters, may not refer to that, but, as the Greek ſcholiaſt conceives, to the largeneſs or inelegancy of the characters in which it was written, this unaccurateneſs in writing or forming the Greek characters being the moſt probable account, why all his other epiſtles were written by another hand.

Ver. 12. [l] Τῷ σταυρῷ, &c. *for the croſs of Chriſt.*] I have ſhewed, note on chap. 5. 11. that this was the great ſtumbling-block of the Jews, partly becauſe their law pronounced a curſe on thoſe that *hanged on a tree*; ſee note on 1 Cor. 1. 23.; partly becauſe the croſs, and ſufferings of Chriſt on it, was the foundation of the doctrine of juſtification by faith in his blood, of the ceſſation of the ceremonial law, and the removal of the partition-wall betwixt the Jew and Gentile, Col. 2. 14. 16. on which account chiefly they were ſcandalized at it, and perſecuted thoſe who thought that this was the reſult of our Lord's death and ſufferings. St Jerom here ſaith, that Octavianus Auguſtus, Tiberius, and Caius Cæſar had made laws, that the Jews diſperſed through the whole Roman empire ſhould live according to their own laws and ceremonies; whoſoever therefore was circumciſed, though he believed in Chriſt, was by the Gentiles deemed a Jew; but they who had not this token of a Jew, *viz.* the circumciſion of the fleſh, were perſecuted both by Jews and Gentiles; "Has igitur perſecutiones hi, qui Galatas depravaverant, declinare cupientes, circumciſionem pro defenſione diſcipulis perſuadebant;" and hence they who perverted the Galatians, perſuaded them to be circumciſed, that they might avoid perſecution.

Ver. 13. [m] Οὐδὲ γὰρ νόμον φυλάσσουσιν, *for neither do they keep the law.*] This was unqueſtionably true of theſe Judaizing Chriſtians; for how, ſaith Theodoret, could they in Galatia regularly obſerve the Jewiſh feaſts, or offer ſacrifice, or cleanſe themſelves from their defilements, by touching any thing that was unclean?

Ibid. [n] Ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται, *that they might glory in your fleſh;*] *i. e.* might boaſt of this among the Jews, that they promoted circumciſion even among the Gentiles, and by that pretence might avoid perſecution from them.

Ver. 15. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει.] Dr Mills omits the words ſcored, and reads ἡ περιτομή τι ἐστιν· but the words as they are in the text, are not only owned by the Vulgar, Arabic, Theodoret, Oecumenius, and Theophylact, but are exactly the ſame in chap. 5. 6. See *Examen Millii in locum.*

Ver. 17. [o] *Let no man trouble me,* ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω, *for I bear in my body the marks of the Lord Jeſus;*] *i. e.* Let no man henceforth queſtion whether I truly ſtyle myſelf, *Paul the ſervant of Jeſus Chriſt, or fight the good fight of faith, as a good ſoldier under this Captain of ſalvation*; ſeeing whereas ſervants and ſoldiers have only one στίγμα, as a mark of their relation to their maſters and generals, in their hands or wriſts, I bear many marks of theſe relations to the Lord Jeſus throughout my whole body, in thoſe many wounds and ſtripes I have received for his ſake.

Ver. 18. [p] Μετὰ τοῦ πνεύματος ὑμῶν, *with your ſpirit;*] that is, *with you;* for in other epiſtles it is μεθ' ὑμῶν, *with you*, 1 Cor. 16. 23. Col. 4. 18. 1 Theſſ. 5. 28.; or μετὰ πάντων ὑμῶν, *with you all*, Rom. 16. 24. 2 Cor. 13. 13. Philip. 4. 23. 2 Theſſ. 3. 18. Tit. 3. 15. Heb. 13. 25.

THE

THE PREFACE TO THE EPISTLE to the EPHESIANS.

§ 1. THAT this epistle to the Ephesians was indeed written by St Paul, and directed to them, and not to any other church, we cannot doubt, if we believe either the epistle, or St Paul himself. For,

1. It begins thus, *Paul an apostle* (writeth these things) *to the saints that are at Ephesus.* And in this reading all the versions and all the manuscripts agree.

2. In the close of this epistle he speaks thus to them, *That you may know my affairs, and how I do, Tychicus a beloved brother, and faithful minister in the Lord, shall make known to you all things, whom I have sent unto you,* chap. 6. 21. 22. And in the second epistle to Timothy, he saith, *Tychicus have I sent to Ephesus,* 2 Tim. 4. 12.

Moreover, all antiquity agrees in this, that this epistle was written by St Paul. Ignatius (*a*) is express for it in his epistle to the Ephesians. Irenæus, Clemens of Alexandria (*b*), Tertullian (*c*), and Origen (*d*), in divers places of their works. We learn indeed from the argument of this epistle in Oecumenius, and more fully from Theodoret (*e*), that some of the ancients thought this epistle was writ by St Paul before he had seen the Ephesians, or at least before his three years converse with them; but not any of the ancients, excepting Marcion, ever thought that this epistle was not written among other churches to that of Ephesus, but of Laodicea; and therefore Tertullian (*f*) takes notice of it as a thing proper to those heretics, though indeed both might be true. For this epistle being writ, not only to the saints at Ephesus, but also *to the faithfull in Christ Jesus,* might be writ also to the Colossians, the Laodiceans, and others, who had not seen his face, Col. 2. 1. See note on Col. 4. 16. And this observation gives a sufficient answer to the arguments from chap. 1. 15. chap. 3. 2. from which some have conjectured, that this epistle could not be writ to them after St Paul had staid three years in Asia, though they more fully are considered in their respective places.

§ 2. That this epistle was written when St Paul was prisoner at Rome, is evident from chap. 3. 1. where he is styled, *Paul the prisoner of Jesus Christ;* and chap. 4. 1. *a prisoner in the Lord.* Now, it must be at soonest in the third year of Nero that he was sent prisoner to Rome; for Felix was made procurator of Judea by Nero in his first year, saith (*g*) Jo-

(*a*) Ὃς ἐν πάσῃ ἐπιστολῇ μνημονύει ὑμῶν. Ep. ad Eph. § 12.

(*b*) Apostolus Ephesiis ait, l. 5. c. 8. 14. Quemadmodum beatus apostolus in ea quæ est ad Ephesios epistola, c. 2. Paulus, l. 1. p. 16. A. p. 37. A. D. l. 3. c. 20. Apostolus Paulus, l. 4. c. 55.

(*c*) Percurre ecclesias apostolicas —— apud quas ipsæ adhuc authenticæ literæ eorum recitantur —— si potes in Asiam tendere, habes Ephesum. *De præscript. c.* 36.

(*d*) Ὁ ἀποστολος Ἐφεσίοις γράφων. Clem. Alex. pædag. l. 1. c. 5. p. 88. C. Paulus, Strom. l. 3. p. 466. Φησὶ δὲ ὁ τοῦ Ἰησοῦ ἀποστολος Παῦλος, τὸ μυστήριον τοῦτο μέγα ἐστίν. Orig. adv. Celsum. l. 4. p. 197. et p. 211.

(*e*) Τὸν θειότατον Παῦλον μηδέπω τοὺς Ἐφεσίους τεθειμένον, τὴν ἐπιστολὴν πρὸς αὐτοὺς γεγραφέναι.

(*f*) In epistola quam nos ad Ephesios præscriptam habemus, hæretici vero ad Laodicenos. *Adv. Marc. l.* 5. *c.* 11. Paulus ad Ephes. In the 4th cent. Athanas. or 3. adv. Ar. p. 446. ibid. p. 416. ὁ δὲ Παῦλος ἐν τῇ πρὸς Ἐφεσίους, Epiphan. τῆς πρὸς Ἐφεσίους, p. 371. 372. Gr. Nyssen. φησὶ γὰρ πρὸς Ἐφεσίους γράφων, in Cant. p. 596. διὰ τῶν πρὸς Ἐφεσίους λέγων. Orat. 1. de resur. p. 828.

(*g*) Εἰς δὲ τὴν λοιπὴν Ἰουδαίαν Φήλικα κατέστησεν ἐπίτροπον. De bello Jud. l. 2. c. 22. Τῷ πρώτῳ τῆς Νέρωνος ἀρχῆς ἔτει. Antiq. l. 20. c. 5. vel 11. p. 694. P.

Josephus;

Ephus; and after two years he left Paul priſoner at Cæſarea, Acts 24. 27. Portius Feſtus ſucceeds him, and after ſome time hears him twice at Cæſarea, and ſends him afterwards to Rome; which interval, if we conſider how long it was ere he reached Rome, may very well be ſuppoſed to take up another year. He therefore could not write this epiſtle till the fourth or fifth of Nero. He did not write it, ſaith Biſhop Pearſon, till the eighth of Nero, *A. D.* 62.

§ 3. That this epiſtle was writ againſt Simon Magus and his followers, as Eſthius hints, none of the ancients ſay. More probable is the conjecture of Grotius, that the apoſtle rather deſigned by it to arm them againſt the doctrines of the philoſophers, and of thoſe Jews who endeavoured to bring them to the obſervation of their rites; for that there were then many Jews at Epheſus, and throughout Aſia, we learn both from the Acts of the apoſtles, which inform us, that Paul being at Epheſus, *entered into a ſynagogue of the Jews*, Acts 18. 19. and 19. 8. 9. 10. and diſcourſed with them, till by their perverſeneſs he was forced to ſeparate from them; and that, by his preaching, *all that were in Aſia heard the word of the Lord, both Jews and Greeks*; as alſo from Philo (*b*), who informs us, that the Jews inhabited the moſt and beſt cities in the provinces and iſlands both of Europe and Aſia. And that theſe Jews were diſturbers of the churches of Aſia, and of Epheſus in particular, and ſticklers to introduce a mixture of Judaiſm with Chriſtianity, we learn from both the epiſtles to St Timothy. Againſt their doctrine of the neceſſity of the obſervance of the law of Moſes to juſtification and ſalvation, he ſeemeth to oppoſe theſe words, *By grace are ye ſaved, not of works, leſt any man ſhould boaſt*, chap. 2. 8. 9. which manifeſtly anſwer to his diſcourſe upon that ſubject, Rom. 3. where he aſſerts, *that we are juſtified freely by his grace*, ver. 24. *and not by the works of the law*, ver. 20. and that all *boaſting is excluded, not by the law of works, but of faith* (*i*). Againſt that other notion of theirs depending on the former, that the Gentiles ſhould be admitted into the church only as proſelytes, and not aſſumed to the ſame privileges with the Jews, he declares himſelf more largely, chap. 2. from ver. 12. to ver. 20. chap. 3. 6.—10.

(*b*) Ἰουδαίοις γὰρ χώρα μία διὰ πολυανθρωπίαν ἡ χωρὴ, ἧς αἰτίας ἕνεκα τὰς πλείστας καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ νήσων, κατὰ τὲ πίστις, καὶ ἠπείρους ἐκτήμονται. In Flaccum, p. 752. et leg. ad Caium, p. 798. C.

(*i*) See alſo the note on chap. 3. 15. 16.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

* EPISTLE to the EPHESIANS.

CHAP. I.

Verse 1. PAUL an apostle of Jesus Christ, by the will of God, (*calling me to that office*), [a] to the saints that are at Ephesus, [b] and to the faithful in Christ Jesus (*throughout all Asia:*)

2. [c] Grace be *(given)* to you, and peace from God our Father, and *(from)* the Lord Jesus Christ.

3. Blessed be (*that*) God, and (*who is*) the Father of our Lord Jesus Christ, who hath blessed us with [d] all spiritual blessings in heavenly places (*or things*) in (*and through*) Christ:

4. According as he hath [e] chosen us (*Gentiles, chap.* 3. 6.) in him before the foundation of the world, (*chap.* 2. *designing*) that we (*thus chosen*) should be holy, and without blame before him in love, (*by virtue of our faith in Christ, and love to one another, chap.* 3. 17. *Gal.* 5. 6.):

5. Having predestinated (*or foreappointed*) us to the [f] adoption of children by (*through*) Jesus Christ unto himself, (Gr. εἰς ὑοθεσίαν εἰς αὐτὸν, *unto the adoption of sons to him through Christ Jesus, we being all the sons of God through faith in Christ Jesus, Gal.* 3. 26. *John* 1. 12.), according to the good pleasure of his will;

6. (*And this he hath done*) to the praise of the glory of his grace, wherein he hath made us accepted (*or, with which he hath favoured us,* ἐχαρίτωσεν ἡμᾶς) in (*and through*) the beloved:

7. In whom we have [g] redemption *(from the curse of the law, Gal.* 3. 13. *and from the condemnation due to us for sin, Rom.* 3. 24. 25.) through his blood, (*the blood of atonement shed for*) the forgiveness of sins, according to the riches of his grace.

8. Wherein (*or, in which dispensation*) he hath abounded to us in [h] all wisdom and prudence,

9. Having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself, (viz. *his secret purpose to chuse us Gentiles to be fellow-heirs of the same body, chap.* 3. 6.):

10. That *(so)* in the dispensation (*which was to be accomplished by sending of Christ*) in the fulness of time, he might [i] gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him:

11. In whom also we (*believing Jews*) have [k] obtained an inheritance, (*or are become his portion*), being predestinated (*or foreordained to it*) according to the purpose of him who worketh all things after the counsel of his own will:

12. That we should be to the praise of his glory, who first trusted in Christ, (*the glorious gifts he hath*

* Ἡ πρὸς Ἐφεσίους ἐπιστολὴ. See this title confirmed by the clear testimony of the fathers of the four first centuries, and the mistakes of Dr Mills discovered. *Examen Millii.*

bestowed

beſtowed upon us, and the eminent graces he hath wrought in us, tending highly to the glory of his grace, ver. 6. *and Philip.* 1. 11.)

13. In whom ye alſo *(truſted)* after that ye heard (or, *hearing*) the word of truth, the goſpel of your ſalvation; in whom alſo, after that ye believed, (*or believing*), ye were ſealed with that Holy Spirit of promiſe, (i. e. *the Spirit promiſed to the ſons of God; for becauſe ye are ſons, God hath ſent the Spirit of his Son into your hearts, Gal.* 4. 6.),

14. Who is the earneſt of our inheritance, until the [f] redemption of the purchaſed poſſeſſion, *(for the procuring this ſalutary redemption)*, to the praiſe of his glory.

15. Wherefore I alſo, [g] after I heard (Gr. *having heard)* of your *(ſtedfaſt)* faith in the Lord Jeſus, and *(your increaſing)* love to all the ſaints, (i. e. *that the faith and love wrought in you continue ſtedfaſt, and abound)*,

16. Ceaſe not to give thanks for you, making mention of you in my prayers;

17. (*Praying*,) that the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you (*in greater meaſure*) [h] the Spirit of wiſdom and revelation, in the knowledge (*or to the farther acknowledgment*) of him:

18. The eyes of your underſtanding being enlightened, (*or that he would give you underſtandings enlightened)*, that ye might know what (i. e. *how glorious*) is the hope of his calling, (i. e. *to which he hath called you*), and what the riches of the glory of his inheritance in the ſaints, (i. e. *how great is the inheritance he hath deſigned for the ſaints*),

19. And what is the [i] exceeding greatneſs of his power (*which he will exert*) towards us who believe, (*by raiſing us up to the enjoyment of this inheritance*), according to the working of his mighty power;

20. Which *(power)* he (*hath already*) wrought in Chriſt (*our head*), when he raiſed (Gr. *raiſing*) him from the dead, and ſet him (*whom he hath ſet*) at his own right hand in heavenly places,

21. Far above all principalities, and powers, and might, and dominion, and every name that is named, [k] not only in this world, but alſo in that which is to come:

22. And (*he*) hath put all things under his feet, and hath given him to be the head over all things to *(the benefit of)* the church,

23. Which is his body, (*and ſo*) the fulneſs of him (*even that Jeſus*) who filleth [l] all in all.

ANNOTATIONS on Chap. I.

Verſe 1. [a] Τοῖς ἁγίοις, *to the ſaints.*] See the note on 1 Cor. 1. 1.

Ibid. [b] Καὶ, *and, that is.*] See note on Col. 1. 3.

Ibid. Καὶ πιστοῖς, *and* (that is) *to the faithful.*] So οἱ ἐκ περιτομῆς πιστοὶ, are the believers of the circumciſion, Acts 10. 45. τίς μέρις πιστῷ μετ' ἀπίστου; *what portion hath a believer with an infidel?* 2 Cor. 6. 15.; ſo Acts 16. 1. 1 Tim. 4. 3. 10. 12.; 5. 16.; 6. 2.; Tit. 1. 6. yet it is very probable, as Mr L. here ſuggeſts, that here, and Col. 1. 2. theſe words may particularly relate to ſuch Chriſtians as kept the doctrine of Chriſt from the corrupt mixtures of thoſe Judaizers, who went about καπηλεύοντες, 2 Cor. 2. 17. τὸν δολοῦντες τὸν λόγον, *corrupting, and handling the word of God deceitfully.*

Ver. 2. [c] Χάρις, *grace.*] This grace is given by the communication of the Holy Ghoſt from the Father and the Son to the church, John 14. 23. which is the reaſon that the Holy Ghoſt is not mentioned in theſe ſalutations.

Ver. 3. [d] Ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις.] Theſe words ἐν τοῖς ἐπουρανίοις, *in heavenly places*, may probably refer to the gifts of the Holy Ghoſt then conferred upon the church, and ſtyled by the prophet, εὐλογίαι Θεοῦ, *the bleſſings of God: Fear not Jacob my ſervant, and Iſrael whom I have choſen, for I will put my Spirit on thy ſeed,* καὶ τὰς εὐλογίας μου, *and my bleſſings on thy children*, Iſ. 44. 2. 3. where the word in the Hebrew and Chaldee is ברכתי, *and my benediction*; and ſo well correſpondeth with the words of the apoſtle, *God hath bleſſed us with all ſpiritual bleſſings.* The ſame apoſtle ſtyles theſe gifts εὐλογία τοῦ εὐαγγελίου, *the bleſſing of the goſpel;* for having ſaid to the Romans, *I long to ſee you, that I may impart unto you* χάρισμα τι πνευματικὸν, *ſome ſpiritual gift, to the end you may be eſtabliſhed*, chap. 1. 11. he adds, *When I come ſee you, I ſhall come in the fulneſs* τῆς εὐλογίας, *of the bleſſing of the goſpel*, chap. 15. 29. And the promiſe of the Spirit is ſtyled εὐλογία τοῦ Ἀβραὰμ, *the bleſſing of that Abraham in whom all the families of the earth were to be bleſſed*, in theſe words, *That the bleſſing of Abraham might come upon the Gentiles through Jeſus Chriſt, that we might receive the promiſe of the Spirit through faith*, Gal. 3. 14. Theſe gifts are alſo called ἐπουράνια, *heavenly things;* thus when our Saviour had diſcourſed of the Spirit to be received in baptiſm, he ſaith, *he had told them* τὰ ἐπουράνια, *heavenly things*, John 3. 12.; and they who were made partakers of theſe gifts, were ſaid to have taſted τῆς δωρεᾶς τῆς ἐπουρανίου, *of the heavenly gift*,

Heb. 6. 4. Or, 2. God's bleſſing us ἐν ἐπουρανίοις, *with heavenly things in Chriſt Jeſus*, may ſignify his exalting us to a bleſſed ſtate of immortality in the heavens through him; his giving us *an houſe not made with hands, eternal in the heavens*, 2 Cor. 5. 1. 2. and *clothing us with an houſe from heaven*; his giving us *an inheritance incorruptible, undefiled, reſerved in the heavens for us*; on the account of which incorruptible and immortal bodies we are ſtyled ἐπουράνιοι, *heavenly*, as Chriſt is, 1 Cor. 15. 48.; and the apoſtle ſaith, *That as we have born the image of the earthly Adam* by our mortal bodies, ſo by our bodies made immortal, *we ſhall bear εἰκόνα τῦ ἐπουρανίυ, the image of the heavenly Adam*, ver. 49.; and hence we are ſaid *to be partakers κλήσεως ἐπουρανίυ, of our heavenly calling*. In a word, Chriſt having delivered us from that death and mortality, which came upon us by the ſin of Adam, hath bleſſed us with this heavenly bleſſing, *having made us ſit together with him in heavenly places*, Eph. 2. 6. And this is the hope of our calling, ver. 18. of this chapter.

Ver. 4. [a] Ἐξελέξατο ἡμᾶς. It was the opinion of the Jews, that God in framing the world had a particular regard for them, and that the world was made for their ſakes, Eſd. 2. 55. 59. and that the Meſſiah being created before the world, God entered into covenant with him, that he ſhould redeem the world, and them eſpecially. "The holy bleſſed God, *ſay* "*they*, began to covenant with the Meſſiah when "he created him, and ſaid unto him, The ſins of "thoſe who are laid up in ſecret with thee will "make thee to come under an iron yoke, and make "thee like to this young heifer, whoſe eyes are "dim, and fill thy ſpirit with anguiſh; and becauſe "of their iniquity thy tongue ſhall cleave to the "roof of thy mouth: wilt thou undergo their con"dition for them? The Meſſiah ſaid, I undertake it "with joy and exultation of heart, on this condi"tion, that not one of Iſrael may periſh; and that "not only they may be ſaved who live in my days, "but alſo they who are dead from the days of the "firſt man to this very day (*a*)." And again, "When "God created the world, he held forth his hand un"der the throne of glory, and created the ſoul of "the Meſſiah and his company, and ſaid to him, "Wilt thou heal and redeem my ſons after ſix "thouſand years? He anſwered, Yes. God ſaid to "him, If ſo, wilt thou bear chaſtiſement to expiate "their iniquities? according to what is written, "Iſ. 53. 4. *Surely he bare our griefs*. He anſwered, "I will endure them with joy (*b*)." Now, becauſe the Jews held, that God thus elected them from the beginning of the world, and ſent the Meſſiah, that none of them ſhould periſh, the apoſtle, to take from them all cauſe of boaſting againſt the Gentiles upon that account, declares the Gentiles were thus elected in Chriſt Jeſus, even before the foundation of the world, *i. e.* that he deſigned then to chuſe them to be his church and people, *i. e.* an holy people to the Lord.

Ibid. *That we may be* ſancti et immaculati, *holy and unblameable.*] There is a difference, ſaith St. Jerom, betwixt theſe two things, *Parvuli quippe immaculati ſunt, quia integro corpore nullum fecerunt peccatum, et tamen non ſancti, quia ſanctitas ſtudio et labore comparatur*: "So children are unblame"able as having done no ſin in the body, and yet "they are not holy, becauſe holineſs proceeds from "the will and the endeavour." This in other men would be ſtyled Pelagianiſm.

Ver. 5. [c] Εἰς υἱοθεσίαν, *to the adoption of children.*] This, in the ſcripture-phraſe, imports adoption to a bleſſed reſurrection, and a ſtate of immortality both of ſoul and body: *For being ſons of God*, ſaith St. Luke, chap. 20. 36. *we are ſons of the reſurrection; and if ſons*, ſaith the apoſtle, *then heirs of God, and joint-heirs of Chriſt*, Rom. 8. 16. 17. The revelation of the ſons of God is their future glory to be revealed at Chriſt's appearing, ver. 18. 19.; ſee Col. 3. 4. Their adoption is *the redemption of their bodies* from corruption, ver. 23. This being ſo, God's electing us in Chriſt before the foundation of the world, is his purpoſe before the world was made, or from the fall, to give to thoſe that ſhould believe in Chriſt this adoption, *i. e.* the redemption of their bodies from that mortality to which the fall of Adam had ſubjected them, Gen. 3. 15.; whence he is here ſaid to have elected us, προορίσας ἡμᾶς εἰς υἱοθεσίαν, *foreordaining us to this adoption*, κατὰ τὴν εὐδοκίαν, *according to the good pleaſure of his will*, or his free grace and favour, there being nothing in us, or even in our faith, that could deſerve this glorious adoption.

Ver. 7. [d] Τὴν ἀπολύτρωσιν, *redemption.*] All mankind lying under a ſentence of condemnation on the account of ſin, *all having ſinned, and fallen ſhort of the glory of God* upon that account, Rom. 3. 23. it was neceſſary that ſomething ſhould be done to take away the guilt of ſin, and reconcile us to a God diſpleaſed with us for it, that ſo we, as to our perſons and performances, might find acceptance with him. This could not be done by any righteouſneſs of our own before faith in Chriſt, *we being in Chriſt Jeſus created to good works*, Eph. 2. 10. and therefore was neceſſary to be done by an act of grace on God's part, accepting us as righteous through faith in Chriſt, and juſtifying us freely through faith in his blood. Hence do the ſcriptures of the New Teſtament ſeem plainly to make our reconciliation, and

(*a*) Cartw. Mell. l. 1. Crit. ſac. tom. 9. p. 2974. (*b*) Cartw. ibid. p. 2975. Hulſ. de Jud. Meſſ. part 2. p. 309.

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ſo our acceſs to God depend on our being purged from the guilt of ſin by an atonement made by the blood of Chriſt for our iniquities, that ſo, they being pardoned, we may have peace with God, and freedom of acceſs to him. *Chriſt ſuffered*, ſaith St Peter, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, *that he might bring us to God*, 1 Pet. 3. 18. *i. e.* to give us freedom of acceſs to God, *for by him we have* προσαγωγὴν, *admiſſion to the Father*, Eph. 2. 18.; ſee the note there. And *God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes to them*, 2 Cor. 5. 18. 21. and this reconciliation was effected by making Chriſt ἁμαρτίαν, *a ſin-offering for us, though he knew no ſin, that we might be made the righteouſneſs of God*, or righteous with that righteouſneſs which God only will accept through faith *in him*; ſee the note on that verſe. And the author to the Hebrews having ſaid, that the covenant eſtabliſhed in the blood of Chriſt was this, that *he would be merciful to our iniquities, and remember our ſins no more*, Heb. 10. 16. 17. and having thence inferred, that having thus obtained remiſſion for us by his blood, there was no need that he ſhould again make himſelf an offering for ſin, ver. 18. he adds, that therefore *we may draw near with full aſſurance of faith*, that we ſhall be accepted through this beloved, *as having our hearts ſprinkled by his blood*, ver. 19. 20. 21. 22. and therefore cleanſed from any guilt of conſcience on that account. And this remiſſion was alſo neceſſary that we might obtain that adoption of ſons, to which believers were afore appointed, becauſe into the *new Jeruſalem can nothing enter that is defiled, or unclean*; nor can there be any enjoyment of God till *the blood of Chriſt hath cleanſed us from all ſin*; and therefore, ſaith the apoſtle, *he became the Mediator of the new covenant*, that having ſuffered death for the redemption of us from the ſins we formerly had committed under the old covenant, *they that were called might receive the promiſe of an eternal inheritance*, Heb. 9. 15.

Ibid. *Redemption through his blood.*] Here St Jerom ſaith, *Dupliciter ſanguis Chriſti, et caro intelligitur; vel ſpiritualis iſta atque divina de qua ipſe dixit, Caro mea eſt verè cibus, et ſanguis meus verè eſt potus; niſi manducaveritis carnem meam, et ſanguinem meum biberitis, non habebitis vitam æternam; vel caro et ſanguis quæ crucifixa eſt, et quæ militis effuſa eſt lancea*; where he plainly diſtinguiſhes the fleſh and blood received in the ſacrament from the fleſh of Chriſt crucified and his blood ſhed upon the croſs, calling the firſt ſpiritual, in oppoſition to his material fleſh and blood.

Ver 8. ἐν πάσῃ σοφίᾳ καὶ φρονήσει, *in all wiſdom and prudence*;] that is, ſay ſome, in the ſpiritual gifts of wiſdom and prudence. But though σοφία be reckoned among ſpiritual gifts, I find not that φρόνησις is ſo. Moreover, he hath thus *abounded towards us in all wiſdom and prudence*, ſaith the apoſtle, *by making known to us the myſtery of his will*; which leads to the other expoſition, that refers this to the manifold wiſdom of God, ſhewed in contriving this diſpenſation, chap. 3. 10. and his prudence in executing the counſel of his will by this means, *viz.* by ſending of his Son to be our Saviour. And whereas the Deiſts ſeem to ſide with the Socinians, in denying the wiſdom of this diſpenſation of God in ſending his Son into the world to ſuffer for our ſins, and by his ſufferings to make an atonement for them, it ſeemeth eaſy to demonſtrate, as well the manifold wiſdom, as the rich graee and favour of God to us in this diſpenſation. For,

1. It ſeemeth abſolutely requiſite, either that the ſubſtitution of another to ſuffer in our ſtead ſhould be admitted, or that we ourſelves ſhould ſuffer the reward of our iniquities, or that a full remiſſion and free pardon of our ſins ſhould be vouchſafed us without any ſuffering. Now, the admiſſion of another to ſuffer in our ſtead, is the thing pleaded for; if therefore that be granted, the wiſdom of that God who acteth *all things according to the counſel of his will*, muſt alſo be acknowledged in this diſpenſation: if we ourſelves muſt ſuffer the reward of our iniquity, that being death eternal, or death without recovery from it by a bleſſed reſurrection, all mankind muſt inevitably be ſubject to that puniſhment, *all having ſinned, and come ſhort of the glory of God*, Rom. 3. 23. And, 3*dly*, Should God have iſſued out a free pardon, and given us a full remiſſion of our ſins, without any thing required by way of reparation for the violation of his law, he muſt have pardoned ſinners without any thing required to ſhew his hatred of ſin, and his reſolution not to let it go unpuniſhed, and ſo without ſufficient motive to deter us from it for the future; which ſeems not well conſiſtent with his holineſs and juſtice, and the relation of a governor, which ſeemeth plainly to require the vindication of his honour, and the preſervation of the laws he hath eſtabliſhed from contempt: it was then an act of grace not to require we ſhould perſonally ſuffer the reward of our iniquities; it was an act of wiſdom not to afford a full remiſſion of our ſin, without requiring any thing by way of reparation for the violation of his law; it muſt be therefore an act of wiſdom alſo to admit another to ſuffer in our ſtead; eſpecially if we conſider,

2. That, by the obedience of our Lord Chriſt to the death in our ſtead, all the great ends of puniſhment, deſigned by governors, were very ſignally obtained, and that with more advantage to God's glory, than if the puniſhment of our offences had been inflicted upon us, and ſo God by it may be truly

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ſaid to have been ſatisfied; ſeeing that juſtice, which conſiſts in puniſhing for the tranſgreſſion of a law, is truly ſatisfied, when all thoſe ends for which the puniſhment of the offenders could be deſired are obtained. Now, the ends of puniſhment are,

1. Παραδειγμα, *that they who ſuffer may be exemplary to others;* and may, by what they endure, deter others from the commiſſion of the offences for which they ſuffer.

2. Νουθετια, *that the offender may learn wiſdom by the rod;* that the remembrance of what he ſuffered for it might prevent the repetition of his ſin, and that he may be fitted to embrace the counſel of our Saviour, *Sin no more, leſt a worſe thing come upon thee.*

3. Τιμωρια, *the vindication of the prince's honour,* and the preſervation of the laws he hath eſtabliſhed from contempt.

Now, 1. God, by this diſpenſation, hath given us the moſt effectual example to deter us from ſin. For, 1. By what our Saviour ſuffered in our ſtead, we ſee that God is certainly in earneſt when he threateneth death to ſinners; that he is thoroughly reſolved upon the puniſhment of ſin, ſince he inflicted ſo great puniſhment on *the beloved* of his ſoul, when he became our ſurety; for if, on this account, *God ſpared not his only Son,* Rom. 8. 32. we may be ſure he will not ſpare his ſtubborn enemies. But let us ſay with the Socinians, that Chriſt ſuffered all his bitter agonies, his ignominious and painful death, not as the puniſhment of ſin, or to make an atonement for it, but from a pure act of God's dominion; how will it follow hence, that God will ſurely puniſh ſin, and, with ſeverity, avenge the tranſgreſſions of his law, if he laid none of theſe ſufferings on Chriſt for the puniſhment of ſin? Seems it not ſtrange to ſay that the ſeverities laid on Chriſt without reſpect to ſin, ſhould be deſigned as an inſtance of God's ſeverity againſt ſin? "This ſhews," ſaith Crellius, "that he who laid ſuch bitter ſuffer-"ings on his innocent and well-beloved Son, will "inflict the ſevereſt puniſhments on wicked men (*c*)."

I anſwer, This will indeed follow in reſpect to ſufferings for the ſame cauſe; for *if the righteous be recompenſed upon earth, much more the ſinner, and the wicked,* Prov. 11. 31. If good Eli and holy David ſuffered ſo great puniſhments for their ſins, much more ſhall a wicked Cain, and profane Eſau. But will it follow, that becauſe holy Job ſuffered ſo much by way of trial, or St Paul for propagation of the Chriſtian faith, that therefore ſinners ſhall be obnoxious to greater puniſhment? Crellius (*d*) himſelf ſaith, Chriſt's ſufferings cannot be an exemplary puniſhment, becauſe *abunde fuerint a Deo compenſatæ,* they were ſo abundantly rewarded by God; and doth not the ſame reaſon ſhew they could not be a warning to us, if he only ſuffered with reſpect to the *recompenſe of reward?* for are the light afflictions which Chriſtians ſuffer here in proſpect of an eternal recompenſe, ever made an inſtance of God's ſeverity againſt ſin? Moreover, this example ſhews how inſupportable the puniſhment will be, which juſtice will inflict upon the ſinner; for if the apprehenſion of it produced ſuch agonies and conſternations in the ſoul of Chriſt, that God ſaw need to ſend an angel to ſupport him, Luke 22. 43. how muſt the ſinner ſink under the burthen, when it is laid upon his ſhoulders? If he who was the well-beloved Son of God, found it ſo dreadful to lie under the burden for ſome hours, to lie expoſed for ever to it muſt be far more intolerable.

2. Whereas inevitable ruin muſt have followed upon the execution of the deſerved puniſhment on the offending perſon, God, by this method, hath taken a fit way for reformation of the ſinner, which was the ſecond end of puniſhment; for what can be a more effectual motive to abſtain from ſin than this example, which repreſents the greatneſs of the provocation in the greatneſs of the puniſhment, and ſhews it is impoſſible the guilty perſon ſhould avoid the ſtroke of God's vindictive juſtice, or bear the weight of his almighty arm. But the Socinian tenet, which denies that God was angry with us on the account of ſin, or that he did require any puniſhment, or ſatisfaction, in order to the pardon of it, ſo far obſtructs this reformation, as it affords the ſinner hopes that he may not hereafter be angry with him on that account, or require any puniſhment or ſatisfaction in order to the pardon of his future ſins.

3. God by this diſpenſation hath ſufficiently conſulted the preſervation of his honour, and ſecured the reverence and obſervation of his laws; which was the third great end of puniſhment. He by declaring that he would not pardon our offences, without a ſatisfaction made for the violations of his law, hath fully vindicated his inſtitutions from contempt; ſeeing, by this example, he hath let all men know, that though he be a God of mercy and long-ſuffering, he will by no means *clear the guilty,* or let the tranſgreſſor of them go unpuniſhed.

Again, God by this diſpenſation hath vindicated

(*c*) Nam ſi Deus Chriſto licet innocentiſſimo, et unigenito filio ſuo non perpercit, ſed tam diræ, tamque ignominioſæ morti eum ſubjecit; quanta cenſemus, quamque acerba ſupplicia Deum ſumpturum de hominibus impiis? *Reſp. ad Grot. cap.* 1. *part.* 57. (*d*) Ibid.

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his honour more than if he had deſtroyed the ſinner, having more evidently ſhewed his hatred of, and great diſpleaſure againſt ſin, by puniſhing it ſo ſeverely in his own Son; for the greater is the inducement to remit the puniſhment of ſin, the greater muſt be his hatred of it who inflicts it. That therefore this conſideration, that he who ſuffered was his only beloved Son, would not induce him to remit the puniſhment, muſt be the ſtrongeſt demonſtration of his moſt perfect hatred of all iniquity.

But now remove this ſuppoſition, and ſay, with the Socinians, That God pardoned all mens ſins againſt him without any valuable conſideration, and with an abſolute freedom forgave men all the puniſhments his law had threatened to them, and ceaſed from all his anger and diſpleaſure againſt ſinners, without any atonement made unto or required by him; and how will it appear God was at all concerned to vindicate the honour of his laws, or ſhew his hatred againſt ſin? Hence Crellius (*e*) ſaw it neceſſary to own, that "the ſufferings of Chriſt are "a demonſtration of God's hatred of iniquity, be"cauſe our ſins were the cauſe of them;" but then he means not that they were the meritorious, but only that they were the final cauſe of his ſufferings; not that he ſuffered to prevail with God to pardon ſinners, but only to prevail with ſinners to break off their ſins. Now, hence indeed we may conclude, that God is very deſirous that ſinners ſhould deſiſt from ſin; but it follows not hence, that they muſt certainly expect the moſt heavy puniſhments if they do not; for if God could freely pardon the ſins of the whole world, without any ſatisfaction made to his offended juſtice; if there be nothing in God, as Rector of the univerſe, that requires he ſhould puniſh ſin, or ſhew his diſpleaſure againſt it; if the puniſhment of ſin depends purely upon his arbitrary will; why may not ſinners hope, notwithſtanding all that Chriſt hath ſuffered for their good, for a like act of his free grace hereafter, in the remiſſion of their ſins, without a reformation; and that God may be reconciled to them again, whilſt they continue in their ſins?

Since then no laws require the puniſhment of the offender himſelf, rather than of another, who is willing to be his ſurety, and ſuffer for him, on any other account than this; that the puniſhment of the offender, and not another for him, will only anſwer the forementioned ends of puniſhment; when that can equally be done by what another ſuffers, the law given muſt equally be ſatisfied, becauſe the ends of the law are equally obtained.

Ver. 9. From this ninth verſe it appears, that the election and fore-appointment, mentioned ver. 4. 5. is as large as is his manifeſtation of his will to the Gentiles; for as προώρισεν, *he fore-appointed them to ſonſhip by Jeſus Chriſt*, ver. 5. ſo here, προέθετο, *he purpoſed before to make known his will unto them*; ἐν αὐτῷ, *in him*, according to the ſame *pleaſure of his will*. Note alſo, that the words being not ἐν ἑαυτῷ, but ἐν αὐτῷ, ſhould not have been rendered *in himſelf*, that is, in God the Father, but *in him*, that is, in Chriſt, ver. 4. as the following and preceding verſes ſhew.

Ver. 10. [i] Ἀνακεφαλαιώσασθαι, *to gather together in one.*] *i. e.* God hath now, by the goſpel, accompliſhed the ſecret purpoſe of his will, to make the Gentiles *fellow-heirs of the ſame body* and privileges with the Jews; having reconciled both Jew and Gentile to him, in one body, on the croſs, Eph. 2. 14. 16. and ſo *gathered together in one all things on earth*; and by procuring for us that adoption, which is the redemption of the body from mortality, Rom. 8. 23. and making us like to the angels, by being *children of the reſurrection*, he hath *ſummed up in one all things in heaven*; for they being ſtyled the ſons of God, Job 1. 6. and 2. 1. and 38. 7.; becauſe they live already in their Father's houſe, and are an *image of his immortality*; when the reſurrection hath put us into that happy ſtate, that *we can die no more, but are equal to the angels, and are the children of God, being the children of the reſurrection*, Luke 20. 35. 36. then ſhall we be made one with them. The interpretation of the ancient fathers ſeems to give this ſenſe, that God hath by this diſpenſation gathered under one head, *viz.* Chriſt, the head of the church, *all things on earth*, *i. e.* Jews and Gentiles; and *all things in heaven*, Chriſt being the head over angels and principalities, they being all miniſtering ſpirits to him. And this ſenſe ſeems agreeable to the like words, Col. 1. 20. See the note there.

Ver. 11. [k] Ἐκληρώθημεν, *we have obtained an inheritance.*] The Jews were before choſen of God, to be a people of inheritance, Deut. 4. 20. and a *peculiar people*, Exod. 19. 5. and as ſuch God provided for them an habitation and inheritance in the land of Canaan; but the Jewiſh church, being now to be diſſolved, the Jews being to be baniſhed from their own land, and the unbelieving Jews cut off from their relation to God as his people; the believing Jews were through faith in Chriſt to be choſen again, to be God's portion and inheritance, and his peculiar people, 1 Pet. 2. 9. Tit. 2. 14.; and to be admitted to a better inheritance, εἰς μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτι, viz. *to the portion of the in-*

(*e*) Hinc enim manifeſtiſſime apparet ſummum Dei adverſus peccatum odium, ſi quidem Deus, ut ab illis nos penitus abſtraheret, unigenito filio ſuo non pepercit. *Ibid.*

heritance

heritance of ſaints in light, Col. 1. 12. And to this, ſaith the apoſtle, they believing were appointed, God having foreordained, that this inheritance ſhould be the portion of believers, and the conſequent of faith in Chriſt; by virtue of which we become the ſons of God.

Ibid. Ἐν ᾧ καὶ ἐκληρώθημεν.] Note alſo, that here the Alexandrian copy, and the Syriac, read ἐκλήθημεν, *we are called;* and the note of St Jerom here is this: "Vult Deus quæcunque ſunt rationis plena "et conſilii, vult *ſalvari omnes*, et in *agnitionem* "*veritatis venire*; ſed quia nullus abſque propria "voluntate ſervatur, liberi enim arbitrii ſumus, "vult nos bonum velle, et cum voluerimus, vult "in nobis ipſe ſuum implere conſilium."

Ver. 12. Τὸς προηλπικότας, *who before truſted in Chriſt.*] I ſee no reaſon why *us* and *we*, in the firſt ten verſes, may not ſignify believers in the general, and then *us* and *we*, ver. 11. may ſignify the believing Jews, who literally were προηλπικότοι, believers in Chriſt before the Gentiles; nor could any thing tend more to the eſtabliſhment of the freedom of the believing Gentiles from Judaical obſervances, than this conſideration, that the Jews themſelves could only obtain the benefits of Chriſtianity, by being choſen anew to be God's people, through faith in Chriſt.

Ver. 14. [1] Εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *till the redemption of life.*] There is a twofold ἀπολύτρωσις, *redemption*, mentioned here, and in other places of the New Teſtament. The firſt conſiſts in the remiſſion of ſin, or our redemption from the guilt of it; and of this we have mention, ver. 7. Rom. 3. 24. Col. 1. 14. The ſecond in the redemption of the body from corruption, that it may be partaker of eternal life; and of this the apoſtle ſpeaks, Rom. 8. 23. calling it *the adoption*, and ἀπολύτρωσιν τῦ σώματος, *the redemption of the body*; or *the glorious deliverance of the ſons of God from the bondage of corruption*, ver. 21. Thus, 1 Cor. 1. 30. *Chriſt is made to us juſtification*, καὶ ἀπολύτρωσις, *and redemption*; where redemption being diſtinguiſhed from, and following juſtification and ſanctification, it muſt import the redemption of the body from corruption. And Eph. 4. 30. where we are ſaid to be *ſealed by the Spirit*, εἰς ἡμέραν ἀπολυτρώσεως, *to the day of redemption*; the firſt delivers us from the guilt which condemns us to death; the ſecond confers the promiſe of eternal life on them who are thus delivered: Heb. 9. 15. περιποιῆν, is *to ſave alive*, and περιποίησις is *preſervation*, περιποίησις ψυχῆς, *the ſalvation of the ſoul*, Heb. 10. 39. So Gen. 12. 12. *they will kill me*, σὲ δὲ περιποιήσονται, *but they will ſave thee alive*; Numb. 22. 23. *I had killed thee*, ἐκεῖνον δὲ περιποιησάμην, *but him I have ſaved alive*; Joſhua 6. 17. *As for Raab*, περιποιήσασθε αὐτὴν, *ye ſhall ſave her alive. Go ſlay Amalek*, καὶ περιποιήσασθε ἐξ αὐτῦ, *ye ſhall ſave none of them alive*, 1 Sam. 15. 3. *but Saul* περιποιησάτω, *ſaved Agag alive*, ver. 9. 15. 2 Chron. 14. 13. *The Ethiopians were overthrown*, ὥστε μὴ εἶναι ἐν αὐτοῖς περιποίησιν, *ſo that none of them were left alive.* So Phavorinus, περιποιήσασθαι ἀντὶ τῦ διασώσασθαι. See alſo Pſal. 79. 11. Exod. 1. 16. Whence it appears, that ἀπολύτρωσις τῆ περιποιήσεως, is fitly rendered *the redemption of life*; or the redemption of thoſe who are to be preſerved from death.

Ibid. Ὅς ἐστιν ἀρραβὼν, *who is the earneſt of our inheritance.*] It was the cuſtom both of the Jews and Heathens, to confirm a promiſe or a bargain, by giving ſomething as an earneſt of, or obligation to perform it. This the Latins ſtyled *arra*, the Greeks ἀρραβὼν, καὶ ἐνέχυρον; ſee *Plaut. Moſtell.* act. 3. ſc. 1. *Moles Glorioſ.* act. 4. ſc. 1. The Jews *Eraban*: ſo when Judas had promiſed Tamar a kid, he gives her ἀρραβῶνα, *an earneſt*, that he would perform his promiſe, Gen. 38. 17. 18. And in like manner, God having promiſed to his faithful ſervants an eternal inheritance, gives them his Holy Spirit as the *earneſt* of it.

Ver. 15. [m] Ἀκούσας, *having heard.*] Hence ſome infer, That St Paul could not write this to the church of Epheſus, where he abode about three years, Acts 20. 31. and had converted many to the faith, throughout moſt parts of Aſia, Acts 19. 26. He therefore could not need to hear of their faith.

To this it is anſwered by the Reverend Dr Hammond, That the word ἀκούειν, as the Hebrew שָׁמַע, not only ſignifies *to hear*, but to *underſtand* and *know*; and therefore ſhould be rendered here, *cum ſciverim*, *knowing*, or *having known your faith.* And, indeed, the word bears this ſenſe undoubtedly in thoſe words, 1 Cor. 14. 2. *He that ſpeaketh in an unknown tongue, ſpeaketh not to man*, οὐδεὶς γὰρ ἀκούει, *for no man underſtands him.* So Gen. 11. 7. *Let us confound their language*, ἵνα μὴ ἀκούσωσιν, *that they may not underſtand one another's ſpeech.* And chap. 42. 23. *They knew not* ὅτι ἀκούει, *that Joſeph underſtood them, for he ſpake to them by an interpreter*; ſee Deut. 28. 49. 2 Kings 18. 29. Jer. 5. 15. Ezek. 3. 6. But,

2. I anſwer, That this epiſtle was writ, not only to the metropolis of Epheſus, but to *the faithful in Chriſt Jeſus* in the general, and more eſpecially to thoſe of the Leſſer Aſia; among whom many might have been converted by Apollos, and others, and St Paul might have only heard of it; he preaching only at Epheſus, and they of Aſia hearing the goſpel only by their reſort unto him there; ſee the note on Acts 19. 10. Yea, he inſinuates, that this epiſtle was read at Laodicea, and gives order for the reading of it at Coloſſe, Col. 4. 16; ſee the note there: at both which places he had never been, Col. 2. 1. And,

3. From the epiſtle of St Paul to Timothy it appears,

pears, that a dangerous, and almoſt epidemical apoſtaſy from the purity of the Chriſtian faith happened among the Jewiſh churches in Aſia; which verified St Paul's prediction concerning them, That *after his departure*, not only *grievous wolves ſhould enter in among them*, but that *among themſelves ſhould ariſe men ſpeaking perverſe things, to draw away diſciples after them*, Acts 20. 29. 30.; and made it proper for him, after eight years abſence, to give thanks to God for the ſtedfaſtneſs in the faith, which he had heard of in the reſt. See 1 Theſſ. 3. 6.

Ver. 17. ᵃ Πνεῦμα σοφίας, *the Spirit of wiſdom.*] St Paul having aſſerted the neceſſity of the revelation of the Spirit, *that we may know the things that are freely given us of God*, they being not naturally to be perceived, 1 Cor. 6. 2.—12. doth therefore pray, that the Spirit of wiſdom, knowledge, and revelation, may be imparted to Chriſtians for that end.

Ver. 19. • Τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ, *the exceeding greatneſs of his power.*] Some interpret theſe two verſes, of the power of God, working faith in believers, making it equal to that which effected the reſurrection of our Lord, and thence concluding, that we are merely paſſive in the whole work of our converſion: but as this power is not conſiſtent with perſuaſion, and a rational choice, and if it were exerted, would not render it praiſe-worthy in us to turn to God; nor could it truly and properly be ſaid, that we turned, but only that we were turned to God; ſo is not this expoſition agreeable to the words. For the apoſtle ſpeaks not of the power exerciſe on us, to render us believers, but of the power which ſhall be exerciſed on us who believe already: not of the power exerciſed upon our ſouls, to raiſe them from a death in ſin; but of the power to be exerciſed upon our bodies, to give them a glorious reſurrection to eternal life.

Ibid. Καὶ τί τὸ ὑπερβάλλον μέγεθος, and what is the exceeding greatneſs of his *power towards us.*] The apoſtle doth not here pray, as Mr L. ſuggeſts in his paraphraſe, that the Epheſians might have the Spirit of wiſdom and revelation, that they might know the exceeding greatneſs of that power God "had "employed already in bringing them to the faith," for that they knew already; it being the mighty power of thoſe miracles they had ſeen done before their eyes, which induced the Gentiles to believe, Rom. 15. 18. 19. But he prays, that, by theſe means, they might know what at preſent they had no experience of, *viz.* how glorious was the object of their hope, how great their future inheritance, and how excellent was the power God would ſhew in raiſing them up from the dead, as he had done Chriſt, to the enjoyment of it.

Ver. 21. ᵖ Οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, *not only in this world.*] By comparing theſe words with Col. 2. 10. where Chriſt is ſaid to be *the head of all principality and power*; and with Phil. 2. 9. where God is ſaid to have *given him a name above every name*; I am inclined to think theſe words only ſignify that our Lord Chriſt is exalted above all power that is, or ever ſhall be; for, Not to be done *in this world, nor in the world to come*, Matth. 12. 32. is never to be done, Luke 12. 32.; ſee note on Matth. 12. 32. Note alſo, that the word ὄνομα, *name*, doth alſo ſignify perſons; ſee the note on Acts 1. 15. And that men of great power and dignity are ſtyled, both in ſcripture and in other writers, *Anſhe haſhem*, οἱ ἄνδρες οἱ ὀνομαστοὶ, *men of name*, that is, *renown*; ſo are the giants ſtyled, Gen. 6. 4. and *the princes of the congregation*, Numb. 16. 2. So that *to be exalted above every name that is named*, is to be advanced, even in his human nature, above men and angels of the higheſt power and dignity. Though, after the controverſy aroſe concerning the Deity of Chriſt, the fathers, to avoid the argument of the Arians from theſe words, chuſe rather to interpret this of the name of Son, mentioned by St Paul in theſe words, Heb. 1. 6. *To which of the angels ſaid he, Thou art my Son?* So Theodoret, Oecumenius, and Theophylact *in locum*, and Epiphanius, *hær.* 69. *p.* 325. (See the note on Heb. 1. 4.).

Ibid. *A name above every name.*] That the word ὄνομα doth alſo ſignify perſons, ſee note on Acts 2. 15. And men of great power and dignity are ſtyled, both in ſcripture and in other writers, *Anſhe haſhem*, οἱ ἄνδρες οἱ ὀνομαστοὶ, *men of name*, i. e. *renown*. So are the giants called, Gen. 6. 4.; and the *princes of the congregation*, Numb. 16. 2.; ſo that to be *exalted above every name that is named*, is to be advanced, even in his human nature, above men and angels of the higheſt dignity, by being exalted to the right hand of the Father, Heb. 1. 4. 5. After the dignity of Chriſt was conteſted by the Arians, the Fathers, to avoid their argument from theſe words, choſe rather to interpret this of the name of the Son, mentioned by St Paul, Heb. 1. 6. *To which of the angels ſaid he, Thou art my Son?* So Theodoret, Oecumenius, Theophylact on this place, and Epiphanius, *hær.* 69. *p.* 325. though the words, ver. 20. *He hath raiſed him from the dead, and ſet him on his right hand in heavenly places*, ſtrongly plead for the firſt interpretation.

Ver. 23. ᵠ Πάντα ἐν πᾶσι, *all in all.*] For he aſcended up on high, that he might fill the members of his church with all gifts neceſſary for the edification of his ſaints, till they came *to the fulneſs of the meaſure of the ſtature of Chriſt*, chap. 4. 10. 11. 12. *In him all fulneſs dwells*, and we are πεπληρωμένοι, *filled full in him, who is the head of principalities and powers*, Col. 2. 9. 10.

CHAP. II.

Verſe 1. AND you (*alſo*) hath he (*raiſed, and*) quickened (*with, and by Chriſt, chap.* 1. 20. *and* 2. 5.), who were [a] dead in treſpaſſes and ſins,

2. Wherein (*in which ſins*) in time paſt ye walked (*living*) [b] according to the courſe (*and faſhion*) of this (*evil*) world, [c] according to (*the ſuggeſtions of*) the prince of the power of the air, the ſpirit which (*even*) now worketh in the children of diſobedience, (*the Heathen world*).

3. Among whom alſo we all (*who are Gentiles*) had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind (*or of our hearts*); and were by [d] nature (*indeed, by birth among Heathens, and in our natural ſtate before Chriſt*) the children of wrath, even as others (*of the Gentiles were.*)

4. (*This, I ſay, was our former ſtate*); but God, who is rich in mercy, for his great love wherewith he loved us (*Gentiles*),

5. Even when we were (*thus*) dead in ſins, [e] hath quickened us together with Chriſt, (*through his rich grace; for*) by grace ye are ſaved, (*i. e. are brought into a ſtate of ſalvation.*)

6. And hath raiſed us up together, (*not only by a ſpiritual conformity to his reſurrection,* Rom. 6. 5. 11. *but alſo by an aſſurance of a like reſurrection,* 1 *Pet.* 1. 3. *he being riſen as the firſt fruits,* 1 *Cor.* 15. 20. *and the firſt-born from the dead,* Col. 1. 18.) and made us ſit together in heavenly places in Chriſt Jeſus, (*our head thus raiſed and exalted, and thus aſcended into heaven, as our forerunner,* Heb. 6. 20. *and* 10. 13. 14.)

7. That in (*and through*) the ages to come he might (*by this means*) ſhew the exceeding riches of his grace, in (*this*) his kindneſs to us, through Chriſt Jeſus.

8. (*I ſay the riches of his grace*); for [f] by grace are ye ſaved, through faith (*in Chriſt*); and that (*faith is*) not of (*and from*) yourſelves: it is the gift of God, (*the objects of our faith being only made known by divine revelation,* 1 *Cor.* 2. *and only confirmed, and ſo made credible to us, by the teſtimony which God hath given to them*):

9. Not of works (*done before faith by us*), leſt any man ſhould boaſt, (*as doing any thing which might antecedently deſerve, or make him meet to be acquainted with, and made partaker of this ſaving grace*):

10. (*Not of works, for this reaſon alſo*); for we are his workmanſhip, created in Chriſt Jeſus to good works, which God [g] hath before ordained [ἵνα περιπατήσωμεν, ſub. ἡμᾶς ὁ Θεὸς, *to which God hath before prepared us*) that we ſhould walk in them.

11. Wherefore remember, that ye being (*were*) in times paſt Gentiles in the fleſh, who are called the uncircumciſion by that (*nation of the Jews*) which is called the circumciſion (*by reaſon of their circumciſion*) made with hands;

12. (*And*) that at that time ye were without (*the knowledge of*) Chriſt, being aliens from the commonwealth of Iſrael, (*to whom the Meſſiah primarily belonged*), and ſtrangers from the covenants of promiſe (*made to their forefathers*), [h] having no (*firm and lively*) hope (*of ſpiritual and future bleſſings*), and (*being*) without (*the knowledge of the true*) God in the world:

13. But now in Chriſt Jeſus, ye who ſometimes were afar off (*from God, and from the bleſſings imparted to the Jews*), are made [i] nigh (*to God, as they were*) by the blood of Chriſt.

14. For he is our peace-(*maker*), who hath made both (*Jew and Gentile*) one, (*as to the privileges of the goſpel,* John 10. 16. *Gal.* 4. 28.), and hath broken down the [k] middle wall of partition betwixt us, (*i. e. aboliſhed the ceremonial law, which was a partition-wall betwixt Jew and Gentile*);

15. Having aboliſhed in (*or by*) his (*own*) fleſh (*that which made*) the enmity (*betwixt Jew and Gentile*), even the law of commandments, (*conſiſting*) in ordinances (*peculiar to the Jews*), for to make in himſelf (*or create*), of two, [l] one new man, (*to whom, as their head, they are both united into one body, thus*) making [m] peace (*betwixt both*);

16. And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity (*betwixt both to God*) thereby, (*or upon it; for when we were enemies, we were reconciled to God by the death of his Son,* Rom. 5. 10. 2 *Cor.* 5. 18. *Col.* 1. 21. *Or, having ſlain, that is, aboliſhed by his croſs, thoſe ordinances which were* ὑπεναντία ἡμῖν, *contrary to us,* Col. 2. 14. *as excluding us from the ſociety of God's people, and cauſing the enmity betwixt the Jews and Gentiles,* ver. 15.)

17. And (*having procured this reconciliation, he*) came and (ἐλθὼν εὐηγγελίσατο, *he coming by his apoſtles*) preached peace to you (*Gentiles*) which were afar off, and to them that were near (*i. e. Jews.*)

18. For through him (*thus reconciling us to God*) [n] we both (*Jew and Gentile*) have acceſs by one Spirit (*of adoption conferred upon us*) to the Father, (*and are enabled to come unto him as our Father,* Rom. 8. 15.)

19. Now therefore ye (*Gentiles*) are no more (*to be reckoned as*) [o] ſtrangers and foreigners, but (*as*) fellow-citizens with the ſaints, and of the houſehold of God;

20. And

20. And are built upon the foundation of the apoſtles (*of the new*), and the prophets (*of the old covenant*), Jeſus Chriſt himſelf being the chief corner-ſtone; (*who ſupports and cements the whole building, both of believing Jews and Gentiles, and unites both into one body by his Spirit, Pſal.* 117. 22.);

21. In whom all the building (*being thus*) fitly framed together, (*or compacted*) groweth into one holy temple in the Lord. (*They then belong not to this building, whoſe bodies are not an holy temple to the Lord*):

22. In whom ye (*Epheſians*) alſo are builded together for [d] an habitation of God through the Spirit.

ANNOTATIONS on Chap. II.

Verſe 1. Νεκρὸς ταῖς ἁμαρτίαις, *dead in ſins.*] They who interpret this phraſe thus, *You who are dead to ſins by baptiſm*, ſeem not to have looked to the fifth verſe, where they who are here ſaid to be *dead in treſpaſſes and ſins*, are ſaid to be *quickened*; or to the parallel place, Col. 2. 13. where it is ſaid, *You who were dead in ſins, and the circumciſion of the fleſh, he hath quickened*; nor indeed to the phraſe, which is never uſed in the plural number in that ſenſe, but only in the ſingular, *viz.* Rom. 6. 2. and 10. 11.

Ibid. Καὶ, *and.*] That this glorious hope, this bleſſed inheritance, this happy reſurrection, will be your portion, you may learn from what God hath already done for you; *for he hath quickened you who were dead in treſpaſſes and ſins*, ver. 1. and ſo hath brought you into a ſtate of ſalvation, ver. 5. *and made you meet to be partakers of the inheritance of ſaints in light*, Col. 1. 12. He alſo hath raiſed up your head, and placed him, and in him your nature in heavenly places, and ſo hath, in a manner, *raiſed you up, and made you ſit together with him there*, ver. 6. You being hence aſſured, that all his living members ſhall be raiſed up to live for ever with him; for if *we believe that Chriſt is riſen, we muſt believe that them who ſleep in Jeſus, will God bring with him, to be for ever with the Lord*, 1 Theſſ. 4. 14. 17. *And to him that overcometh*, ſaith Chriſt, *will I give to ſit down with me on my throne, even as I alſo have overcome, and am ſet down with my Father on his throne*, Rev. 3. 21.

Ver. 2. [b] Κατὰ τὸν αἰῶνα, *according to the courſe of this world.*] That is, according to the life which men of this world, deſtitute of faith in Chriſt, do live: for, as Phavorinus ſaith, αἰὼν, the word *age*, is ὁ ζωὴ, ἢ ὁ βίος, *the life of man*, or τὸ μέτρον τῆς ἀνθρωπίνης ζωῆς, *the meaſure of human live*. Thus, τὸν αἰῶνα διάγειν, in Iſocrates and Xenophon, is *to paſs the time of life*; τελευτᾶσαι τὸν αἰῶνα, in Herodotus and Sophocles, is *to end this live*, or *to die*.

Ibid. [c] Κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, *according to the prince of the power of the air.*] It was the opinion both of Jews and Heathens, ἀέρα τὸν ἄνω ψυχῶν εἶναι πλῆρη, *that the air was full of ſpirits*, called *dæmons*, as Diogenes (*b*) ſaith, in the Life of Pythagoras: and the Jews, in the *Pirk Avoth*, teach, "A terra "uſque ad firmamentum omnia eſſe plena turmis et "præfectis;" that, from the earth to the firmament, all things were full of theſe companies and rulers; and that there was a prince over them who was called ὁ κοσμοκράτωρ, *the governor of the world*, that is, of the darkneſs of it; ſee note on chap. 6. ver. 12. This evil ſpirit is here ſaid ἐνεργεῖν, *inwardly to work in the children of diſobedience*; and elſewhere, *to lead them captive to his will*, 2 Tim. 2. 26.: and their converſion is ſtyled, a recovery of them *from the power of Satan*, Acts 26. 18. And hence we may rationally conclude, that the good Spirit doth alſo inwardly work in pious perſons, enabling them to will and to do; it being unreaſonable to conceive, the evil ſpirit ſhould have more power over thoſe wicked men in whom he dwells, than the good ſpirit hath in thoſe pious perſons in whoſe hearts he is ſaid to dwell.

Ver. 3. [d] Καὶ ἤμεθα τέκνα φύσει ὀργῆς, *and were by nature children of wrath.*] The ancient fathers generally affirm, that ſin cannot owe its original purely to that nature in which we were born, but only τῇ αὐθαιρεσίᾳ, *i. e.* to the choice or conſent of the will; and that they who make us to be ſinners, merely by the derivation of our natures from our progenitors, do make God, the author of our nature, to be the author of our ſin. The ſame they ſeem to do, who ſay that ſin is propagated by generation, and that an infant is therefore properly, by birth, a ſinner, it being God who hath eſtabliſhed that order in the generation of mankind; which neither he that begets, nor he that is begotten, can correct, and by whoſe benediction mankind increaſe and multiply: and reaſon will inſtruct us, that to be born or not, is not in our power; and that, what is not in our power to avoid, can never be our crime, nor render us obnoxious to the eternal wrath of God.

Moreover, the circumſtances of the text demon-

(*b*) Lib. 8. p. 221.

ſtrate, that the apoſtle here intendeth no ſuch thing, becauſe he ſpeaks of perſons *dead in* (actual) *treſpaſſes and ſins, in which in times paſt they had walked, according to the courſe of the* (Heathen) *world*, and the ſuggeſtions of Satan; of men *who had their converſation in times paſt in the fleſh; fulfilling the deſires of the fleſh, and of the mind, and were*, on that account, *the children of wrath, as well as other Heathens*. And therefore Suidas, agreeably to the context, ſaith, that "nature is here put for "cuſtomary practice," according to the frequent import of that word in profane authors: in Philo, (*i*) in whom cuſtom is ἐχθρὰ φυσις ἀληθείας, a *nature oppoſite to truth*: and in our common proverb, that *Cuſtom is a ſecond nature*. His words are theſe, "When the apoſtle ſaith, we are by nature the "children of wrath, he ſaith not this according to "the proper acceptation of the word *nature*, for "then he had caſt the blame on the author of "nature; but he underſtands by it a long and "evil cuſtom (*k*)." And Didymus Alexandrinus ſaith, "The appoſtle intends by it τὸ περικείμενον τῇ "φύσει ἤ τὸ κακὰ φύσιν, *not that which is according to* "*nature, but that which is acceſſory to it* (*l*)."

2. The fathers do more generally ſay, that to be by nature the children of wrath, is here the ſame as to be *truly and indeed* ſo (*m*): and that the Epheſians and other nations are ſtyled ſuch here, becauſe, in that eſtate, they continually provoked God to wrath by their idolatries and fleſhly luſts; and ſo they are here ſtyled, ſay they, *children of wrath*, partly as being born in Heatheniſm, and therefore *indole idolatræ* (*n*), and ſo out of covenant with God, (in which eſtate the whole body of the Heathens are repreſented; as having no hope of the bleſſings promiſed to thoſe who were in covenant with God, and *without* (the favour and protection of) *God in the world*. And perſons ſo abandoned by him are in ſcripture ſtyled the objects of his hatred, comparatively to thoſe who are in covenant with him; as in theſe words, *Jacob have I loved, and Eſau have I hated*, Mal. 1. 2. And when God determined to reject, and to forſake his people, he ſtyles them, *the generation of his wrath*, Jer. 7. 29. as being worthy of his wrath, as wicked perſons are ſtyled *ſons of death, and of perdition*, as having done thoſe things which rendered them worthy of death and deſtruction; *i. e.* not for original ſin, but for a long ſeries of actual and habitual tranſgreſſions. So Abiathar is ἀνὴρ θανάτου, *a man of death*, 1 Kings 2. 26. And whereas Eſthius ſaith, that the word τέκνα, *children*, ſhews that this phraſe relates to what they were from their nativity; this may be eaſily confuted from theſe following expreſſions, ſome of them frequent in the holy ſcripture, *viz.* τέκνα Θεῦ, *the children of God*, John 1. 12.; τέκνα σοφίας, *the children of wiſdom*, Matth. 11. 19.; τέκνα ὑπακοῆς, *children of obedience*, 1 Pet. 1. 14.; τέκνα τῆς ἐπαγγελίας, *children of the promiſe*, oppoſed to children of the fleſh, Rom. 9. 8. Gal. 4. 28.; καταράς τέκνα, *accurſed children*, 2 Pet. 2. 14.: for we are not *ſons of God*, of *wiſdom*, of *obedience*, of the *promiſe*, or *curſe*, by nativity, but by our own good or evil actions. And whereas he adds, that the apoſtle writes this in the perſon of the Jews, this is moſt plainly falſe; the Jews being not *under the prince of the power of the air*, *i. e.* the conduct and government of Satan, as were thoſe Heathens, whoſe gods were dæmons, and who ſacrificed to *devils, and not to God*. Moreover, they who are here ſaid to be *quickened*, when they were *dead in treſpaſſes*, are ſaid, Col. 2. 13. to be quickened when *dead in treſpaſſes, and the uncircumciſion of the fleſh*, which cannot poſſibly agree to the Jews. *We all*, here therefore, is only all the Gentiles, whatſoever Mr Cl. ſays to the contrary; nor is there any thing more common, than for St Paul to ſpeak thus. So, Tit. 3. 3. *We ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, and hating one another*: not we apoſtles, or we Jews, but *we Gentiles*. And this is here evident to a demonſtration; for what is here *we*, ver. 2. and 5. is *ye*, ver. 8.; what is *we*, ver. 10. is again *ye*, ver. 11. 12. 13.; what is *we*, ver. 18. is *ye*, ver. 19.

Ibid. Καὶ ἦμεν τέκνα φύσει ὀργῆς, *and were by nature children of wrath.*] We were children of wrath, ſaith Jerom, *vel propter corpus humilitatis, corpuſque mortis*, "by reaſon of the vile mortal body to "which our ſouls were condemned," which was the opinion of Origen; or *quod ab adoleſcentia mens hominum appoſita ſit ad malitiam*, "becauſe the mind "of man is prone to iniquity from his youth:" *vel quod ex eo tempore, quo poſſumus habere notitiam Dei et ad puberitatem venimus, omnes aut opera, aut lingua, aut cogitatione peccamus*; or "becauſe, when "we come to ripeneſs of years, and attain to the "knowledge of God, we offend all in thought,

(*i*) De temul. p. 205. C. Μιλτιὰ χρονιωθεῖσα εἰς φύσιν κατέστησαν. Stob. ecl. &c. p. 181.

(*k*) Ὅταν δὲ λέγῃ ὁ ἀπόστολος, ὅτι ἡμεν τέκνα φύσει ὀργῆς, ἤ καὶ τοῦτο τὸ σαμαινόμενον φύσιν λέγει, ἀλλ' ἐπεὶ τῇ ποιήσει τὸ ἔγκλημα, ἀλλὰ τὴν ἐμμένουσαν καὶ κακίστην διάθεσιν, καὶ χρονίαν, καὶ πονηρὰν συνήθειαν, intelligit.

(*l*) Apud Combeſ.

(*m*) Τὸ δὲ φύσει ἀντὶ τοῦ ἀληθῶς καὶ γνησίως, Oecum. Theoph. prorſus et omnino apud Hieron. vel τὰ τὸ ὀργῆς ἄξια πράττοντες. Chryſoſt. Theodoret. Hieron.

(*n*) See Cl. Art. Crit. part 2. c. 7. § 6. p. 104.

"word,

"word, and deed:" where it is obſervable, that though he brings in Origen's peculiar opinion, as one reaſon of this appellation, yet hath he not the leaſt hint of our being the *children of wrath*, on the account of Adam's ſin. See my interpretation confirmed by Mr Thorndike, *&c.*

Ver. 5. Συνεζωοποίησε τῷ Χριστῷ, *hath quickened us together with Chriſt.*] Not only by giving us a new birth, or renovation of life, but an aſſurance alſo of eternal life; for *becauſe I live*, ſaith Chriſt, *you ſhall live alſo*, John 14. 19. *We ſhall be ſaved by his life*, Rom. 5. 10.

Ver. 8. Τῇ γὰρ χάριτί ἐστε σεσωσμένοι, *for by grace ye are ſaved.*] That we may underſtand aright how we are here, and in other places, ſaid to be ſaved by *grace and mercy*, and not by works, it may deſerve to be obſerved,

1. That though the apoſtle here ſaith, *By grace ye are ſaved, not of works*; yet, leſt any man ſhould hence be tempted to infer, that Chriſtians may be ſaved without doing works of righteouſneſs, when they have time and opportunity to do them; he expreſsly adds, and that by way of reaſon of what he had aſſerted, that *we are his workmanſhip, created in Chriſt Jeſus to good works, which God hath ordained that we ſhould walk in them.* Since then to *walk in righteouſneſs*, according to the import of that phraſe in ſcripture, implies, that the tenor of our lives be ſpent in works of righteouſneſs; ſurely we cannot reaſonably hope to be accepted by God, if we neglect the very end for which we are created in Chriſt Jeſus, or decline that way in which God hath ordained us to walk. Hence the apoſtle tells the ſame Epheſians, that if they had been taught the Chriſtian faith, *as the truth was in Jeſus*; they knew themſelves obliged *to put off the old man, and to put on the new, which after God is created in righteouſneſs, and true holineſs*; and that it was their duty *to walk as children of light, proving what is acceptable to the Lord*, and bringing forth thoſe fruits of the Spirit, which *are in all goodneſs, righteouſneſs, and truth*, chap. 4. 21. 22. chap. 5. 8. 9.

Note, 2*dly*, That when the apoſtle ſaith, we are ſaved *not by works*, his meaning is not to exclude all works from having any influence on our ſalvation, but only to exclude thoſe works which are done antecedently to faith, and to the renovation of the Holy Ghoſt, or antecedently to their being called by the goſpel to ſalvation. This is apparent from the reaſon here aſſigned, why we are not ſaved by works, *viz.* Becauſe we were not fitted, or prepared, to do good works, till we were firſt in Chriſt; which, as it doth exclude good works performed before faith in Chriſt, ſo doth it as effectually eſtabliſh thoſe which are afterwards to be performed, by virtue of the new nature given to us, and the renewing of the Holy Ghoſt.

Object. And whereas ſome object againſt this anſwer, that the apoſtle ſaith, *We are ſaved by grace, not of works, leſt any man ſhould boaſt*, which boaſting doth not ſeem to be excluded, if our ſalvation doth any way depend on works done by us, whether they be legal or evangelical, done before or after faith:

Anſ. To this I anſwer, That though ſalvation doth depend upon good works, or on ſincere obedience to be performed by us after faith, yet is all boaſting utterly excluded: 1. Becauſe the good works we do, proceed not from ourſelves, but purely from the grace and Spirit of God; *for it is God that worketh in us both to will and to do, of his good pleaſure.* As therefore the apoſtle ſaith of the gift of tongues, and healing, and the like, which were ſo frequent in the church of Corinth, and were occaſions of their boaſting, *Who maketh thee to differ in theſe things from others? or what gift haſt thou which thou haſt not received? and if thou haſt received it, wherefore doſt thou boaſt as if it were thine own, and thou hadſt not received it?* 1 Cor. 4. 7. ſo may we here: What good work doſt thou which thou haſt not received grace and the good Spirit to perform? and if thou haſt received ſtrength from God for the performance of them, wherefore doſt thou boaſt? this being the apoſtle's rule, that we can boaſt of nothing but that which we have not received, or which is purely from ourſelves.

2. Though God is pleaſed to make the doing good works a neceſſary condition of ſalvation, ſo that without them we ſhall not obtain it, yet is all boaſting utterly excluded, becauſe it is of grace that our imperfect works are counted good, and that they are at all rewarded by God; for it is alone through that new covenant which God hath eſtabliſhed in Chriſt Jeſus, that all the imperfections which adhere to our beſt performances are pardoned, ſeeing the covenant of works requires perfect obedience, and tendereth no pardon to the leaſt offence. Now, upon what account can any of us boaſt of doing that which in itſelf deſerveth condemnation, though through grace it finds acceptance? Boaſting, ſaith the apoſtle, is not excluded by the law of works, Rom. 3. 27. and 4. 4. becauſe *to him that worketh, the reward is not reckoned of grace, but of debt*, Rom. 11. 6. grace and works that deſerve juſtification and ſalvation being perfectly oppoſite to one another. Where therefore the reward is ſtill of grace, and not of debt; where it is given on the account of works imperfect, which deſerve nothing from God, there boaſting is excluded. Note,

3. That when the apoſtle ſaith, *We are ſaved by grace*, there the word *ſaved* doth not ſignify the final

final and complete ſalvation which we ſhall enjoy in heaven, but only our being placed in the way of ſalvation, and put into that eſtate, in which, *if we continue grounded and ſettled in the faith, and be not moved from the hope of the goſpel*, Col. 1. 23. we ſhall undoubtedly be ſaved. That this may be the ſenſe of theſe expreſſions, *We are ſaved by grace*, and, *According to his mercy he ſaved us*, Tit. 3. 5. cannot be doubted, if we conſider that this is frequently the import of this phraſe in other places, as when it is ſaid at the converſion of Zaccheus, *This day ſalvation is come to this houſe*, Luke 19. 3. that *baptiſm doth ſave us*, 1 Pet. 3. 21. that *there were added to the church* οἱ σωζομένους, *the ſaved*, Acts 2. 47.; ſee John 4. 22. Rom. 8. 24. 1 Cor. 1. 18. That this muſt be the proper import of it in theſe places, is evident from this conſideration, that the perſons to whom the apoſtle here ſpeaks were not actually and completely ſaved, but only by embracing the goſpel, which is ſtyled *the word, the goſpel of ſalvation, the power of God through faith to ſalvation*, were placed in that way which leadeth to eternal life, and which is called *the way of ſalvation*. It being therefore of God's free grace and mercy that any church or nation is called to the knowledge of ſalvation, and hath the word of life revealed to them, it being by that faith which is the gift of God that they are juſtified, and ſo placed in the way of ſalvation, and by his free gift that they enjoy the Holy Spirit, by which they are enabled to work out their ſalvation, they may well be ſaid to be ſaved by grace through faith, according to thoſe words of the ſame apoſtle, 2 Tim. 1. 9. *He hath ſaved us, and called us with an holy calling, not according to our works, but according to his purpoſe and grace which was given us in Chriſt*. But then this hinders not our complete ſalvation at the great day from being conferred upon us with reſpect to our works, by him who hath declared, *he will render to every one according to his works: glory, honour, and immortality, to every one that worketh good, and that by patient continuance in well-doing ſeeketh for it*, Rom. 2. 6. 7.

Ver. 10. [e] Προητοίμασεν, *he hath before prepared us;*] *i. e.* before we do them, by giving us the knowledge of his will, and the aſſiſtance of his Spirit to perform them; *i. e.* our entire renovation, or new creation, by which alone we are enabled to do works good and acceptable in his ſight, is from God, who by Chriſt Jeſus hath given us the knowledge of our duty, and by his grace and Spirit hath enabled us for the performance of it. They miſlead men who extend this to our whole ſalvation from the beginning to the end, which though it be ſo of grace, as to be carried on from the beginning of the new nature to the end of our life, by the aſſiſtance of God's grace and Holy Spirit, yet is not ſo of grace as to exclude thoſe works of righteouſneſs God hath prepared us to walk in, they being the conditions requiſite to make faith ſaving, the terms on which alone we are to enter into life, Matth. 7. 21. Luke 10. 25. 28. Rom. 2. 6. 7. 10. 2 Pet. 1. 5.—11. Rev. 22. 14. and according to which we ſhall receive our future recompenſe, Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Gal. 6. 4. 5.

Ver. 12. [f] Ἐλπίδα μὴ ἔχοντες, *having no hope*] after this life, 1 Theſſ. 4. 13. *I would not have you ſorrowful for them that ſleep, as* οἱ λοιποὶ, *the reſidue of the world, who have no hope*. See note on 2 Tim. 1. 10.

Ibid. [g] Ἄθεοι, *without the true God.*] For then not knowing God, they ſerved τοῖς μὴ φύσει οὖσι θεοῖς, *thoſe which by nature were not gods*, Gal. 4. 8. even their wiſe men *changed the truth of God into a lie*, and worſhipped the vulgar deities, Rom. 1. 25. they were Heathens, *carried about to dumb idols*, 1 Cor. 12. 2. Hence at their converſion they are ſaid *to turn from idols to ſerve the living and true God*, 1 Theſſ. 1. 9. In this ſenſe the Chriſtians ſtyled the Heathens ἄθεοι, *Atheiſts*, becauſe τὸν μὲν ὄντως ὄντα θεὸν ἠγνοήκασι, *they knew not the true God*; ſo Clem. Alex. *protrep. p.* 14. and Theodoret here. And the Heathens ſtyled the Chriſtians ſo, becauſe they denied thoſe to be gods whom they eſteemed truly ſuch; ſo Juſt. Mart. *apol.* 2. *p.* 56. *Athenag. p.* 6. And the Stoics reckoned two kinds of Atheiſts; one that *contemned the gods*, τὸν τοῖς ἱδρυμένοις θεοῖς λοιδορούμενον, the other *that ſpake things contrary to the deity*, Laert. l. 7. § 119.

Ver. 13. [h] Ἐγγὺς, *nigh*] Thoſe Jews who had no ceremonial defilement to be purged away, and who had made an atonement for their known ſins, were admitted to come near to God, as being holy; they had a freedom of acceſs to God in his tabernacle and temple, whence they are ſtyled, ὁ λαὸς ἐγγίζων αὐτῷ, *the people that draw near to God*, Lev. 10. 3. Pſal. 65. 4. and 148. 14. and God is ſaid to be ὁ θεὸς ἐγγίζων αὐτοῖς, *a God near to them*, Deut. 7. 4. both by relation, as having owned them as his children and family, and entered into covenant to be their God, and by his more eſpecial preſence with them; for the Schechinah, or the glorious preſence, dwelt among them in the holy place. Now, all theſe privileges, ſaith the apoſtle, are equally conferred upon the Gentiles, they are now made near to God, ver. 13. have *acceſs to him*, ver. 18. are *fellow-citizens of the ſaints, and of the family of God*, ver. 19. the *Schechinah* dwells in them as in a *temple*, and they *are made an habitation of God through the Spirit*, ver. 21. 22.

Ver. 14. [i] Τὸ μεσότοιχον, *the middle wall.*] This refers to that partition-wall in the temple, which ſeparated the court of the Gentiles from that into which the Jews entered, on which was written, *That no alien*

alien might go into it; it being, ſaith Joſephus *(o)*, a ſanction of Antiochus, μὴ δεῖν ἀλλόφυλον ἴεναι τῆς ἁγίας περιβόλου, *that no alien ſhould enter into the court of the ſanctuary which was incloſed with the ſept.* And this inſcription was writ in Greek and Latin.

Ver. 15. ⁿ Εἰς ἵνα καινὸν ἄνθρωπον, *into one new man.*] As being both to walk in newneſs of life, and by the new law of Chriſtianity, and by Chriſt's new commandments of love.

Ibid. ° Εἰρήνην, *peace.*] This peace Chriſt hath made between Jew and Gentile, by aboliſhing the ceremonial law which made the enmity, and with God, by reconciling both to him by his death.

Ver. 16. Ἐν αὐτῷ.] i. e. ἐν τῷ σταυρῷ, *by the croſs*; ſo Chryſoſtom, Theodoret, Oecumenius, and Theophylact read. Other copies read ἐν ἑαυτῷ, *in himſelf*: but this reading, ſaith St Jerom, is only of the Latin copies, and it ſeems to have had its riſe from the former verſe. See *Examen Millii.*

Ver. 18. ᵖ Οἱ ἀμφότεροι, *we both.*] Hence we learn, 1. That Chriſt not only reconciled Jew and Gentile to one another, but that he reconciled both to God; *for by him we have* προσαγωγὴν, *acceſs to the Father*, a freedom of acceſs to God, ver. 18. and chap. 3. 12. Now, where this phraſe in the New Teſtament is uſed with reſpect to Chriſt, it ſtill imports the freedom of acceſs vouchſafed to them who formerly were by their ſins excluded from God's gracious preſence; this is obtained, ſay theſe words, by virtue of *his blood*, making our peace by him, reconciling us to God by his croſs, and bringing them near to God who were afar off. How is he our peace? Becauſe the *chaſtiſement* which procured *our peace was upon him*, Iſ. 53. 5. How did he reconcile us to God? but *by the croſs*, i. e. *by bearing our ſins in his body on the croſs?* 1 Pet. 2. 24. By virtue of this blood the Gentiles, who formerly were aliens, are made near to God; they who were ſtrangers, were made God's domeſtics; they who emphatically were *ſinners*, Gal. 2. 15. were made *fellow-citizens of the ſaints*; they who were *children of wrath*, ver. 2. to them is God *reconciled*: and after all this, can it reaſonably be denied, that Chriſt hath pacified God to the Gentiles by his blood? Or doth not all this import a reconciliation on God's part to them?

To ſhew the reaſon of this reconciliation, let it be noted, that God being an holy God, none were to come into his preſence who had any pollution or defilement on them upon pain of death, till they were ſanctified or cleanſed from it, by ſome purification or atonement made for them to God. He dwelt in the camp of Iſrael, and ſo thoſe lepers which were ſo unclean as to pollute the camp, were driven from it, Lev. 13. 46. Numb. 5. 2. 3. 2 Kings 15. 5. and thoſe ſin-offerings which were polluted with the ſins of the whole congregation, were *carried out of the camp*, Lev. 16. 21. 22. Heb 13. 11.

God dwelt more eſpecially in the temple; and therefore they who had leſſer impurities, *i. e.* who were defiled by the dead, or by an iſſue, or a menſtruous woman, were not to come thither till they were cleanſed from thoſe defilements, Lev. 12. 4. 15. 31.

Moreover, he being a God *of purer eyes than to behold iniquity*, they who had committed any ſin of ignorance, and lay under the guilt of it, were not permitted to come into the court of the men of Iſrael, till they had brought their offering of atonement. Ainſworth on Numb. 5. 3.

Now God being ſtill the ſame holy God, *of purer eyes than to behold iniquity*, the ſcriptures of the New Teſtament ſeem as plainly to make our freedom of acceſs to God to depend upon our being ſanctified, or purged from our defilement, and our being delivered from the guilt of ſin, by an atonement made by the blood of Chriſt for our iniquities; that ſo, they being pardoned, we may have peace with God, and an acceſs to his favour. This plainly ſeems to be the import of the words, Heb. 9. 13. *If the blood of bulls and goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh*, and by ſo doing, procureth an admiſſion of the perſon cleanſed to ſerve God in the ſanctuary, Numb. 19. 9. 12. 17. *how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works*, or works expoſing you to death, the puniſhment of the perſon who came unclean into God's preſence, that ſo you may be admitted *to ſerve the living God?*

Ver. 19. ᵠ Ξένοι, *ſtrangers.*] The proſelytes who joined themſelves to the God of Iſrael, were by the Jews, and by the ſcriptures, ſtyled *ſtrangers*. He that only took upon him to worſhip the true God, and obſerve the precepts of Noah, was Ger Toſhab, a ſtranger permitted to dwell among them, and to worſhip in the court of the Gentiles. He that was circumciſed, and became obedient to the law of Moſes, was Ger Tzedek, *a proſelyte of righteouſneſs*. But both were called ſtrangers, according to that maxim of the Jews, *All the nations of the world are called* נכרים, *ſtrangers before the God of Iſrael*; but the Jews are ſaid to be קריבים, *near to him*. But now, ſaith the apoſtle, there is no ſuch difference, the believing Gentiles being equally admitted with believing Jews to the privileges of the New Jeruſalem, and equally related to God as part of his family.

Ver. 22. ʳ Thus Philo ſaith *(p)*, That good men are θεοῦ οἶκος καὶ ἱερὸν, *God's houſe and holy temple.* See note on 1 Cor. 6. 20.

(o) Antiq. l. 12. c. 3. de bello Jud. l. 5. c. 14.

(p) L. de ſomniis, p. 456. E.

CHAP.

CHAP. III.

Verſe 1. [a] FOR this cauſe, I Paul (*am*) the priſoner of Jeſus Chriſt for you Gentiles.

2. (*I am, I ſay, a priſoner for you Gentiles, as you muſt know*), [b] if (*ſince*) ye have heard of the diſpenſation of the grace of God, which is given me to you-ward, (*or for you Gentiles*):

3. How that he, (ὅτι, *for he, or that he*), by (*particular*) revelation, made known to me the myſtery (*of the calling of the Gentiles, Gal.* 1. 16. *Acts* 9. 15. 21. 22.), as I wrote before in few words, (*viz. chap.* 1. 9. 10. 11. 12.; 2. 19.),

4. Whereby when you read (πρὸς ὃ ἀναγινώσκοντες, *to which attending*), you may underſtand my knowledge in the myſtery of Chriſt, (*touching the calling of the Gentiles*);

5. Which in other ages was not made known to the ſons of men, [c] as it is now revealed to his holy apoſtles and [d] prophets by the Spirit (*of wiſdom and of knowledge, given them to diſcern all myſteries,* 1 *Cor.* 12. 8.; 13. 2.);

6. (*It being not before revealed as now it is*), that the Gentiles ſhould be fellow-heirs (*of God with the believing Jews*), and of the ſame body (*with them*), and partakers of his promiſe, (*the promiſe of the Spirit, Gal.* 3. 14.) in (*and through*) Chriſt, (*only*) by (*virtue of*) the goſpel (*preached to them, and believed by them.*)

7. [e] Of which (*goſpel*) I was made a miniſter, according to the gift of the grace of God given to me, (*to be the apoſtle of the Gentiles, for which work I was enabled*) by the effectual working of his power, (*in ſigns and wonders, &c. Rom.* 15. 19.)

8. Unto me, (*I ſay*), who (*by reaſon of my former perſecutions of the church of Chriſt,* 1 *Cor.* 15. 9.) am leſs than the leaſt of all ſaints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt, (i. e. *the exceeding bleſſings to be obtained by faith in him*);

9. And to make all men (*Jews and Gentiles*) ſee, what is the fellowſhip of the myſtery (*of the calling of the Gentiles to be thus fellow-heirs with the Jews*), which from the beginning of the world hath been hid (ἀπὸ τῶν αἰώνων, *from former ages*) in (*the purpoſe of*) God, [f] who created all things (*belonging to the old and new creation*) by Jeſus Chriſt:

10. To the intent that (Gr. ἵνα, *that*) now to the [g] principalities and powers in heavenly places, might be known by the (*things done in and by the*) church the manifold wiſdom of God,

11. [h] According to the eternal purpoſe which he purpoſed (*or made*) in Chriſt Jeſus our Lord:

12. In whom we have boldneſs (*or freedom*) and acceſs with confidence (*to God the Father*) by the faith of him, (i. e. *the faith we have in him as our Mediator. See note on chap.* 2. 18.)

13. Wherefore I (*Paul the priſoner of Jeſus Chriſt for you Gentiles, ver.* 1.) deſire that you faint not (*that you be not diſheartened*) at my tribulations for you, which is (*rather matter of*) your glory, (*you having cauſe to glory that I your apoſtle ſuffer ſo much for the goſpel I preach to you, this being to you a confirmation of the truth of it.*)

14. (*And*) for this cauſe I bow my knees to the Father of our Lord Jeſus Chriſt, (*praying to him*),

15. Of whom [i] the whole family in heaven and earth is named, (*the angels in heaven, and ſaints on earth, being ſtyled the ſons of God*),

16. That he would grant you, according to the riches of his glory, (i. e. *according to his glorious riches*), to be (*ſtill more*) ſtrengthened with might by his (*Holy*) Spirit in the inward man;

17. That Chriſt may dwell in your hearts by faith; that you being (*firmly*) rooted and grounded in love (*to him who ſent his Son to die for you*),

18. May be able to comprehend (*together*) with all ſaints, what is [k] the breadth, and length, and depth, and height (*of this myſterious love towards you*);

19. And may (*be able to*) know the love of Chriſt, which (*in its full extent even*) paſſeth knowledge, that you may be filled with all the [l] fulneſs of God.

20. Now to him that is able to do exceeding abundantly above all that we aſk or think, according to the power (*of the Holy Ghoſt*) that worketh in us, (*and ſo miraculouſly confirms his doctrine to the world*),

21. Unto him (*I ſay*) be (*aſcribed all*) glory in the (*aſſemblies of the*) church, by (*and through*) Chriſt Jeſus, (*through whom we offer up all our prayers and praiſes, Heb.* 13. 15. *Eph.* 5. 20.), throughout all ages, world without end. Amen.

ANNOTATIONS on Chap. III.

Verſe 1. [a] Τούτου χάριν, *for this cauſe*;] i. e. Becauſe I aſſert that theſe privileges belong equally to the believing Gentiles, though they be not circumciſed; this being the reaſon why the Jews ſo fiercely perſecuted him, and forced him to appeal to Cæſar, Acts 22. 22. and 25. 11. 12. and 26. 17.; and why, after he came to Rome, the Jews preached Chriſt not ſincerely, but out of envy to him,

him, *to add affliction to his bonds*, Philip. 1. 15. 16.

Ver. 2. ᾽Εἰγε ἠκούσατε, *if ye have heard.*] Hence ſome raiſe a ſecond objection againſt this epiſtle's being written by St Paul to the Epheſians; for, ſay they, to them with whom he had ſo long converſed, there could be no doubt whether they had heard *of the diſpenſation of the grace of God given him towards them.* But indeed this is no objection to them who will conſider, that this epiſtle was not written to the Epheſians only, but alſo to *all the faithful in Chriſt Jeſus*, many of whom had never ſeen his face, nor heard his voice. And, 2. If we conſider, that he ſpeaks here particularly of the manner of his receiving this diſpenſation, *viz. by immediate revelation from Chriſt Jeſus*, of which the Galatians, among whom he had alſo preached, were ignorant; and therefore the apoſtle, in his epiſtle to them, ſaith, γνωρίζω ὑμῖν, *of this I certify you*, confirming his aſſertion with an oath, Gal. 1. 11. 12. 16. Add to this, 3*dly*, That the particle εἴγε is not here a particle of doubting, but of affirmation, and is to be rendered, as Theophylact doth, ἐπειδή, *ſince*; ſo the Hebrew DK is often rendered *quandoquidem*; and ſo Philo (*q*) uſes this particle in theſe words, Εἰγὰ τὰ ἑκούσια, ἢ τὰ κατ' ἄγνοιαν διὰ ἀδιαφόρων λόγον ἔχειν φασί τινες, *Seeing ſome ſay of things done involuntarily, and out of ignorance, that they are not to be accounted ſins.* And when he ſays, *Abel yet lives* (*r*), εἰγὰ καὶ ἑαυτῆς ὄν θεῷ καὶ φωνῇ χρώμενον ἐνέφηνεται, *ſeeing that he had ſtill a voice to cry to God.* And that Sarah is repreſented by Moſes, both as barren and very fruitful (*s*), Εἰγὰ τὴν πολυαρθρωτάτου τῶν ἐθνῶν ἐξ αὐτῆς ὁμολογεῖ γένεσθαι, *ſince he confeſſes, that from her ſhould proceed the moſt populous of nations.* See alſo the note on chap. 1. 15.

Ver. 5. ᾽Ως νῦν ἀπεκαλύφθη, *as it hath been now revealed.*] It was in the general made known, that in Abraham ſhould *all the families of the earth be bleſſed*; and that Chriſt ſhould *be a light to the Gentiles*; of which ſee note on ver. 10.: but it was not made known to the Jews, that the Gentiles ſhould be fellow-heirs with them of the ſame ſalvation and celeſtial inheritance. For that this was matter of admiration to the firſt Jewiſh converts, we learn from theſe words, *Then hath God alſo given to the Gentiles repentance unto life*, Acts 11. 18. They did not know or believe that the Gentiles ſhould be made members of the ſame body, and admitted to the ſame privileges, and made partakers of the ſame Spirit with them. Hence the believing Jews ἐξέστασαν, *were in an ecſtaſy* when they ſaw that the gift of the Holy Ghoſt was poured on the Gentiles, Acts 10. 45. Gal. 2. 14.; and much leſs did they know that the partition-wall, which made the diſtance and enmity between them, ſhould be taken away by the Meſſiah, as the apoſtle here teacheth, ver. 14. 15.; that *the hand-writing of ordinances* was to be blotted out on this account, Col. 2. 14.; and that theſe privileges were to be conferred upon them without circumciſion, or obſervation of the law of Moſes: they rather thought they were either firſt to be made Jews, and then Chriſtians, or only were to come as ſlaves and drudges to them who were the children of the kingdom. And hence the apoſtle ſpends a great part of the epiſtles to the Romans and Galatians, to aſſert this privilege of the Gentiles againſt the Judaizing Chriſtians. In a word, to the Jews anciently belonged υἱοθεσία, *the ſonſhip*, and ſo the inheritance, for *if ſons, then heirs*, Rom. 8. 17. and *promiſes*, Rom. 9. 4.; and they conceived, that none were ever to be admitted into their body, or to partake of thoſe privileges unleſs they were circumciſed, and became obedient to the law of Moſes, Acts 15. 1. which they thought never was to ceaſe, or to be antiquated: and therefore, ſay the Greek fathers, the apoſtle here declares, that God now, under the goſpel-diſpenſation, equally admitted the believing Gentiles to theſe privileges by faith without circumciſion, or obedience to the law of Moſes.

Ibid. ᾽Και προφήταις, *and to the prophets.*] That the apoſtle here underſtands the prophets of the New Teſtament, or thoſe who in the firſt ages of the church received the prophetical grace, and by it underſtood *all myſteries*, 1 Cor. 13. 2. the words ὡς νῦν, *as now it is revealed* under the goſpel to the prophets, will not ſuffer us to doubt. And this fully anſwers all the objections of Eſthius againſt the expoſition I have given of the former words.

Ver. 7. Οὗ ἐγενόμην διάκονος, *of which I am made a miniſter.*] Mr L. thinks, that this ſtrongly implies a denial that others were made miniſters of the ſame doctrine: but as it cannot imply that Barnabas and others appointed to go with him, or that Silas and Timotheus, who preached the ſame doctrine, 2 Cor. 1. 19. were not alſo miniſters of that doctrine; ſo the commiſſion Chriſt gave to all his apoſtles being to preach the goſpel, and to make diſciples through all the Gentile world, it is not eaſy to conceive that thoſe nine who were ſent to preach to the Gentiles, as well as St Paul, ſhould none of them underſtand their commiſſion aright; eſpecially if we conſider how fully the council met at Jeruſalem eſtabliſh St Paul's doctrine with reſpect to the Gentile converts, declaring, as St Peter doth, that they being Jews, expected to be ſaved by faith in Chriſt, as did the Gentiles; that God had put no difference betwixt them and the circumciſed Jews, *purifying their hearts by faith*, and giving them the Holy Spirit, as he had

(*q*) Alleg. l. 1. p. 35. G. (*r*) Quod deter. p. 230. E. (*s*) De congreſſu quær. p. 332. B.

done to his believing Jews; and that therefore to endeavour to put the yoke of circumciſion on their necks, was to tempt God, that is, to diſtruſt the evidence that he had given of his acceptance of them without circumciſion, Acts 15. 8. 9. 10. 11.; and the whole ſynod declare, that they who ſaid *they ought to be circumciſed, and to keep the law, troubled them with words tending to the ſubverſion of their ſouls*, ver. 24.; whereas *it ſeemed good to the Holy Ghoſt and to them, to lay upon them none of theſe burdens*, ver. 28. And, *laſtly*, that they who were pillars of the church of the circumciſion, knowing the grace given to St Paul, approved his commiſſion of preaching to the Gentiles, as he did, Gal. 2. 9.

Ibid. ε Κατὰ τὴν δωρεὰν τῆς χάριτος, *according to the gift of grace.*] That the apoſtolate is by St Paul oft ſtyled *grace*, ſee the note on Rom. 1. 5. And that in this ſenſe he underſtands the gift of grace here, is evident from the following words.

Ver. 9. ϛ Τῷ πάντα κτίσαντι, *who created all things.*] The ancients commonly ſay, that God the Father is ὁ πρῶτος δημιουργὸς, *the prime and chief creator of the world*, as being the original of all creating power, and he, as it were, commanding, and the Son executing his command, who is hence ſtyled ὁ πρόσχωρος δημιουργὸς, *the immediate creator*, or ἀντεργὸς τοῦ κόσμου, *the artificer of the world* (*t*). Hence Irenæus (*u*) ſo often ſaith, *Patrem omnia feciſſe per verbum*, or *verbo virtutis*; and that the Son and Holy Spirit are *quaſi manus*, as it were *the hands of God by which he made all things* (*x*), and to both which all the angels are ſubject.

Ibid. Διὰ Ἰησοῦ Χριστοῦ.] See theſe words vindicated, *Examen Millii in locum.*

Ver. 10. ζ Ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, *to the principalities and powers.*] This phraſe, though uſed of evil ſpirits, chap. 6. 12. may be underſtood of good angels, the myſtery of godlineſs been then *ſeen of angels*, 1 Tim. 3. 16. and the things which the apoſtles preached by the Holy Ghoſt, being ſuch as *the angels deſired to look into*, 1 Pet. 1. 12. That the words ἐπουράνιος and ἐπουράνια always ſignify things or perſons in heaven, is very evident; ſo Πατὴρ ἐπουράνιος, is *our heavenly Father*, Matth. 18. 25. ὁ ἐπουράνιος, *the Lord from heaven*, 1 Cor. 15. 48. 49.; τὰ ἐπουράνια, *heavenly things*, to be taught only by him *who was in heaven*, John 3. 12. 13.; σώματα ἐπουράνια, *heavenly bodies*, *viz.* the ſtars, 1 Cor. 15. 40.; βασιλεία ἐπουράνιος, *the kingdom to be enjoyed in heaven*, 2 Tim. 4. 18. Heb. 11. 16.; Ἱερουσαλὴμ ἐπουράνιος, *the Jeruſalem that is above*, Heb. 12. 22.; ὑπόδειγμα τῶν ἐπουρανίων, *the pattern of things in heaven*, Heb. 8. 5.; τὰ ἐπουράνια, *heavenly things*, Heb. 9. 23. Hence are they diſtinguiſhed from *things on earth*, or *under the earth*, Philip. 2. 10. The words are five times uſed in this epiſtle, and always ſignify *heavenly places*; ſo it doth when we are ſaid *to ſit down with Chriſt* ἐν τοῖς ἐπουρανίοις, *in heavenly places*, chap. 2. 6.; when Chriſt is ſaid *to be ſet down with God* ἐν τοῖς ἐπουρανίοις, *in heavenly places*, chap. 1. 10. that being the conſequence of his aſcenſion into heaven, 1 Pet. 3. 22. Heb. 13. 10. 12. and therefore it is well rendered *in heavenly places*, ver. 3. So it ſignifies, when the apoſtle ſpeaks of *principalities, powers, and ſpiritual wickedneſſes*, ἐν τοῖς ἐπουρανίοις, chap. 6. 12. and ſo it muſt ſignify when he ſpeaks here of good angels in the ſame places: nor can it be well joined with σοφία, because διὰ τῆς ἐκκλησίας intervenes.

To Mr L.'s objection, That "it is not eaſy to conceive that the declaration of this myſtery ſhould be to this intent, that the angels, good or bad, ſhould be acquainted with it," it may be anſwered,

1. That the apoſtle doth not ſay this was God's ſole intent in the revelation of this myſtery; but only that this, amongſt others more important, might be one.

2. That the particle ἵνα ſignifies *adeo ut*, ſo that; ſee note on 1 Cor. 14. 13. and then the words will not reſpect God's intention in this revelation, but only the conſequence of it. But whereas, from thoſe words, ver. 6. *was not made known*, &c. Mr Le Clerc ſaith thus, "The ſame thing which is there ſaid in "other ages not to have been made known to the "ſons of men, is ſaid here to have been unknown "alſo to angels; which being ſo, I confeſs I do not "well underſtand how they who are neither pro"phets nor angels, can find out ſo many places in "the prophets, in which the calling of the Gentiles "is manifeſtly and directly foretold; for certainly "if it was revealed to the prophets, they under"ſtood it; and if it could be gathered from the li"teral ſenſe of any prophecies, the angels might "have underſtood it by thoſe prophecies;" whereas I ſay, he deſcants thus: What would he have? Would he deny, againſt the plain and frequent ſayings of St Paul, that the calling of the Gentiles was revealed to, and plainly foretold by the prophets, as his words do import? Let him, if he can, confute St Paul proving it againſt him, that the Lord had commanded the Gentiles ſhould be called in theſe words of the prophet Iſaiah, *I have ſet thee to be a light to the Gentiles, and to be for ſalvation to the ends of the earth*, Acts 13. 46. 47.; and his four other proofs from the prophets, Moſes, David, and Eſaias, that the *Gentiles were to glorify God for his mercy to them in Chriſt Jeſus, that Root of Jeſſe* who was to riſe up to govern the Gentiles, *and in*

(*t*) Orig. in Celſ. l. 6. p. 317. (*u*) L. 2. c. 2. l. 3. c. 8. 11. (*x*) L. 3. præf. et c. 17.

whom

whom the Gentiles were to truſt, Rom. 15. 9. 10. 11. 12. Yea, let him confute the apoſtle James, ſaying, *Simeon hath declared how God at firſt did viſit the Gentiles, to take out of them a people for his name: and to this agree the words of the prophets, After this I will build again the tabernacle of David, &c. that the reſidue of men might ſeek after the Lord, and all the nations upon whom my name is called*, Acts 15. 14.—17. Nor doth the apoſtle any where hint, that the calling of the Gentiles was not revealed to, or by the prophets, but only that it was not ſo made known in all the particularities of it, ὡς νῦν, *as it is now diſcovered* by the apoſtles and prophets of the New Teſtament; ſee the note on ver. 6. 2. It was alſo known to, and preached by the angels, declaring *the glad tidings of great joy, which ſhould be to all nations* through Chriſt, Luke 2. 10. 11. he being as well *a light to lighten the Gentiles, as the glory of his people Iſrael*. Nor does the apoſtle here ſay, as he ſuggeſts, that this was unknown to the angels, but only that what was before made known to them by prophecies, was now made known to them by the church, *i. e.* the Gentiles actually called; though all the circumſtances mentioned, note on ver. 6. might not be fully known before even to them.

Ver. 11. ᵇ Κατὰ πρόθεσιν τῶν αἰώνων, *according to the fore-diſpoſing of the ages.*] In the firſt of the ages his wiſdom ſeeing fit to give the promiſe of a Saviour to a fallen Adam; in the ſecond age to typify and repreſent him to the Jews in ſacred perſons, rites, and ſacrifices; and in the age of the Meſſiah, or the laſt age, to reveal him to the Jews, and preach him to the Gentiles.

Ver. 15. ⁱ Πᾶσα πατριὰ, *the whole family.*] It is frequent with the Jews to make mention of the angels as the family in heaven, and of men, eſpecially thoſe that are in covenant with God, as his family on earth; as when they ſay, *God doth nothing but he firſt conſults with his family* שמעלה *above*, that is, with the angels; *and that he that addicts himſelf to the ſtudy of the divine law for the ſake of the law; conciliates to himſelf peace with the family above, and with the family below*, that is, with angels in heaven, and men on earth. They are alſo called קדישי עלא, *the ſaints above*, Targ. in Job 15. 15. and the *ſons of God*, as in theſe words of Job 1. 6. and 2. 1. *And on a day came* ἄγγελοι Θεοῦ, *the ſons of God*; and chap. 38. 7. *Where waſt thou when* ἄγγελοί μου, *all the ſons of God ſhouted for joy?* And ſo are all true believers ſtyled; for *to as many as believed he gave power to be the ſons of God*, John 1. 12. and they at the reſurrection ſhall *be like the angels, and be the ſons of God*, Luke 20. 36.

Ver. 18. ᵏ Τὸ πλάτος καὶ μῆκος, *the breadth, length, depth, and height.*] By the *breadth* of this love ſome of the fathers underſtand the great extent and generality of Chriſt's affection; his death being deſigned for the benefit of all perſons, Jew and Gentile, through all ages, from Adam to the end of the world; and in all places, he having by it *reconciled things in heaven, and things in the earth*, chap. 1. 10. By the *depth* of it, ſay they, is ſignified the greatneſs of his humiliation; love to mankind having induced him to change the form of God for that of a ſervant, humbled the Lord of life to an ignominious and painful death, and brought him from the higheſt heavens to the loweſt hell, into which, they conceive, he deſcended for our ſakes. The *length* of it imports, ſay they, his love to us from the beginning of the world, we being *choſen in Chriſt from the beginning*, chap. 1. 4. and 3. 11. The *height* of his affection is manifeſted, ſay they, in that being now exalted to the right hand of majeſty, he is ſtill there employed in acts of greateſt kindneſs to us, uſing his whole power in heaven and earth for the benefit of his church. But it ſeems more natural to ſay, that the apoſtle, by enumerating theſe dimenſions, only intends to ſignify the exceeding greatneſs of the love of Chriſt, which paſſeth knowledge. Thus Job, ſpeaking of the unſearchable wiſdom of God, and his unfathomable perfections, puts theſe inquiries, *Canſt thou ſearch him out to perfection? it is higher than the heaven, what canſt thou do? deeper than hell, what canſt thou know? the meaſure of it is longer than the earth, and the breadth of it than the ſea*, Job 11. 7. 8. And the ſon of Syrach ſaith, *The height of heaven, and the breadth of the earth, the abyſs and wiſdom who can ſearch out?* Ecclus 1. 3. And the apoſtle cries out, *O the depth of the wiſdom and knowledge of God! how unſearchable are his judgments!* &c. Rom. 11. 33. And in this ſenſe theſe four dimenſions will chiefly be deſigned to import what the apoſtle ſtyles, *the unſearchable riches of the love of Chriſt*, ver. 8. It therefore ſeems unreaſonable to think, that the *love of Chriſt paſſing knowledge*, ſhould import only the love of Chriſt paſſing, *i. e.* excelling the knowledge or ſkill in myſtical interpretations which the Gnoſtics pretended to. For as the word γνῶσις put abſolutely hath no ſuch import that I know of in the holy ſcripture, ſo after the mention of all theſe dimenſions, and the unſearchable riches of it, ver. 8. it ſeems a very faint expreſſion to ſay, it ſurpaſſed that vain and inſignificant knowledge to which the Gnoſtics pretended; their myſtical interpretations, recorded by Irenæus, being above meaſure vain and impious, even a myſtery of iniquity. And as for the phraſe ὑπερβάλλουσα τῆς γνώσεως, it is juſtified by Ariſtotle (*y*), who

(*y*) Polit. l. 3. c. 13. p. 447. 448.

hath it twice in one chapter, *viz.* ὑπερβάλλειν τῆς συμμετρίας, *to exceed the meaſure*; ὑπερβάλλειν τῶν πλωτήρων, *to excel other navigators.*

Ver. 19. [1] Εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, *with all the fulneſs of God.* Εἰς *pro* ἐν, ſee note on Col. 1. 20. that is, ſay ſome, with the higheſt degrees of faith and love; or with all fulneſs of ſpiritual gifts, eſpecially thoſe of knowledge and wiſdom, which might enable them to comprehend the greatneſs of his love. Thus, chap. 4. 10. *He aſcended up on high, that he might fill all things* with ſpiritual gifts, mentioned ver. 10. that he might *give gifts unto men*, ver. 8. and ch. 1. 23. his church is ſtyled, *the fulneſs of him that filleth all in all, i. e.* who filleth all his members with thoſe gifts.

CHAP. IV.

Verſe 1. I Therefore the priſoner of the Lord, (ἐν Κυρίῳ, *in bonds for Chriſt*), beſeech you, that ye would walk worthy of the vocation wherewith ye are called,

2. [a] With all lowlineſs and meekneſs, with long-ſuffering, *(and ſo)* forbearing one another in love;

3. Endeavouring (*thus*) to keep the unity of the Spirit in the bond of peace.

4. (*For you know, that*) there is one body (*of the whole church*), and [b] one Spirit, (*which animates the whole body*), even as you are called in one hope of your calling, (i. e. *and you know alſo, that you are all called to the ſame hope of eternal life.*)

5. (*There is alſo to us Chriſtians*) one Lord, [c] one faith (*in this Lord*), one baptiſm (*by which we do profeſs this faith*),

6. [d] One God and Father of all, who is above all (*by his eſſence*), and through all (*by his providence*), and in you all (*by his Spirit.*)

7. But (*though the body is but one, yet*) unto every one of us (*who are members of this body*) [e] is given grace (*enabling us to ſerve this body*) according to the meaſure of the gift of Chriſt.

8. [f] Wherefore (*to manifeſt this*) he (*the pſalmiſt*) ſaith, When he (*Chriſt*) aſcended up on high, he led captivity (*Satan and death*) captive, (*Heb.* 2. 14. *Judg.* 5. 12.), and [g] gave gifts unto men, (i. e. *received them, Pſal.* 68. 19. *to give to them.*)

9. Now that he aſcended, what is it but (*a demonſtration*) that he alſo deſcended firſt [h] into the lower parts of the earth?

10. He that deſcended (*thus into the lower parts of the earth*), is the ſame alſo who (*after his reſurrection*) aſcended up [i] far above all heavens, that he might fill all things (*with his gifts, according to his promiſe, that when he was aſcended, he would ſend the Spirit upon his apoſtles and diſciples, John* 14. 17. *and* 15. 26. *and* 16. 7. *Luke* 24. 49.)

11. And (*accordingly*) he gave ſome, apoſtles (*to reveal his will*): and ſome, prophets (*to explain the myſteries of faith*): and ſome, evangeliſts (*to propagate this faith to other nations*): and [k] ſome, paſtors, and teachers (*to inſtruct others in it.*)

12. [l] (*And this variety of gifts was conferred upon them*) for the perfecting (Gr. *compacting*) of the ſaints (*into one body*), for the work of the miniſtry, (*that they who had them might miniſter to the temporal neceſſity, as did the deacons, and the ſpiritual concerns of others, as did the apoſtles, prophets, evangeliſts, paſtors, and doctors*), for the edifying of the body of Chriſt (*in faith and love*):

13. Till we all come in the unity of the faith, and of the knowledge (*or acknowledgment*) of the Son of God, unto a perfect man, (i. e. *to perfection in knowledge of the faith and of the will of God, Col.* 1. 28.), unto the meaſure of the ſtature of the fulneſs of Chriſt, (i. e. *ſo as to be Chriſtians of a full maturity and ripeneſs in all the graces derived from Chriſt Jeſus to the body*):

14. That (*ſo arriving to perfection in faith and knowledge*) we henceforth (*may*) be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive, (Gr. *by the ſubtilty of men, through their craftineſs, for the managing of deceit*):

15. But ſpeaking (*or keeping*) the truth in love, may grow up into (*or increaſe in*) him in all things, who is the head, even (*into*) Chriſt:

16. [m] From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, (Gr. *compacted and cemented together by every joint of ſupply, according to its power in proportion of every part*), maketh increaſe of the body, to the edifying of itſelf in love.

17. This I ſay therefore and teſtify in the Lord, that ye (*who have theſe aſſiſtances in faith and piety*) walk not henceforth as other (*unconverted*) Gentiles walk [n] in the vanity of their (*own*) mind;

18. Having the underſtanding darkened, (*and*) being [o] alienated from the life of God [p] through the ignorance that is in them, becauſe of the [q] blindneſs of their heart:

19. Who being paſt feeling, (*inſenſible of the vileneſs of their actions*), have given themſelves up to laſciviouſneſs, to work all uncleanneſs [r] with greedineſs.

20. But ye have not ſo learned (*the doctrine of*) Chriſt;

21. If ſo be (*or ſince*) that ye have heard him (*by our preaching*), and have been taught by him, (Gr. *inſtructed in him*), as the truth is in Jeſus:

22. (To

22. (*To wit*), that ye put off concerning the former converſation (*in Heatheniſm*), [r] the old man, which is corrupt according to the deceitful luſts, (i. e. *the luſts which deceive you, promiſing that pleaſure and ſatisfaction which they cannot yield, or which you practiſed whilſt Heathens, being deceived by your Heathen prieſts, declaring they were acceptable to the gods, and the philoſophy and vain deceit of thoſe men who allowed them*):

23. And be renewed in the ſpirit of your mind;

24. And that ye (*may*) put on the new man, which after (*the image of*) God is created in righteouſneſs, and true holineſs.

25. Wherefore putting away [s] lying, (*a vice too common among Heathens, and oppoſite to truth and righteouſneſs*), ſpeak every man truth with his neighbour: for we are members one of another; (*now, lying tends to diſſolve ſocieties, and hurt the members of the ſame body.*)

26. (*If you*) [t] be angry, (*take heed*) and ſin not: [x] let not the ſun go down upon your wrath.

27. [y] Neither give place to the (*temptation of the*) devil.

28. [z] Let him that ſtole (*before his converſion*), ſteal no more: but rather let him labour, working with his hands the thing which is good, that he [aa] may have to give to him that needeth.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, [bb] that it may miniſter grace unto the hearers.

30. [cc] And grieve not the Holy Spirit of God, whereby ye are ſealed to the day of redemption, (*chap.* 1. 13. 14.)

31. (*And to this end*), let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice.

32. And be ye kind one towards another, tenderhearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

ANNOTATIONS on Chap. IV.

Verſe 2. 3. [a] NOte here from the fathers, That ἐν τῇ ἀγάπῃ ἴσχυσιν ἀνεξόμεθα ἀλλήλων, *where love is retained, there will be mutual forbearance:* and from Zanchy, That peace cannot be preſerved without that mutual forbearance, and that humility which excludes, and that meekneſs which is oppoſite to anger and contention.

Ver. 4. [b] Ἓν πνεῦμα, *one Spirit.*] From theſe, and the former words, *the unity of the Spirit*, it ſeems plain to me, that the union of the myſtical body of the church catholic conſiſts in this, that they all have the ſame Spirit communicated to them from their head Chriſt Jeſus. For the whole body of Chriſtians is here ſaid to have *one Spirit*, and their unity is ſtyled *the unity of the Spirit. The body is one*, ſaith the apoſtle, 1 Cor. 12. 12. *for by one Spirit we are all baptized into one body*, ver. 13. And to the whole body of the church of Corinth he ſpeaks thus, *Know ye not that you are the temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. 3. 16. *Know ye not that your body is the temple of the Holy Ghoſt that is in you?* chap. 6. 19. Chriſt, ſaith the Apoſtle here, chap. 2. 16. 17. 18. hath reconciled both Jew and Gentile into one body unto God, and hath made peace between them, *for by him we have both acceſs by one Spirit to the Father;* ὅτι ὅν, and therefore having thus one Spirit, by which we are made one body, and ſons of the ſame Father, *we are all fellow-citizens of the ſaints, and of the family of God:* and are built up all together *into an habitation of God through the Spirit.* Now hence it follows,

1. *That only ſincere Chriſtians are truly members of that church catholic, of which Jeſus Chriſt is the head,* ſince the whole body is united to him by the communication of the Holy Spirit, whom the wicked of the world *cannot receive*, John 14. 17. they being *ſenſual, having not the Spirit*, Jude 19.

2. *That nothing can unite any profeſſor of Chriſtianity to this one body, but the participation of the Spirit of Chriſt;* and therefore nothing elſe can make him a true member of that church which is his body. Hence the apoſtle doth inform us, negatively, *that if any man have not the Spirit of Chriſt* dwelling in him, *he is none of his*, Rom. 8. 9. 11. and affirmatively, that *by this we know that he abideth in us, by the Spirit that he hath given us*, 1 John 3. 24. And again, *By this we know that he abideth in us, and we in him, becauſe he hath given us of his Spirit*, chap. 4. 13. For *as many as are led by the Spirit of God, they are ſons of God*, Rom. 8. 14.; and, *becauſe we are ſons, God hath ſent the Spirit of his Son into our hearts*, Gal. 4. 6. It therefore muſt be owned as a certain truth, that nothing can unite us to that church and body of which Chriſt Jeſus is the head, but the participation of the Spirit.

3. *That no error in judgment, or miſtake in practice which doth not tend to deprive a Chriſtian of the Spirit of Chriſt, can ſeparate him from the church of Chriſt.*

4. Hence it demonſtratively follows, That *no church-governors, jointly or ſeverally, can be by God appointed to be the living judges, or the infallible directors of our faith.* For ſince in matters of faith we muſt have a judgment of certainty, we cannot own them as ſuch by virtue of that aſſiſtance of the Holy

Holy Ghoſt, which alone can make them ſuch, till we are certain they belong to that church of which Chriſt Jeſus is the head, and to which only the promiſe of the Spirit doth belong, *i. e.* till we are certain they are ſincere and upright Chriſtians. Since therefore God hath given us no certain rule to know this by, we may reſt ſatisfied, that he deſigned no ſuch magiſterial guides ſhould be continued in his church.

Ver. 5. [c] Μία πίστις, *one faith.*] It plainly is aſſerted in the holy ſcriptures, that there is one *common faith*, Tit. 1. 4.; one *like precious faith*, 2 Pet. 1. 1. of all that bear the name of Chriſtians. An *unity of faith*, and *of the knowledge of the Son of God*, to which we muſt all arrive, Eph. 4. 13. A faith *once delivered to the Saints*, Jude 3. for which we muſt *ſtrive earneſtly*, and in which we muſt *build up ourſelves*; a *faith of the goſpel*, for which we are exhorted *to contend as with one ſoul*, Philip. 1. 27. But vain is hence the inference of the Papiſts, "That this one faith "muſt be either theirs, and then we cannot be ſaved "without it; or ours, and then they cannot be ſa-"ved;" for this *one faith*, into which all Chriſtians were baptized, contains neither the doctrines in which they differ from us, nor we from them, but only the apoſtles creed, which the whole church of Chriſt, for many centuries, received as a perfect ſyſtem of all things neceſſary to be believed in order to ſalvation; as I have fully proved, *Treatiſe of Tradition, part* 2. *chap* 7. § 4. 5. 6. 7. 8.

Ver. 6. Εἷς Θεὸς, *one God.*] Here, ſay the Socinians, that God who is ſtyled *one*, is alſo ſtyled the *Father*, and to him is aſcribed this epithet, ſo common among the philoſophers, to denote the Supreme Deity, that he is ὁ ὢν ἐπὶ πᾶσι, *God over all.* But to this it is anſwered,

1. That we deny not that God the *Father* is *one God over all*, or that there is one who is both one God, and the Father: only we add, that there is alſo one, who is one God of the ſame eſſence, and the Son; and ſo alſo ſay we of the Holy Spirit: and that as the one Lord, and the one Spirit here, do not exclude the Father from being both Lord and Spirit; ſo neither doth the *one God and Father* exclude the Son, or Holy Spirit, from being God, but only from being God the Father. It alſo is to be noted, that the primitive fathers, before the Nicene council, did not ſcruple to diſtinguiſh Chriſt from God the Father, by ſtyling him another God from the Maker of all things, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, *above whom there is no other God.* Juſtin Martyr (*z*) twice deſcribes the Father by this diſtinctive character, that he is God, ὑπὲρ ὃν ἄλλος Θεὸς οὐκ ἔστι, *above whom there is no other God*; ſaying, that Chriſt did nothing but what ὁ τὸν κόσμον ποιήσας, ὑπὲρ ὃν ἄλλος οὐκ ἔστι Θεὸς, *the Maker of the world, above whom there is no other God, would have him do*; and yet he at leaſt twenty times aſſerts, that Chriſt is God and Lord, and that he is the perſon ἀφ' οὗ ὁ οὐρανὸν καὶ γῆν (*a*), *by whom he made the heaven and earth*, and by whom he will renew them; the Word of God, διὰ οὗ ὁ οὐρανὸς καὶ γῆ, καὶ ὁ πᾶσα κτίσις ἐγένετο, *by whom the heaven and the earth, and the whole creation was made.* So Irenæus often ſaith (*b*), that the "Father is only to be "called God and Lord;" and yet he adds, that this is not ſaid to exclude the Son, "who is in the Fa-"ther, and hath the Father in him, and hath his "principality in all things."

Ver. 7. [e] Ἐδόθη ἡ χάρις, *is given grace.*] Theſe graces therefore being the gift of Chriſt, and not our own, no one ſhould be puffed up, or deſpiſe others on the account of them; nor ſhould envy any others to whom he thinks fit to give them in an higher meaſure.

Ver. 8. [f] Διὸ λέγει, *Wherefore he ſaith.*] That this pſalm relates to the Meſſiah, we learn from the Jews themſelves, who interpret this pſalm of him; for the words, ver. 32. are by them thus paraphraſed, "All nations ſhall bring gifts to the King Meſſiah," *Schemoth Rabbah*, § 15. Let it be alſo noted, that Chriſt triumphed over *death and Satan on the croſs*, Col. 2. 15.: but he led Satan captive more gloriouſly, when, after his aſcenſion, he poured his Holy Spirit on his apoſtles and diſciples, and by that Spirit enabled them to caſt out devils in his name, and turn men from the power of Satan to God, Acts 26. 18. He alſo then triumphed over death moſt ſignally, when thus aſcending he became Lord over the dead, and had *the keys of death and hades in his hands*, Rom. 14. 9. Rev. 1. 18. Note alſo, That *to lead captivity captive*, is a phraſe common in the Old Teſtament, to ſignify a conqueſt over enemies, eſpecially over ſuch as formerly had led them captive; ſo Judg. 5. 12. *Ariſe Barak,* αἰχμαλώτισον αἰχμαλωσίαν, *lead captivity captive.* See 1 Kings 8. 46. 2 Chron. 28. 5. 11. 17. Numb. 21. 1. Deut. 21. 10.

Ibid. [g] Καὶ ἔδωκε δόματα, *and gave gifts.*] That is,

(*z*) Dial. cum Tryph. p. 275. cap. 276. D.

(*a*) Page 340.

(*b*) Nemo igitur alius Deus nominatur, aut Dominus appellatur, niſi qui eſt omnium Deus et Dominus.——Et hujus Filius Jeſus Chriſtus Dominus noſter, *l.* 3. *c.* 6.---Qui et ſolus Deus ſuper quem alius Deus non eſt, &c. 9. Ipſum Dominum ſequi nos oportet; Patrem tantum Deum et Dominum eum qui ſolus eſt Deus, et Dominator omnium, tradentem diſcipulis, et tamen hæc dicta eſſe pronuntiat de prophetis quidem et apoſtolis patrem et filium confitentibus, alterum autem neminem, neque Deum nominantibus, neque Dominum confitentibus, *l.* 3. *c.* 6. Filius eſt in Patre, et habet in ſe Patrem, et in omnibus principatum ejus habet.

ſaith Dr Hammond, " he received gifts to give to " men," from the nature of the Hebrew לקח, which ſignifies both to *give*, and to *receive*; and thus it is rendered by the Targum, Syriac, and Arabic. But, ſaith Mr Cl. " when the word ſignifies to give, " there follows a dative caſe, Exod. 25. 2. whereas " the Hebrew here hath באדם, which has made " learned men conjecture, that St Paul read לאדם, " to man." But, firſt, this is not always true; for Hoſ. 14. 2. we read thus, *Take away iniquity,* וקח טוב *and give good;* and where a dative caſe is added, an accuſative either goes before it, as, *Thou haſt received* קחז אותה לי מתנות *gifts for men;* and Judg. 14. 2. *Get her to me;* and ver. 3. or elſe follows after it, as 1 Kings 3. 24. קחו לי חרב *Give me a ſword;* ſee chap. 17. 10. Exod. 18. 12. and 25. 2. and as for ב in באדם, who knows not that it ſometimes ſignifies *pro, for*, and ſometimes only is the ſign of the dative caſe? See *Naldius de partic. Hebr. p.* 158. 163.

Ver. 9. [b] Εἰς τὰ κατώτερα μέρη τῆς γῆς, *into the lower parts of the earth.*] That is, into the grave. So Pſal. 63. 9. *They that ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the earth,* i. e. they ſhall fall by the ſword, ver. 10. Iſ. 44. 23. *Sing, O heavens, ſhout the lower parts of the earth.* " We " cannot be aſſured," ſaith Biſhop Pearſon (*c*), " that " the deſcent of Chriſt, which St Paul here ſpeak- " eth of, was performed after his death; nor can " we be aſſured, that the *lower parts of the earth* " do ſignify *hell;* they may well refer to his incar- " nation, according to that of David, Pſal. 139. 15. " *My ſubſtance was not hid from thee, when I was* " *made in ſecret, and curiouſly wrought in the lower* " *parts of the earth;* or to his burial, according to " that of the prophet, *They that ſeek my ſoul to* " *deſtroy it, ſhall go into the lower parts of the earth,* " κατώτερα γὰς μέρη τὸν θάνατον εἰκάζων, *he calls his death* " *his deſcent into the lower parts of the earth,*" ſay Chryſoſtom and Theodoret on the place.

Ver. 10. [i] Ὑπεράνω πάντων τῶν οὐρανῶν, *far above all heavens.*] He being made *higher than the heavens,* Heb. 7. 26. that is, than the airy and the ſtarry heavens, and aſcending above them into the preſence of God, who hath *ſet his glory above the heavens,* Pſal. 8. 1. and is exalted above them, Pſal. 57. 5. 11. and 108. 4. 5.

Ver. 11. [k] Τὺς δὲ ποιμένας καὶ διδασκάλους, *and ſome paſtors and teachers.*] That theſe *paſtors and teachers* were, in the firſt ages, men of extraordinary gifts, is evident from this very place; for the preceding words, *he gave gifts unto men, ſome apoſtles, ſome prophets, &c.* ſhew that all the perſons mentioned here were partakers of the gifts which Chriſt aſcending up on high, and ſending down the Holy Spirit, gave to men. Hence, among the different χαρίσματα, gifts of the Holy Ghoſt, are reckoned διδασκαλία, *teaching,* Rom. 12. 6. 7. and among the gifts exerciſed in their aſſemblies, διδαχὴ, *doctrine,* 1 Cor. 14. 6. 26. among the perſons who had received the διαιρέσεις χαρισμάτων, *diverſities of gifts,* are reckoned after prophets, διδάσκαλοι, *teachers,* 1 Cor. 12. 28. Rom. 12. 6. 7. and here. And ſo Tertullian (*d*) makes mention of them, as perſons " endued with " the grace of knowledge." The paſtors ſeem probably the ſame with the κυβερνήσεις, *governments,* 1 Cor. 12. 28. and the προϊστῶτες, Rom. 12. 8. And it is evident from both thoſe places, that there were alſo men endued with thoſe ſpiritual gifts there mentioned. Hence it is obſervable of theſe doctors, that when the extraordinary gifts of the church ceaſed, their very names grew out of uſe, they being very rarely mentioned in the ſucceeding ages of the church.

Ver. [l] 12.——15. From theſe five verſes the Papiſts argue for an infallible guide, thus: " Chriſt gave " apoſtles, paſtors, and teachers, that Chriſtians " might not be toſſed to and fro with every wind of " doctrine; this end could not be compaſſed by " giving us ſuch guides and inſtructors in belief, " as were merely fallible, and who might lead us " into circumvention of error. Moreover, God gave " ſuch paſtors to his church, till we all come to " the unity of the faith, which will not be till the " laſt days of all; wherefore till the end of the " world, the world ſhall be provided of them, and " by them be ſecured from being *like children toſſed* " *to and fro.*"

Anſ. I anſwer, That this text is ſo far from proving a ſucceſſion of infallible guides, in matters of faith, to the world's end, that it ſeems rather to eſtabliſh the doctrine of the Proteſtants, touching the fulneſs and perſpicuity of the holy ſcriptures, in all neceſſary articles of Chriſtian faith, and to overthrow the pretended neceſſity of infallible guides, in order to that end. For,

1. *To come to a perfect man,* as to the unity of faith, and knowledge of the Son of God, is, in the ſcripture-language, to be ſufficiently inſtructed in the articles of the Chriſtian faith and knowledge. Thus when our Lord ſaith to the young man, *If thou wilt be perfect, ſell all that thou haſt,* Matth. 19. 21. by comparing theſe words with thoſe in St Mark and St Luke, Mark 10. 21. *One thing is lacking,* or is wanting to thee, Luke 18. 22; it is evident, that to be perfect there, is not to be wanting in the knowledge or practice of any thing to be done, that this young man might have eternal life.

When St Paul ſaith, *We ſpeak wiſdom* ἐν τοῖς τελεί-

(*c*) Art. 5. p. 228. (*d*) Eſt itaque frater aliquis doctor gratia ſapientiæ donatus. *De præſcript. c.* 3.

οις, *among them that are perfect*, 1 Cor. 2. 6. the meaning is, ſay the Greek commentators (*e*), περὶ τοὺς τελείαν παραδεξαμένους πίστιν, *among thoſe who are perfectly inſtructed in the faith.* And when he ſaith, *As many as are perfect, let us mind the ſame thing;* he ſpeaks of perſons fully inſtructed in their Chriſtian liberty: and when he ſaith, *Leaving the principles of the oracles of Chriſt, let us go on to perfection,* he calls us to advance to a more full inſtruction in the faith and knowledge of Chriſt. See note on 1 Cor. 2. 6.

2. Note, That the apoſtles, and firſt preachers of the goſpel, were made miniſters of his church, πληρῶσαι τὸν λόγον τῦ Θεῦ, *to teach fully the word of God*, Col. 1. 25. 26.; *to teach every man in all wiſdom, that they might preſent every man perfect in Chriſt Jeſus*, ver. 28. And accordingly, departing from the churches planted by them, they commended them only to the *word of grace, which was able to build them up, and give them an inheritance among all that are ſanctified*, Acts 20. 32.

3. Obſerve, that the apoſtles, prophets, evangeliſts, paſtors, and teachers, here named, were given at our Lord's aſcenſion for theſe ends; for *when he aſcended up on high*, ἔδωκε, he actually *gave ſome apoſtles*, &c. and that even thoſe paſtors and teachers had their χαρίσματα, or ſupernatural gifts of the Holy Spirit, to fit them for that end. Whence it demonſtratively follows, that theſe gifts ceaſing ſoon after, a ſucceſſion of ſuch perſons was neither promiſed, nor was neceſſary to this end; for if ſo, Chriſt muſt be charged with breach of promiſe, and being wanting to the church in what was neceſſary for the obtainment of thoſe ends.

4. Obſerve, that theſe apoſtles, prophets, evangeliſts, paſtors, and teachers, endued with theſe ſupernatural gifts, *for the work of the miniſtry, for the edifying of the body of Chriſt into a perfect man*, not doing all, or any of theſe things in perſon ſince their death; and yet being given for the accompliſhing theſe ends, muſt be acknowledged to have done all theſe things, as far as they were needful, by ſome other way. Now, there being no other way in which they could do it, but by their writings left behind them as a rule of faith, and by which, *they being dead, yet ſpeak;* it follows, that theſe writings duly attended to, muſt be ſufficient for theſe ends; and conſequently they muſt, both with ſufficient fulneſs and perſpicuity, inſtruct us in all the neceſſary articles of Chriſtian faith and knowledge. Hence (*f*) Chryſoſtom informs us, that they writ the goſpel πρὸς καταρτισμὸν τῶν ἁγίων, *for the perfecting the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.* In a word, it is evident, this text doth as much prove a neceſſity of apoſtles, prophets, and evangeliſts, in all future ages of the church, to keep her members fixed in the truth, as of paſtors and doctors; theſe apoſtles, prophets, and evangeliſts, being here placed in the firſt rank of thoſe whom God hath given for this end: ſince therefore theſe apoſtles, prophets, and evangeliſts, were only given in the firſt ages of the church, it evidently follows, that the perſons mentioned in this text were not given them to do this perſonally to the world's end, but only to do it by the doctrine they then taught.

Ver. 16. [n] Ἐξ ᾧ, *from whom.*] That is, from which head, the whole body of Chriſtians duly compacted together, ſome ſuſtaining the office of an inferior head, ſome of an eye, ſome of an hand, ſome of a foot, 1 Cor. 12. 15. 16. 17. by the aſſiſtance which every of theſe parts, thus united together, gives to the whole, according to the particular proportion of its gifts, increaſeth or grows in love, and ſo each member edifies one another.

Ver. 17. [o] Ἐν ματαιότητι τῦ νόος, *in the vanity of the mind.*] The Heathen idols are frequently in the Old Teſtament ſtyled μάταια, *vain things;* and the apoſtles preached to the Gentiles to abſtain and turn ἀπὸ τῶν ματαίων τούτων, *from thoſe vain things*, Acts 14. 15. by compliance with which they became *vain in their imaginations, and their fooliſh hearts were darkened*, Rom. 1. 22. And this ſeems to be the *vain converſation*, from which, ſaith St Peter, they were redeemed, 1 Pet. 1. 18. and the *vanity of the mind* here mentioned.

Ver. 18. [p] Ἀπηλλοτριωμένοι, *alienated from the life of God;*] *i. e.* not only from that way of life which God approves of, but which reſembles him in purity, righteouſneſs, truth, and goodneſs.

Ibid. [q] Διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, *by the ignorance that is in them.*] This ſeems to refer to their ignorance of the nature, the attributes, and the providence of God, and of a future ſtate of happineſs and miſery.

[r] *The hardneſs of their hearts* here mentioned, they had contracted by wicked habits and cuſtoms, the frequency of vile examples, and by thoſe corrupt principles which made them inſenſible of their impurity and laſciviouſneſs; for they committed whoredom and adultery, ſaith Origen (*g*), διδάσκοντες μὴ πάντως παρὰ τὸ καθῆκον τοῦτο γίνεσθαι, *teaching that in theſe things they did nothing contrary to good manners.*

Ver. 19. [s] Ἐν πλεονεξίᾳ, *with greedineſs.*] "Hoc "totum fecerunt in avaritia, dum nunquam luxurian- "do ſaturantur, nec eorum terminum habet volu- "ptas." *Hieronymus in locum.*

Ver. 22. [t] Τὸν παλαιὸν ἄνθρωπον, *the old man.*] Sig-

(*e*) Theodoret. (*f*) In locum. (*g*) Contra Celſum, l. 4. p. 177. et hom. 5. in Joh. p. 79.

nifies

nifies thoſe evil habits they ſo long practiſed in the ſtate of Heatheniſm; the *new man*, that divine life, that life of righteouſneſs and holineſs, which Chriſtianity requires: and it is called *holineſs of truth*, or inward holineſs, in oppoſition to the outward and ceremonial holineſs of the Jews.

Ver. 25. [t] Τὸ ψεῦδος, *Lying.*] Which the Heathen philoſophers thought lawful, when it was good, or profitable for them; as owning that rule of Menander, Κρεῖττον δὲ ἐλέσθαι ψεῦδος, ἢ ἀληθὲς κακὸν, *A lie is better than an hurtful truth:* and that of Proclus, Τὸ γὰρ ἀγαθὸν κρεῖττον ἐστι τῆς ἀληθείας, *Good is better than truth:* and that of Darius in *(h)* Herodotus, Ἔνθα γάρ τι δεῖ καὶ ψεῦδος λεγέσθαι, λεγέσθω, *When a lie will profit, let it be uſed.* And that of *(i)* Plato, *He may lie who knows how to do it* ἐν δέοντι καιρῷ, *in a fit ſeaſon:* for *there is nothing decorous in truth*, ſaith Maximus Tyrius *(k)*, *but when it is profitable: yea, ſometimes*, ſaith he, καὶ ψεῦδος ὄφελον ἀνθρώπους, καὶ τὸ ἀληθὲς βλάψαι, *truth hurts, and a lie profits men.* And to countenance this practice, both Plato *(l)* and the Stoics *(m)* ſeem to have framed a Jeſuitical diſtinction, between lying in words, and with aſſent to an untruth, which they called *lying in the ſoul:* the firſt they allowed *to an enemy, in proſpect of an advantage; and for many other diſpenſations of this life:* that is, their wiſe man may tell a lie craftily, and for gain; but he muſt not embrace a falſehood through ignorance, or aſſent to an untruth.

Ver. 26. [u] Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, *Be angry, and ſin not.*] Theſe words, though ſpoken imperatively, are not a command to be angry, but a caution to avoid ſinful anger; as when the prophet ſaith to Nineveh, *Fortify thy ſtrong holds, the ſword ſhall cut thee off*, Nah. 3. 14. *i. e.* though thou doſt fortify them, it ſhall do ſo. And the ſon of Syrach, *Cocker thy child, and he ſhall make thee afraid*, chap. 30. 9. *i. e.* this will be the iſſue of it. So Iſ. 8. 9. 10.

Ibid. [x] Ὁ ἥλιος μὴ ἐπιδύετω, *Let not the ſun go down upon thy wrath.*] This precept, ſaith Plutarch *(n)*, the ſcholars of Pythagoras obſerved, who when they had been angry, and reproached one another, πρὶν ἢ τὸν ἥλιον δῦναι, *before the ſun went down, they ſhook hands, and embraced one another.* This muſt the Chriſtian do, before he offers up to God his evening-ſacrifice, that ſo he may lift up to God *pure hands, without wrath*, 1 Tim. 2. 8.

Ver. 27. [y] Let a man be always careful that he be not angry, ſay the Jews *(o)*; for whoſo is angry, "omnes ſpecies gehennæ ei dominantur," *is ſubject to the dominion of the infernal fiends.*

Ver. 28. [z] Ὁ κλέπτων, *let him that ſtole, &c.*] This exhortation was needful, becauſe "in many nations "it was not counted a ſin to ſteal," ſaith Sextus Empiricus *(p)*: "nor were they much aſhamed at "it, when it was objected to them," ſaith Baſilides *(q)*.

Ibid. [aa] Ἵνα ἔχῃ μεταδιδόναι, *that he may have to give.*] This charity the primitive Chriſtians expected even from them that laboured with their own hands. So Hermas ſaith *(r)*, "It is good to give liberally to "all that are in need, out of the labours of our "own hands."

Ver. 29. *Let no corrupt communication proceed out of your mouth, but that which is good for edification.*] Severe here are the words of St Jerom: "Quoties "loquimur aut non in tempore, aut opportuno loco, "aut non, ut convenit audientibus, toties ſermo "malus procedit de ore noſtro ad deſtructionem eo-"rum qui audiunt: conſideremus itaque quid loqui-"mur, quia *pro omni verbo otioſo reddituri ſumus* "*rationem in die judicii*; et etiamſi non lædamus, "non tamen ædificemus, mali verbi nobis luenda ſit "pœna." To qualify the rigid ſeverity of theſe words, ſee the note on Matth. 12. 36. See the reading of this, and the 32d verſe, vindicated, *Examen Millii, ibid.*

Ibid. [bb] Ἵνα δῷ χάριν, *that it may miniſter grace.*] That is, ſaith Theodoret, that it may be acceptable to, as well as good for the hearers; ſee the note on Col. 3. 16.

Ver. 30. [cc] Καὶ μὴ λυπεῖτε, *and grieve not the Holy Spirit.*] The Holy Spirit being a divine perſon, it is certain that he cannot properly be grieved, or vexed as we are. We therefore muſt remove from this expreſſion, when it is applied to him, all turbulent motions, all real pain, diſquiet, diſcontent,

(*b*) L. 3. p. 191. (*i*) Apud Stob. ſerm. 12. (*k*) Diſſ. 3. p. 29.

(*l*) Τῇ ψυχῇ περὶ τὰ ὅλα ψεύδεσθαι πάσης μισθοῦ, τὸ δὲ ἐν τοῖς λόγοις ψεύδος ποτὲ καὶ τὶ χρήσιμον, ὅτε μὴ ἄξιον ἄνευ μισθοῦ. Plato de repub. l. 2. p. 607. Τοῖς ἄρχουσι τῆς πόλεως προσήκει ψεύδεσθαι, ἢ πολεμίων ἢ πολιτῶν ἕνεκα. l. 3. p. 611.

(*m*) Τῷ μέν τοι ψεύδει ποτὲ συγχρήσασθαι νομίζουσιν αὐτὸν κατὰ πολλὰς τρόπους ἄνευ συγκαταθέσεως, καὶ γὰρ κατὰ τραγῳδίαν ἐκπεπλῶσθαι, καὶ κατὰ τὴν τῆ συμφέροντος προόρασιν, καὶ κατ' ἄλλας οἰκονομίας τῆς βίου πολλάς, ψεῦδος δ' ὑπολαμβάνειν οὐδέποτέ φασι τὸν σοφὸν. Stob. de Stoicis. to. 1. l. 2. tit. 4. § 4. et ecl. &c. p. 183.

(*n*) De fratr. amor. p. 488. (*o*) Buxt. floril. p. 135.

(*p*) Τὸ δὲ λῃστεύειν παρ' πολλοῖς τῶν βαρβάρων οὐκ ἄτοπον. Pyr. Hypot. l. 3. c. 24. Beſſi, Coralli, Medi quidam ac Danthelitæ πάσῃ ταῦτα ληῃσικωτάτῃ ἔθνη. Strabo, l. 7.

(*q*) Ἀπὸ Εὐφράτου ποταμοῦ, καὶ μέχρι τοῦ ὠκεανοῦ, ὡς ἐπὶ ἀναίδολας, ὁ λοιδορήσας ὡς κλέπτης ὁ πάνυ ἀγανακτεῖ. Apud Euſeb. præpar. evan. l. 6. c. 10.

(*r*) Καλὸν ὃν ἐστι, ἐκ τῶν ἰδίων κόπων, ὧν θεὸς ἐπιχορηγεῖ πᾶσιν ὑστερημένοις παρέχειν ἁπλῶς. lib. 2. mand. 2. p. 45.

and look upon it as ſpoken ἀνθρωποπαθῶς, *i. e.* ſo as to intimate we do that to him, which, when it is done to men, creates grief to them. As, 1. When we refuſe to hearken to his counſels, rebel againſt his government, and do that which is oppoſite to his holy nature. 2. He is ſaid to be grieved, by a metonymy of the effect, when he acts ſo towards us, as men are wont to do when they are grieved by us, and diſpleaſed at us, withdrawing their wonted kindneſs, flying our company, and abandoning us to our enemies.

CHAP. V.

Verſe 1. BE ye therefore followers of (*this love of*) God, as (*becomes his*) dear children;

2. And walk in love, as Chriſt alſo (*hath given an example, who*) hath loved us, and hath given himſelf for us, [a] an offering and a ſacrifice to God for a ſweet-ſmelling ſavour.

3. But fornication, and all uncleanneſs, or covetouſneſs, (*inordinate deſire*), let it not be once named among you, (*that you may walk*) [b] as becometh ſaints:

4. Neither (*Gr.* μηδὲ, *and let not*) [c] filthineſs, nor (*and*) fooliſh talking, nor jeſting, which are (*things*) not convenient (*to your calling, be uſed among you*); but rather (*let your employment be that of*) giving of thanks.

5. For this ye know, that no whoremonger, or unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God (*the Father*).

6. [d] Let no man deceive you with vain words, (*as if theſe things might be conſiſtent with the favour of God*): for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.

7. Be not ye therefore partakers with them (*in thoſe ſins*).

8. For ye were [e] ſometimes (*children of*) darkneſs, (*being ſubject to thoſe deeds of darkneſs, chap.* 2. 1. 2. 3. *chap.* 4. 18. 19.); but now are ye (*children of the*) light (*by your faith*) in the Lord; walk (*therefore*) as children of the light.

9. For the fruit [f] of the (*Holy*) Spirit (*by which ye are enlightened*) is in all goodneſs, righteouſneſs, and truth, (*and ſo inſtructs you to avoid thoſe deeds of wickedneſs;*)

10. (*Walk then as children of the light,*) proving (δοκιμάζοντες, *approving*) what is acceptable to the Lord.

11. And have no fellowſhip with the unfruitful works of darkneſs (*committed by the Heathens*), but [g] rather reprove them:

12. (*They being ſuch as deſerve to be reproved*); for it is a ſhame even to ſpeak of thoſe things which are done of [h] them in ſecret.

13. But all things that are reproved, are made manifeſt by the light, (*or being diſcovered by the light, are made manifeſt*): for whatſoever doth make (*any thing*) manifeſt, is light.

14. Wherefore (*to ſhew that Chriſtians are light, and ſo obliged to avoid the works of darkneſs*) [i] he (*the Lord*) ſaith (*to thoſe Gentiles who are yet in darkneſs*), Awake thou that ſleepeſt, ariſe from the dead, and Chriſt ſhall give thee light.

15. See then that ye walk circumſpectly, (*or how exactly you walk*), not as fools, (*running yourſelves into unneceſſary dangers, by an indiſcreet zeal*), but as wiſe (*to manage your affairs ſo as to avoid them by all lawful means*);

16. [k] Redeeming the time, (*i. e. uſing all prudent means to prolong your lives*), becauſe the days (*in which you live*) are evil, (*and therefore perilous, and ſuch as will require much wiſdom to preſerve you from dangers.*)

17. Wherefore be ye not unwiſe (*in managing this, and other affairs*), but (*act as*) underſtanding what the will of the Lord is, (*viz. That in ſuch caſes he requires you to be wiſe as ſerpents, and not to caſt pearls before ſwine, who will tear you for them; and ſemblably not to ſacrifice your lives, by an indiſcreet zeal in diſcovering thoſe myſteries, but to ſhew the vileneſs of them with ſuch prudence, as may preſerve you from periſhing by the diſcovery.*)

18. [l] And be not drunk with wine (*as the Heathens uſe to be in the feſtivals of their gods, and eſpecially in their Bacchanalia*), [m] wherein is exceſs, (*Gr.* ἀσωτία, *diſſoluteneſs*); but be (*ye*) filled with (*the Holy*) Spirit, (*as Chriſtians uſe to be in their aſſemblies; ſee Prov.* 23. 30. *and* 20. 1.):

19. Speaking to yourſelves [n] in pſalms, and hymns, and ſpiritual ſongs, (*with which the Chriſtians were inſpired in their aſſemblies,* 1 *Cor.* 14. 15. 26.), ſinging (*them with the mouth*) and (*alſo*) making melody in your hearts to the Lord;

20. Giving thanks [o] always for all things unto God and (*or, who is*) the Father (*of us all, chap.* 4. 6.), in the name of our Lord Jeſus Chriſt;

21. Submitting yourſelves one to another (*according to the divine ordinance*) in the fear of God, (*who is the author of that order.*)

22. (*And therefore*) wives, ſubmit yourſelves to your own huſbands, as unto the (*ordinance of the*) Lord, (*the huſband of his ſpouſe the church.*)

23. For the huſband is the head of the wife, even as Chriſt is the head of the church; and (*this*) he is (*as being*) the Saviour of the body.

24. Therefore as the church is ſubject to Chriſt, ſo let the wives be to their own huſbands in every (*lawful*) thing.

25. (*And ye*) huſbands (*alſo, ſee that you*) love your wives, even as Chriſt alſo loved the church, and gave himſelf (*up to the death*) for it:

26. That he might ſanctify (*or conſecrate and fit it for his ſervice*) and cleanſe it (*Gr. having cleanſed it*) by the waſhing of water, (*i. e. by that baptiſm which is the laver of regeneration, Tit.* 3. 5.), and (*by*) the word (*of his grace, which is able to ſanctify us, Acts* 20. 32. *John* 17. 17.);

27. That (*ſo*) he might preſent it to himſelf a glorious church, [p] not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh.

28. So ought men to love their wives, [q] as their own bodies; (*they two being made one fleſh, ſo that*) he that loveth his wife, loveth himſelf.

29. For no man ever yet hated his own fleſh, but nouriſheth it, and cheriſheth it, even as (*doth*) the Lord the church, (*which is his ſpouſe*):

30. For we are members of his body, [r] of his fleſh, and of his bones.

31. For this cauſe (*was it ſaid at the production of Eve, and her being given for a meet help to Adam, Gen.* 2. 24. *that*) ſhall a man leave his father and mother, and ſhall cleave to his wife, and they two ſhall be one fleſh.

32. [s] This is a great myſtery; but (*when I repreſent it as ſuch*) I ſpeak (*chiefly of the myſtical ſenſe of it*) concerning Chriſt and the church.

33. Nevertheleſs (*on the other account alſo*) let every one of you in particular ſo love his wife even as himſelf; and (*let*) the wife ſee that ſhe reverence her huſband.

ANNOTATIONS on Chap. V.

Verſe 2. Προσφορὰν καὶ θυσίαν, *an offering and oblation.*] That the death of Chriſt is here ſtyled an oblation offered up to God for us, cannot be denied: but Crellius ſaith, that the apoſtle ſpeaks not here of an expiatory oblation; becauſe the oblation here mentioned is ſaid to be offered for a ſweet-ſmelling ſavour: which phraſe is ſcarce ever uſed concerning expiatory ſacrifices, but chiefly of burnt-offerings, which were not of themſelves expiatory, and are by Moſes diſtinguiſhed from ſacrifices for ſin.

But, 1. That ſacrifices of a ſweet-ſmelling ſavour were uſed to make atonement for, and to expiate the ſin of men, is proved from the ſacrifice of Noah: for whereas in the Greek we read, that when that ſacrifice was offered, God ſmelled ὀσμὴν εὐωδίας, *a ſacrifice of a ſweet ſavour*; in the Hebrew he is ſaid to ſmell *Eth ruach hamnica*, "a ſavour of reſt;" that is, which made God's anger to reſt, ſay the Jewiſh writers (*f*). Joſephus informs us, that Noah, by this ſacrifice, "intreated that God would now "be atoned, and would no more conceive ſuch "diſpleaſure againſt the earth," *i. e.* the inhabitants of it. And by the Syriac verſion it is rendered an "odour of placability," becauſe, as Vatablus and Munſter on the place obſerve, God then ceaſed from his anger, and was appeaſed: ſo that the firſt time this phraſe is uſed, it is taken for an expiatory ſacrifice, and is deſigned to appeaſe the wrath of God. The ſacrifices which Job offered for his ſons and daughters, and for his three friends, were burnt-offerings, as the phraſe עלה העלות ſhews; and yet they were offered, the one to expiate for the ſin of his children, Job 1. 5. the other to appeaſe the wrath of God kindled againſt his three friends, chap. 42. 7. Moreover, it is evident from ſcripture, that this phraſe ὀσμὴ εὐωδίας, *a ſweet ſavour*, is uſed not only of burnt-offerings, but of ſacrifices for ſin; thus, *If any people of the land ſin through ignorance;——when his ſin comes to his knowledge*, the text ſaith, *he ſhall bring his offering, a kid of the goats, a female without blemiſh,* περὶ τῆς ἁμαρτίας, *a ſacrifice for the ſin he hath ſinned, and the prieſt ſhall burn it upon the altar,* εἰς ὀσμὴν εὐωδίας, *for a ſweet ſavour to the Lord; and the prieſt ſhall make atonement for him, and it ſhall be forgiven him.* To this importance of the phraſe doth David manifeſtly allude, when he ſaith to Saul, *If the Lord hath ſtirred thee up againſt me,* ὀσφρανθῇ ἡ θυσία, *let him ſmell an offering.* And when this ὀσμὴ εὐωδίας, *ſacrifice of a ſweet-ſmelling ſavour*, is applied to burnt-offerings, they are declared to be *favourably accepted, to make atonement for him that offers them.* This the ſon of Syrach ſeems plainly to ſay of their ſacrifices of ſweet ſavour in the general, when he ſpeaks thus of Aaron: *He choſe him out of all the people to offer ſacrifices to the Lord, incenſe, and a ſweet ſavour, for a memorial, to make reconciliation for his people* (*t*). Thus of the burnt-offerings in Leviticus it is ſaid, That he *that brings them ſhall put his hand upon the head of the burnt-offering, and it ſhall be accepted for him to make atonement for him*, Lev. 1. 4. Now,

(*f*) Εὐμενῆς ὢν αὐτὸν προσδέχεσθαι τὴν θυσίαν παρεκάλει, καὶ μηδέποτε ἐρεῖν ἔτι τὴν γῆν ὁμοίαν λοιδῶν. Antiq. Jud. l. 1. c. 4.

(*t*) Καὶ εὐωδίαν εἰς μνημόσυνον, ἐξιλάσκεσθαι περὶ τοῦ λαοῦ σου. Ecclus 45. 16.

as the Hebrew doctors tell us (*u*), That this impoſition of hands was always joined with confeſſion of ſins over the ſacrifice, which confeſſion ſtill concluded with a prayer, that the ſacrifice might be an expiation for them; ſo the phraſe, *It ſhall be accepted to make atonement for him*, Lev. 14. 20. uſed here, and elſewhere, concerning holy things, is as much as is ever ſaid of expiatory ſacrifices. Nor is it any objection to the contrary, that burnt-offerings are uſually diſtinguiſhed from ſin-offerings; the reaſon of that being this, ſaith Ainſworth (*x*), that burnt-offerings were for the atonement of general ſins, and ſuch as often were unknown to men, whereas for ſpecial ſins there was appointed a ſpecial ſacrifice, and ſin-offering. This, ſaith Dr Outram (*y*), was the opinion of the Jews, that burnt-offerings were intended for the expiation of ſin. And this, ſaith Mr Selden (*z*), was their practice, to offer theſe as expiatory ſacrifices for ſtrangers.

Ver. 3. [b] Καθὼς πρέπει ἁγίοις, *as becometh ſaints.*] Worthy of obſervation is the note of St Jerom here, "Ex quo ſanctus non poteſt appellari, quicunque, "extra fornicationem, in aliqua immunditia, et a-"varitia voluptatum qua ſe delectaverit, invenitur."

Ver. 4. [c] That the words μωρολογία and εὐτραπελία are to be interpreted to an impure ſenſe, may probably be gathered from the words joined with them, fornication, uncleanneſs, filthineſs, and more probably from the reaſon rendered for the abandoning them all; *viz. That no fornicator, or unclean perſon, hath any inheritance in the kingdom of God, or of Chriſt.* Μωρολογία is in the Rabbinical phraſe, פרי נכול, *turpitudo oris*, of which they proverbially ſay (*a*), בל המגבל פיו, "Quicunque fœde loquitur, "perinde eſt ac ſi introduceret porcum in ſanctua-"rium." To commit נבלה, *folly in Iſrael*, is to commit whoredom, or adultery: and the word by the Septuagint is ſometimes rendered τὸ ἄσχημον, *indecency*, ſometimes ἀφροσύνη, ſometimes μωρία, *folly*, and ſometimes ἀκαθαρσία, *filthineſs*. And the ſoliciting a woman to fornication by filthy words, is in the Targum expreſſed thus, לא תנבל, "Non de-"turpabis verbum oris," *Thou ſhalt not ſpeak impurely with thy mouth, to cauſe thy fleſh to ſin*, Eccl. 5. 6.

Εὐτραπελία is by Suidas rendered μωρολογία, κυφότης, *ſcurrility, levity*, by Phavorinus, βωμολοχία. Now βώμολόχος is a filthy ſcurrilous man; and in Ariſtophanes, βωμολόχοις ἥκιστα χάιρειν, is *to be pleaſed with filthy ſcurrilous words.* Hence Oecumenius and Theophylact reckon them both as ὀχήματα τῆς πορνίας, *the forerunners or incentives to fornication.*

As for the word πλεονεξία, that it hath ſometimes an impure ſenſe, ſee note on 1 Theſſ. 4. 6. though being here ſtyled idolatry, it ſeems more naturally to relate to the love of riches, which renders us moſt truly guilty of that ſin. Though it be alſo true, that he who loveth pleaſures more than God, is guilty of that ſin; and this impurity was a frequent, and almoſt general appendix of idol-worſhip.

That the Epheſians ſtood in need of theſe inſtructions, we learn from (*b*) Democritus Epheſius, who, ſpeaking of the temple of the Epheſian Diana, hath much περὶ τὰς χλιδὰς αὐτῶν, *of the ſoftneſs and luxury of the Epheſians*; and from Euacles (*c*) in his book *De Epheſiacis*, who ſaith, ἐν Ἐφέσῳ ἱερὰ ἱδρύσασθαι ἑταίρᾳ Ἀφροδίτῃ, *in Epheſus they built temples to Venus, the miſtreſs of the whores.* And from Strabo, who informs us, "That in their ancient temples there "were old images, but in their new σκολιὰ ἔργα, *vile works were done*, l. 14. p. 640.

Ver. 6. [d] Μηδεὶς ἀπατάτω, *let no man deceive you.*] Among the Heathens ſimple fornication was held a thing indifferent; the laws allowed, and provided for it in many nations; whence the grave Epictetus counſels his ſcholars, only *to whore* ὡς νόμιμον ἦν, *according to law* (*d*): and in all places they connived at it. "He that blames young men for their mere-"tricious amours," ſaith Cicero, "does what is "repugnant to the cuſtom and conceſſions of our "anceſtors; for when was not this done? when "was it not permitted (*e*)?" This was ſuitable both to the principles and practices of many of their grave philoſophers, eſpecially of the Stoics (*f*), who held it "lawful for others to uſe whores, and for them to "get their living by ſuch practices." Hence, even in the church of Corinth, ſome had taught this doctrine. See note on 1 Cor. 6. 13.

Ver. 8. [e] Ποτὲ σκότος, *ſometimes darkneſs.*] That the ſtate of the Gentile world, both in the Old and the New Teſtament, is repreſented by a ſtate of darkneſs, and that of Chriſtians by a ſtate of light; ſee note on Rom. 13. 12.

Ver. 9. [f] Τῦ πνεύματος, *of the ſpirit.*] Many Greek

(*u*) Vide Outram, l. 1. c. 15. § 8. 9. 10. 11. (*x*) In Lev. 1. 4. (*y*) Ibid.
(*z*) De jure Nat. et Gent. l. 3. c. 2. 6. (*a*) Buxt. Lex. in voce נבל. (*b*) Athenæus, l. 12. p. 585.
(*c*) Idem, l. 13. p. 573. (*d*) Enchir. c. 47.
(*e*) Abhorret non modo a licentia hujus ſeculi, verum etiam a majorum conſuetudine atque conceſſis: quando enim hoc non factum eſt? quando non permiſſum? quando reprehenſum? quando denique fuit ut quod licet non liceret? *Orat. pro Cælio, p.* 533. *n.* 37.
(*f*) Καὶ τὰς Στωϊκὰς δὲ ἐρωμένη, ἐκ ἄτοπον εἶναι λέγοντες τὸ ἑταίρᾳ συνοικεῖν, ἢ τὸ ἐξ ἑταίρας ἐργαζίας διαζῆν. Sext. Empir. Pyr. Hypot. l. 3. c. 24.

copies,

copies, and all the Latin and the Syriac read τῆ φωτὸς, *the fruits of the light*, with which you are enlightened; and ſo doth St Jerom here, taking no notice of the other reading.

Ver. 11. ὁ Ἐλέγχετε.] Reprove them, make them aſhamed of them, by bringing them to the light, ἐλέγχων γὰρ ἀντὶ τῦ αἰσχύνων, ἐλέγχω τὸ κεκρυμμένον ἀτόπημά τινος εἰς φῶς ἄγων. Phavorinus.

Ver. 12. ᵇ Τὰ κρυφῆ γινόμενα, *done of them in ſecret.*] In their myſteries, which therefore were ſtyled ἀπόῤῥητα μυστήρια, none being permitted to divulge them upon pain of death. Hence even the word μυστήριον hath its name, ſay grammarians, from μύειν τὸ στόμα, *to ſtop the mouth.* The *Eleuſinia Sacra* were performed in the night, agreeably to the deeds of darkneſs committed in them; ſo were the *Bacchanalia*, hence called *Nyctelia*; and they were both full of deteſtable iniquity; and upon that account, ſaith Livy (*g*), were baniſhed by the Roman ſenate out of Rome and Italy: ἀκόλουθα γὰρ τῆ Διονυσιακῆ πότῃ τὰ ἀφροδίσια, "luſt being a conſequent on the *Bacchana-* "*lia*," ſays the Scholiaſt on Ariſtophanes (*h*). Hence is that of Ariſtippus (*i*), ἐν βακχεύμασιν δὲ ἡ σώφρων ἐ διαφθαρήσεται, *a chaſte woman will not be corrupted at the Bacchanalia.* And thoſe precepts, that a married woman ſhould abſtain (*k*) τοῖς ἀγύρταις καὶ μαλάγμοις, *from the feaſts of Bacchus, and the mother of the gods*, becauſe they tended to drunkenneſs, and the corrupting of chaſte women.

Ver. 14. ᶦ Λέγει, *he ſaith.*] Epiphanius ſaith (*l*), theſe words were ſpoken by Elias; and Georgius Syncellus (*m*), that they were taken from the apocryphal books of Jeremiah; others think they are cited from Iſ. 60. 1. 19. 22.

Ibid. *Awake thou that ſleepeſt, and ariſe from the dead,* καὶ ἐπιφαύσει σοι ὁ Χριστὸς, *and Chriſt ſhall enlighten thee, or ſhine upon thee:* and yet our tranſlation, that *Chriſt ſhall give thee life*, is very juſtifiable, as giving the true ſenſe of the metaphor; ſo Pſal. 13. 14. *Lighten my eyes, that I ſleep not in death*, i. e. *preſerve my life*; Prov. 29. 13. *The poor and rich meet together, the Lord enlighteneth both their eyes.* See Job 3. 20.; 33. 30. Mr Dodwell citing theſe words, ſaith, "Chriſt ſhall give thee light, is the ſame with "the immortal light; and this is an addreſs to the "dead, who are frequently ſaid to ſleep, in the pro- "phetic ſtyle of the New Teſtament; and the light "ſeems to allude to the baptiſmal illumination of "the Spirit, upon owning of the true faith." But as in this he is ſingular, and hath not one authority ancient or modern, agreeing with him in this interpretation, or to the application of it to Chriſt preaching to the dead in *hades*, and baptizing them, St Chryſoſtom, Theodoret, Photius, and Theophylact among the Greek interpreters, Ambroſe, or Hilary the Deacon, and St Jerom among the Latins, all ſaying poſitively that the words are to be underſtood metaphorically of a ſleep, and death in treſpaſſes and ſins; ſo is it alſo evident, that the words cannot bear this ſenſe. For,

1. If they that ſleep here ſignifies literally thoſe *whoſe bodies ſleep in the grave*, the addreſs to them to riſe from the dead, muſt be an addreſs to their bodies to riſe from the grave; and ſo they muſt be firſt raiſed from the dead before Chriſt gives them light.

2. *To ſleep*, when it is uſed to ſignify death in the New Teſtament, always relates to the body ſleeping in the grave, or in the duſt; as John 5. 28. 29. 1 Cor. 11. 30.; 15. 20. 51. 1 Theſſ. 4. 14.; 5. 10. and never to the ſoul in *hades*, or to the ſpirits in priſon there: for, as St Jerom notes on the place, *Spiritus mortem nunquam legimus*, "We never read "in ſcripture of the death of a ſpirit in the literal "ſenſe." And,

3. The preceding verſes plainly ſhew, that the apoſtle introduceth theſe words as a call to the Gentiles ſitting in darkneſs to awake out of their ſleep in ſin, ther death in treſpaſſes and ſins, chap. 2. 1. 5. that they might enjoy the light of Chriſt's goſpel; for, ſaith he, chap. 5. 8. *Ye were once darkneſs, but now are ye light in the Lord, walk as children of the light:* ver. 11. *And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them;* which you who are children of the light, and on whom God hath ſhined, *to give the light of the glory of God in the face of Jeſus Chriſt*, 2 Cor. 4. 6. may do, *for all that maketh manifeſt is light*, Eph. 5. 13. Wherefore λέγει, the ſcripture ſaith to thoſe Gentiles who are yet in darkneſs, *Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light*, Eph. 5. 14. So again, 1 Theſſ. 5. 5. 6. *Ye are the children of the light and of the day, not of the night, nor of darkneſs; therefore let us not ſleep as others do.* See the note on Rom. 13. 12. So Clemens Alexandrinus (*n*), in his exhortation to the Gentiles, ſaith, Ἀφυπνίζω γέ τοι, καὶ τῦ σκότους αὐτῦ τοὺς πλανωμένους διανίστησι, *He by his exhortation raiſes out of ſleep thoſe that erred in and through darkneſs.* See alſo the reading of the text confirmed, *Examen Millii in locum.*

(*g*) Lib. 89. dec. 4. (*h*) Ariſtoph. p. 384. (*i*) Apud Stob. ſerm. 5. p. 66.
(*k*) Ibid. ſerm. 72. p. 444. 445. (*l*) Hær. 42. p. 372.
(*m*) Πίνων δὲ ὡς μάθοι ὅτι ἀλλοθί πῦ πρίσπι πλὴν ἐν ταῖς τῦ τὸν οἶνον δόντος Θεῦ ἑορταῖς. De leg. l. 6. p. 870. F. Μὴ Σάραπιν, ὃ ξένε, νόμος ἰδὼν ἡμῖν αὐτοῖς. Ibid. l. 1. p. 777.
(*n*) P. 54. C.

Ver. 16.

Ver. 16. [a] Ἐξαγοραζόμενοι τὸν καιρὸν, *redeeming the time.*] Here note,

1. That the times of peril and trouble are ſtyled *evil days*; in this ſenſe Jacob ſaith *his days were evil*, πονηραὶ ἡμέραι, by reaſon of the troubles he met with from Laban and his brother Eſau, Gen. 47. 9. The pſalmiſt, *that the righteous ſhall not be aſhamed* ἐν καιρῷ πονηρῷ, *in the evil day*, Pſal. 37. 19. *The wiſe man ſhall be ſilent*, ſaith Amos, *in that time, for it is* καιρὸς πονηρὸς, *an evil time*, chap. 5. 13. *i. e.* a time of *lamentation*, ver. 16. of *darkneſs*, ver. 18. and that is by the prophet Micah ſtyled ὁ καιρὸς πονηρὸς, *an evil time*, chap. 2. 2. which brought thoſe judgments on them which they could not eſcape. And in the cloſe of this epiſtle, *to ſtand* ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, is to ſtand in the times of fiery trials and ſevere perſecutions by the inſtruments of Satan, chap. 6. 13.

Ἐξαγοράζειν τὸν καιρὸν, *to redeem the time*,] is by all honeſt ways and prudent methods to endeavour to avoid the dangers, and to eſcape the perſecutions to which theſe perilous times may render us obnoxious. So when king Nebuchadnezzar had threatened that the Chaldeans and magicians ſhould be cut in pieces if they declared not his dream, and they ſtill put him off with this anſwer, *Let the king tell the dream, and we will tell him the interpretation*; the king replies, *Of a truth I know*, ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε, *that you would gain the time, i. e.* you hope by theſe anſwers to delay the time of your puniſhment, and to contrive ſome way to eſcape it. So the ſcholiaſt upon the place expounds it, καιρὸν ὑμεῖς ἀγοράζετε, τουτέστιν, ὑπερθέσεσιν θεραπεύετε διασκεδάσαι τὴν ἀπειλὴν τὴν καιρῷ σκοτεινῇ τὸ παρ' ὑμῶν ζητούμενον, *You hunt after delays, ſeeking by the protracting of the time to make me forget what I aſked of you.* And Theodoret expounds it thus, *You prolong the time* τῇ ἐκδάσει τὸν καιρὸν ἀναμένοντες, *hoping for time to eſcape.* So alſo Col. 4. 5. *Walk in wiſdom towards thoſe that are without, i. e.* your Heathen governors and magiſtrates, *redeeming the time, i. e.* endeavouring, by all Chriſtian prudence, to avoid the calamities they are ſtill ready to bring upon you, anſwering them with as much wiſdom and gentleneſs of ſpeech as you are able; for walking among wolves, it concerns you to be wiſe as ſerpents. And though it may not be ſo pertinent to this text, yet will it be very profitable to the men of this age to conſider the practice of the Heathens in this caſe: for Ælian (*o*) informs us of the Lacedæmonians, that they were much concerned that men ſhould ſpend their time well, ταμιεύμενοι παντα χόθεν εἰς ἐπιγόμενα, *employing it ſtill upon urgent buſineſs, and ſuffering no man either to be idle, or to employ himſelf about trifles,* ὡς ἂν μὴ πρὸς τὰ ἔχθρα τῆς ἀρετῆς ἀναλισκόμενος, *ſo that he might employ his whole time in virtuous actions.* And Stobæus ſaith (*p*), that the Lucani, a people of Italy, and the Athenians, puniſhed thoſe that were idle, as well as thoſe that were guilty ἄλλου τινὸς ἀδικήματος, of any other crime. And ſeeing time is a talent given us by that God, in whoſe hand our lives are, it muſt be given us for ſome good end, and muſt be miſ-ſpent when it is not employed to ſuch ends.

Ver. 18. [b] Μὴ μεθύσκεσθε οἴνῳ, *be not drunk with wine.*] The Heathens, who held drunkenneſs unlawful at other times, thought it a duty at the ſolemnity of Bacchus, and of other gods. Plato ſaith, "That no "man ſhould be allowed to be drunk but at the ſo- "lemnities of the god that gave them wine." And when Megillus the Lacedæmonian had told the Athenians, that he ſaw their whole cities drunk at the ſolemnities of Bacchus, and that the inhabitants of Terentum did the ſame, "Marvel not at that," ſaith the Athenian, "for the law with us requires it." And Plutarch ſaith (*q*), *That* ὀργιάζοντες ἢ θυσίαις παροῦσι, ἢ τελεταῖς, *when they celebrated the orgia of Bacchus, or were preſent at their ſacrifices, or ſacred myſteries, they allowed themſelves to be delighted* μέχρι μέθης, *even to drunkenneſs.* This was the uſual appendix of their ſacrifices; they thinking this a duty, ſaith Athenæus (*r*), in the ſervice of their gods. Hence Ariſtotle, and others, ſay, that drunkenneſs had its name from the intemperance they uſed after they had offered ſacrifice.

Ibid. [c] Ἐν ᾧ ἐστιν ἀσωτία, *in which is exceſs.*] That ἀσωτία ſignifies *luxury*, is proved from the prodigal, of whom it being ſaid, that he lived ἀσώτως, Luke 15. 13. this is interpreted, ver. 30. by *devouring his living with harlots*; and from Heſychius, who interprets ἀσώτως by the word αἰσχρῶς, *filthily.* Phavorinus ſaith, the ἄσωτος is the ἀκόλαστος, ἀσελγὴς, *luſtful* and *unchaſte perſon*; and hence ἀσώτιον ſignifies *a ſtew* or *brothel-houſe.* Now, that this drunkenneſs miniſters to this laſciviouſneſs, as the poets often teach; ſo the practice and experience of the Heathens found it true, their compotation and banquetings ſeldom concluding without the introduction of lewd women, and their *Bacchanalia* ending in whoredom and adultery, ἀκόλαστον οἶνος, Prov. 20. 1.

Ver. 19. [d] Ψαλμοῖς καὶ ὕμνοις, *in pſalms and hymns*, &c.] In their *Bacchanalia* they ſung their drunken hymns to Bacchus, ſaying, Εὐοῖ Σαβοῖ, Εὐοῖ Βακχὶ, and had their Φαλλικὰ ἄσματα. In oppoſition to which drunken and impure ſongs, the apoſtle here exhorts

(*o*) Var. hiſt. l. 2. c. 5. (*p*) Serm. 42. p. 291. (*q*) Non poſſe ſuaviter vivi. Secund epic. p. 1101. F.

(*r*) Σίλυκος δὲ φησὶ τὸ πάλαιον οὐκ εἶναι ἔθος οὔτ' οἶνον, οὔτ' ἄλλην ἡδυπάθειαν προσφέρεσθαι, μὰ θεῶν ἕνεκα τοῦτο δρῶντας, διὸ καὶ θοίνας, καὶ θαλίας, καὶ μέθας ὀνόμαζον, τὰς μὲν διὰ θεῖς οἰνοῦσθαι ὑπολαμβάνοντας ---- τὸ δὲ μεθύειν φησὶ Ἀριστοτέλης τὸ μετὰ θύειν χεῖσθαι. Athen. l. 2. p. 40. C.

the

the Chriſtians to ſing the pſalms of David, or the hymns compoſed by ſpiritual men, ſuch as Zacharias and Simeon, or by the afflatus of the Spirit vouchſafed unto them, 1 Cor. 14. 15. St Jerom here ſaith, "Canere igitur et pſallere, magis animo quam voce "debemus, hoc eſt, quippe quod dicitur, *Cantantes "et pſallentes in cordibus veſtris Domino.* Audiant "hæc adoleſcentuli, audiant hi, quibus pſallendi in "eccleſia officium eſt, Deo non voce ſed corde can-"tandum, nec tragœdorum ad modum guttur et "fauces dulci medicamine colliniendus, ut in eccle-"ſia theatrales moduli audiantur, et cantica, ſed in "timore, in opere, in ſcientia ſcripturarum;" which ſhews that choriſters or quire-men had then obtained an office in the church, though he ſeems not much to approve them.

Ver. 20. ° Πάντοτε, *always.*] See note on 1 Theſſ. 5. 17. ὑπὲρ πάντων, *for all things*; for his ſparing mercies, Pſal. 103. 3. 4.; his preventing mercies, Eph. 1. 4. Tit. 1. 2.; his diſtinguiſhing and peculiar mercies, Heb. 2. 16.; for his common mercies and benefits beſtowed daily upon us, as well as his extraordinary favours; for paſt mercies to be celebrated by annual feſtivals, Exod. 12. 14. 17. 24. Lev. 23. 21.; for the mercies we hope for, 1 Pet. 1. 3. 4.; for adverſe as well as proſperous events, bleſſing him *who doth thus give us warning*, Pſal. 16. 17.; but chiefly for ſpiritual bleſſings.

Ver. 26. Ἐν ῥήματι, *by the word*;] that is, ſaith Chryſoſtom, by the words uſed in the form of baptiſm, to wit, *I baptize thee in the name of the Father, Son, and Holy Ghoſt.*

Ver. 27. ᵖ Μὴ ἔχουσαν σπίλον, ἢ ῥυτίδα, *not having ſpot or wrinkle.*] This ſeems to refer to the accuracy of the Jewiſh baptiſm, who thought not the perſon well baptized if there were any wrinkle which kept the fleſh from the water, or any ſpot or dirt which was not thoroughly waſhed by it. And thus the church is cleanſed at preſent from the guilt of ſin by the blood of Chriſt, 1 John 1. 7. 2 Cor. 11. 2. Col. 1. 22.

Ver. 28. ᵠ Ὡς ἑαυτῶν σώματα, *as their own bodies.*] The Jews ſay, "He that loveth his wife as his own "body, and honoureth her more than his own bo-"dy, of him the ſcripture ſaith, *Peace ſhall be in "his tabernacle, and he ſhall viſit his tabernacle, and "ſhall not ſin,*" Talmud. Sanh. fol. 76. 2.

Ver. 30. ʳ Ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, *of his fleſh and of his bones.*] This phraſe being not only uſed to expreſs an intimate relation, Gen. 29. 14. Judg. 9. 2.; but being the very words which Adam uſed concerning Eve, *made out of his rib*, Gen. 2. 23. ſhews that the apoſtle had his eye upon the myſtical ſenſe of the production of the woman from the man, of which the Jews ſpeak.

Ver. 31. Καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ.] Jerom being an enemy to wedlock, inſinuates that theſe words are an addition to the text; but the contrary is evident, they being found in all verſions, all the Greek ſcholiaſts, in the codex Alex. and Hilary D.

Ver. 32. ˢ Τὸ μυστήριον τοῦτο μέγα ἐστιν, *this is a great myſtery.*] He doth not ſay, as Mr Clerc interprets the words, *But I ſpeak concerning the love of Chriſt to his church;* nor was that any myſtery at all, as being long ago revealed, and a thing known to all Chriſtians; but this was indeed a myſtery till the apoſtle here revealed it to the Epheſians, that, as the learned Dr Allix ſaith (*s*), the firſt match between Adam and Eve was a type of that between Chriſt and his church; and in this, ſaith he, the apoſtle followed the Jewiſh notions; for the Jews ſay (*t*), according to Voiſin, Sod Adam Hu Sod Meſſiah, "The "myſtery of Adam is the myſtery of the Meſſiah, "who is the bridegroom of the church." Theſe two great perſons therefore confirm the obſervation of Munſter, That "the creation of the woman from "the rib of the man, was made by the Jews to ſig-"nify the marriage of the celeſtial man, who is "bleſſed, or of the Meſſiah, with the church." Whence the apoſtle applies the very words which Adam ſaid concerning Eve his ſpouſe, to thoſe Chriſtians who are the ſpouſe of Chriſt, ſaying, *We are members of his body, of his fleſh, and of his bones*, ver. 30. For the fuller explication of theſe words, note from the Biſhop of Ely (*u*), "That the pro-"foundeſt of the Hebrew divines, whom they now "call *Cabbaliſts*, having ſuch a notion as this a-"mong them, that ſenſible things are but an imi-"tation of things above, conceived from thence, "that there was an original pattern of love and "union, which is between a man and his wife in "this world; this being expreſſed by the kindneſs "of Tipheret and Malcuth, which are the names "they give to the inviſible bridegroom and bride "in the upper world; and this Tipheret, or the "great Adam, in oppoſition to the terreſtrial and "little Adam here below, as Malcuth (*i. e.* the "kingdom) they call alſo by the name of Cheneſ-"eth Iſrael, the congregation of Iſrael, who is uni-"ted, ſay they, to the celeſtial Adam, as Eve was "to the terreſtrial. So that in ſum they ſeem to "to ſay the ſame that the apoſtle Paul doth, when "he tells us, that *marriage is a great myſtery, but "he ſpeaks concerning Chriſt and his church:* for the "marriage of Tipheret and Malcuth, or Cheneſeth

(*s*) The judgment of the Jewiſh church.
(*t*) Tzeror Hamor. SS. Beriſchitz.
(*u*) Preface to the Canticles 2. 4.

"Iſrael,

" Iſrael, is the marriage of Chriſt the Lord from " heaven with his ſpouſe the church, which is the " conjunction of Adam and Eve, and of all other " men and women deſcended from them." Origen ſeems to have had ſome notice of the relation this paſſage had to Adam and Eve, when he ſpeaks thus: " If any man deride us for uſing the example of " Adam and Eve, in theſe words, *And Adam knew* " *his wife*, when we treat of the knowledge of God, " let him conſider theſe words, *This is a great myſ-* " *ſtery* (*x*)." Tertullian frequently alludes to the ſame thing, ſaying, " This is a great ſacrament, " *Carnaliter in Adam, ſpiritualiter in Chriſto, propter* " *ſpirituales nuptias Chriſti et eccleſiæ*; carnally in " Adam, ſpiritually in Chriſt, by reaſon of the ſpi- " ritual marriage betwixt him and his church." *Exhort. ad caſtitat. l.* 5. *p.* 521. *de anima, c.* 11. *et* 12. *et adv. Marcion. l.* 3. *c.* 5.

CHAP. VI.

Verſe 1. CHildren, obey your parents [a] in (*compliance with the commandment of*) the Lord; for this is right, (*that you ſhould yield obedience to them who gave you life.*)

2. (*For*) honour thy father and thy mother (*with reverence, obedience, and maintenance, ſaith the fifth commandment*), which is the firſt commandment (*in the decalogue*) [b] with (*a*) promiſe (*annexed to it.*)

3. [c] (*And the promiſe is this*), That it may be well with thee, and (*that*) thou mayſt live long upon the earth.

4. And ye fathers, provoke not your children to wrath, (*by ſevere treatment and rigid injunctions, ſee Col.* 3. 21.); but (*rather*) [d] bring them up in the nurture and admonition of the Lord, (*inſtructing them in the principles of piety towards God, and faith in our Lord Jeſus.*)

5. Servants, be obedient to them that are your maſters (*though they be only ſo*) according to the fleſh, (*the Spirit being immediately ſubject to God alone*), with fear (*of diſpleaſing them*), and trembling (*leſt you juſtly ſhould incur their anger, ſerving them*) in ſingleneſs of your heart, as (*knowing that in thus ſerving them, you do ſervice*) unto Chriſt, (*who requires this of you, whoſe goſpel you will credit by your ſincere obedience to your maſters for his ſake, Tit.* 2. 2. *and whoſe doctrine you will blaſpheme by your diſobedience, under pretence of any Chriſtian liberty from the obſervance of your duty to them, 1 Tim.* 6. 1. 2.)

6. (*Serve them therefore*) not with eye-ſervice, (*and whilſt they behold you*) as men-pleaſers (*uſe to do*); but as (*becomes*) the ſervants of Chriſt (*in this relation*), doing the will of God (*who requires this obedience to them, 1 Pet.* 2. 18. 19. 20.) from the heart:

7. With good-will doing (*them*) ſervice, as (*conſidering you do it*) to the Lord (*himſelf*), and not to men (*only*):

8. (*And*) knowing that whatever good any man doth (*out of obedience to the Lord, a reward of*), the ſame he ſhall receive of the Lord, whether he be (*a*) bond (*man*) or free.

9. And ye maſters, do the ſame things to them, (*ſhew the like good-will to, and concern for them*), forbearing threatenings (Gr. ἀνιέντες, *remitting of the evils which you threaten to them*); [e] knowing that your maſter alſo is in heaven, neither is there reſpect of perſons (*or conditions*) with him.

10. Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

11. (*And to this end*) put on the whole armour of God, that ye may be able to ſtand (*your ground*) againſt [f] the wiles of the devil.

12. For we wreſtle not (*only*) againſt fleſh and blood, (i. e. *men who are compounded of them; ſee note on Gal.* 1. 16.), but (*alſo*) againſt (*evil*) principalities, againſt powers, (*ſuch as Chriſt triumphed over, Col.* 2. 15.), againſt the rulers of the darkneſs of this world, (i. e. *thoſe evil ſpirits which ſtill rule in thoſe Heathen nations which are yet in darkneſs, chap.* 5. 8. *1 Theſſ.* 5. 5.; *ſee note on Rom.* 13. 12.), againſt ſpiritual wickedneſſes in high places, (i. e. *againſt thoſe evil ſpirits which have their ſtations in the regions of the air*; *ſee note on chap.* 2. 2.)

13. Wherefore (*I again exhort you to*) take unto you [g] the whole armour of God, that ye may be able to withſtand (*theſe dangerous enemies*) in the evil day (*of trial, perſecution, and temptation*), and having done all, to ſtand (*firm againſt them.*)

14. Stand therefore, having your loins girt about [h] with truth, and having on the breaſt-plate of righteouſneſs;

15. [i] And your feet ſhod with the preparation of the goſpel of peace;

16. Above all (*the reſt*), taking [k] the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked (*one.*)

17. And take the [l] helmet of ſalvation, (*for an helmet the hope of ſalvation, 1 Theſſ.* 5. 8.), and the ſword of the Spirit, which is the word of God, (*by hiding which in your hearts you will be preſerved from ſin, Pſal.* 119. 11.):

18. Praying always (*ſee 1 Theſſ.* 5. 17.) with all prayer and ſupplication (*1 Tim.* 2. 1.) in the Spirit,

(*x*) Com. in Jon. p. 264.

(*ſee*

(ſee note on 1 *Cor.* 14. 6.), and watching thereunto with all perſeverance, and *(with)* ſupplication *(not for yourſelves only, but)* for all ſaints; *(your charity to others being a means to procure God's favour to yourſelves)*;

19. And for me *(in particular)*, [n] that *(a door of)* utterance may be given to me, that I may open my mouth boldly, to make known the myſtery of the goſpel;

20. For which I am an ambaſſador in bonds, that therein I may ſpeak boldly, as I ought to ſpeak.

21. But *(and)* that ye may alſo know my affairs, and how I do *(at Rome)*, Tychicus a beloved brother, and faithful miniſter in *(the things of)* the Lord, ſhall make known to you all things:

22. Whom I have ſent to you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23. Peace be to the brethren, and love with faith from God the Father, and the Lord Jeſus Chriſt.

24. Grace be with all them that love our Lord Jeſus Chriſt [o] in ſincerity. Amen.

ANNOTATIONS on Chap. VI.

Verſe 1. [a] Ἐν Κυρίῳ, *in the Lord*;] that is, ſay Oecumenius and Theophylact, as far as their commandments are conſiſtent with the will of God.

Ver. 2. [b] Ἐν ἐπαγγελίᾳ, *with promiſe*;] *i. e.* a ſpecial promiſe; for that which is annexed to the ſecond commandment, is rather a general aſſertion than a ſpecial promiſe.

Ver. 3. [c] The apoſtle doth not add theſe words, *which the Lord giveth thee*; becauſe they particularly belonged to the Iſraelites, who were to be excluded from their own land, and he would give them no ground to think they ſhould continue in it. Note alſo hence, that the goſpel hath its temporal promiſes, as well as ſpiritual, Matth. 6. 33. 1 Tim. 4. 8. 1 Pet. 3. 10. 11. 12. That this promiſe did not at all concern the Epheſians, is Mr Clerc's miſtake; for God is not the God of the Jews only, but alſo of the Gentiles, and will reward moral duties performed by them, as well as by the Jews.

Ver. 4. *Provoke not your children to anger*,] by diſinheriting them, by laying heavy burdens upon them, and uſing them rather as ſlaves than ſons; but *bring them up in the nurture and admonition of the Lord*. For it is not, ſaith Ariſtides, a thing of a ſmall conſideration, what principles are put into them in their youth; but it is τὸ πᾶν, the foundation of all they do hereafter. "And if lovers of horſes, "birds, and dogs, are careful of their education; is "it not juſt," ſaith St Chryſoſtom, "that Chriſtians "ſhould be more careful of the education of their "children?" eſpecially if they conſider, that upon this education depends much their eternal ſtate, and that they will contract the guilt of their eternal ruin, who neglect this duty.

Ibid. [d] Ἐντρέφετε, *bring them up in the nurture*.] This, ſaith Oecumenius, is the way to make them obedient; and if you furniſh them with ſpirituals, temporal things will follow. "Make them read the "ſcriptures," ſaith Theophylact, "which is the duty "of all Chriſtians; for is it not a ſhame to inſtruct "them in Heathen authors, whence they may learn "bad things, and not to inſtruct them in the oracles "of God?"

Ver. 8. *The ſame ſhall he receive of the Lord*.] So that though he be not rewarded for the good he doth by his earthly and unbelieving maſter, he will moſt certainly be recompenſed by his Lord Chriſt.

Ver. 9. [e] Εἰδότες, *knowing*,] 1. That you, with reſpect to God, are ſervants; and that as you mete to your ſervants, he will mete to you. 2. That his compaſſion and readineſs to forgive your treſpaſſes, ſhould make you alſo ready to remit the treſpaſſes of your ſervants. 3. That the relation of ſervants doth not make God leſs ready to ſhew kindneſs to them, and own them as his children; and therefore ſhould not induce us to deſpiſe, and deal ſeverely with them.

Ver. 11. [f] Τὰς μεθοδίας, *the wiles*;] that is, ſaith Phavorinus, ἐπιβουλὰς, ἐνέδρας, δόλους, the deceits he puts upon us, the ſnares he lays for us, the machinations he contrives againſt us.

Ver. 13. [g] Τὴν παναπλίαν τοῦ Θεοῦ, *the whole armour of God*,] here, and ver. 10. 11. which makes us *ſtrong in the Lord, and in the power of his might*, conſiſts of ſuch things as either are in us, as truth, faith, righteouſneſs, peace, the hopes of ſalvation; or are to be uſed by us, as prayer, and attendance on the word of God, and not in any immediate influx of the power of God without the uſe of theſe. Yea, this is here ſtyled *the whole armour of God*, nothing more being requiſite to enable us to come off victors in this combat; ſo that in theſe things doth conſiſt the power of his might, or by theſe it is certainly to be obtained.

That the *evil day* is the day of trial and perſecution, ſee note on chap. 5. 16.

Ver. 14. [h] Ἐν ἀληθείᾳ, *with truth*.] That the goſpel is throughout the epiſtles emphatically ſtyled *the truth*, ſee note on Rom. 2. 8. And this ſeems to be the truth here mentioned, *viz.* a full perſuaſion of the truth of that religion we profeſs, or that ſtedfaſtneſs in the faith by which we are enabled to reſiſt the roaring lion, 1 Pet. 5. 8. 9.; ſee 1 Theſſ. 3. 5. James 1. 6. The *breaſt-plate of righteouſneſs* is an exact

obſervance of our duty to God, and a righteous deportment towards men, in all the offices of juſtice, truth, and charity, which will beget in us that good conſcience, which will ſupport us in the day of temptation, and procure honour and eſteem, love and compaſſion from men. The phraſe is taken from Iſ. 59. 18.

Ver. 15. [i] Ὑποδησάμενοι τὰς πόδας, *and your feet ſhod*, &c.] For explication of this phraſe, obſerve, *1ſt*, That ſhoes were anciently a part of military armour; for in the ſtory of Goliath there is mention of his *greaves of braſs upon his legs*, 1 Sam. 17. 6. and in the ſtory of the Trojan wars, χαλκοκνημίδες Ἀχαιοί, the Grecians which were ſhod with greaves of braſs, are the armed Grecians. Note, *2dly*, That *to be ſhod*, doth ſignify our being ready for the work we go about. Thus the Iſraelites were commanded to eat the paſſover *ſhod*, *i. e.* ready for their journey out of Egypt; and the apoſtles were required to be *ſhod with ſandals*, that they might be ready to go whither their maſter ſhould be pleaſed to ſend them, Mark 6. 8. *The goſpel of peace* is either that goſpel which proclaims peace with God through faith in Chriſt, or which lays upon us the higheſt obligations to live peaceably with all men: ſo that the meaning of theſe words ſeems to be this, That ye may be ready for the combat, be ye ſhod with the goſpel of peace; *i. e.* endeavour after that peaceable and quiet mind the goſpel calls for; be not eaſily provoked or prone to quarrel, but ſhew all gentleneſs, and all long-ſuffering to all men; and this will as certainly preſerve you from many great temptations and perſecutions, as did thoſe ſhoes of braſs the ſoldiers from thoſe ſharp ſticks and gall-traps, which were wont to be laid privily in the ways, to obſtruct the marching of the enemy.

Ver. 16. [k] Τὸν θυρεὸν τῆς πίστεως, *the ſhield of faith.*] That faith which is the confident *expectation of things hoped for, and the evidence of things not ſeen*, Heb. 11. 1. *for this is the victory over the world, even our faith*, 1 John 5. 4.

Ver. 17. [l] Τὴν περικεφαλαίαν τὸ σωτηρίου, *the helmet of ſalvation;*] *i. e.* we muſt be well aſſured, that if we *fight the good fight of faith, there will be laid up for us an immortal crown of glory, which God the righteous Judge will give us*, 2 Tim. 4. 8.; that he who cannot lie, hath promiſed *to him that overcometh to eat of the tree of life*, Rev. 2. 7.; *to taſte the hidden manna*, ver. 17.; *to be a pillar in the New Jeruſalem*, Rev. 3. 12.; that you ſtrive and fight for an *incorruptible crown that fadeth not away*, 1 Cor. 9. 25. And this hope will be as an helmet to defend your heads from all the ſtrokes of a temptation. This in Iſ. 59. 18. is περικεφαλαία σωτηρίου, *the helmet of ſalvation upon the head.*

Ver. 19. [m] Λόγος ἐν ἀνοίξει στόματος, *that utterance may be given to me.*] *A door of utterance*, Col. 4. 6. This is a Rabbinical phraſe (*x*), פתחון פה, *the opening of the mouth ſignifying an occaſion of ſpeaking, and confidence in ſpeaking:* ſo that the apoſtle here requeſts their prayers, that he, being looſed from his bonds, may have again an opportunity of preaching the goſpel, and alſo that he may do it publicly and plainly, μετὰ παῤῥησίας, *with due confidence and boldneſs.*

Ver. 24. [n] Ἐν ἀφθαρσίᾳ, *in ſincerity;*] *i. e.* not only with a ſincere love, uncorrupted by the oppoſite love of any luſt forbidden by him, but with a conſtant and perpetual love, which no temptation can abate, or cauſe to ceaſe, or to wax cold; or as Mr L. without the mixture of thoſe legal obſervations by which the enemy, ſaith St Paul, φθαρῇ, corrupts the minds of Chriſtians from the ſimplicity of the goſpel, 2 Cor. 11. 3. See the note on chap. 1. 2.

(*x*) Buxt. Lex. Talm. p. 1872.

THE

THE PREFACE TO THE EPISTLE to the PHILIPPIANS.

IT is the obſervation of Theodoret, Oecumenius, and others, that Philippi was a city of Macedonia, under the metropolis of Theſſalonica, which is confirmed, note on ver. 1.

This epiſtle is by the ſame Greek ſcholiaſts ſaid to be written by St Paul, when he was in bonds at Rome. That he had been in bonds ſome time before, we may gather from chap. 1. 12. 14.; from the Philippians ſending Epaphroditus to him with relief, and his return to them with this epiſtle after a dangerous ſickneſs; and from his hopes to come quickly to them, chap. 2. 24.; and therefore he is ſuppoſed, by the moſt exact chronologers, to have writ this epiſtle in the eighth year of Nero, and the ſixty-ſecond of our Lord.

That the apoſtle here warns them againſt the Gnoſtics, or that theſe Gnoſtics joined with the Judaizing Chriſtians to perſuade the Gentiles to Judaize, I have not read in any of the ancients; but the Greek ſcholiaſts agree in this, that he warns them againſt τὴν ἐξαπατὴν τῶν ἐξ Ἰουδαίων μὲν πεπιστευκότων, *the deceit of the believing Jews, who endeavoured to corrupt them,* προφάσει τῆς σκιᾶς τοῦ νόμου, καὶ περιτομῆς, *by impoſing on them circumciſion, and the ſhadows of the law, and ſaying, that without theſe they could not be juſtified* (*a*), chap. 3. 18. 19. And this is abundantly confirmed from the whole third chapter, where the apoſtle declares, he judges it for their ſafety to write to them to *beware of dogs, of evil workers, and of the conciſion,* and by his ſtyling them *the enemies of the croſs of Chriſt,* ver. 18. 19. See note on chap. 3. 2. 3. 15. 16.

And, *laſtly,* It is noted by Theodoret, and others of the fathers, that Epaphroditus, mentioned in this epiſtle as their meſſenger, chap. 2. 15. and 4. 18. was alſo their biſhop (*b*), or the perſon ὃς τῶν ψυχῶν αὐτῶν ἐπεσκόπει ἐπεμέλειτο, *to whom the care of their ſouls had been committed*; though, I confeſs, the words τὸν ἀπόστολον ὑμῶν, *your apoſtle,* do not prove it.

(*a*) Theod. Chryſoſt. Theophylact. (*b*) Ibid.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

EPISTLE to the PHILIPPIANS.

CHAP. I.

Verse 1. [a] PAUL and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at (Gr. *in*) Philippi, [b] with the bishops and deacons (*there*):

2. (*I wish*) grace to you, and peace from God our Father, and from the Lord Jesus Christ.

3. (*And*) I (*Paul*) thank my God upon every remembrance of you (*in my prayers*),

4. Always in every prayer of mine for you all, making request with joy,

5. (*Which joy I have*) for your [c] fellowship in the gospel from the first day until now; (i. e. *for your continuance in the faith, and the profession of the gospel*);

6. [d] Being confident of this very thing, that he who hath begun a good work (*the good work of faith*) in (*or among*) you, will perform it to the day of Jesus Christ:

7. Even as it is meet for me to think this of you all, (Gr. τοῦτο φρονεῖν, *to have this care for you all, which I shew in my prayers, and my continual remembrance of you, ver.* 4.), [e] because I have you in my heart, (*or you have me in your heart*), inasmuch as both in my bonds, and in the defence and confirmation of the gospel, you all are partakers of my grace, (Gr. *as those who are all my copartners of grace in my bonds, &c.*)

8. (*And of this my care for you I can call God to witness*); for God is my record, how greatly I long after you all, in the bowels of Jesus Christ, (*or the most passionate degree of Christian love.*)

9. And this I pray (*for you*), that your love may abound yet more and more in knowledge, and all [f] judgment;

10. That ye may approve (*the*) things that are excellent; that ye may be sincere, and without offence till the day of Christ;

11. [g] Being filled with the fruits of righteousness, which are (*taught*) by Jesus Christ to the glory and praise of God.

12. But (*to proceed to my own affairs, about which you have been so solicitous, ver.* 7.) I would ye should understand, brethren, that the things which have happened to me, (*through the malice of my adversaries*), have fallen out rather to the furtherance (*than the hinderance*) of the gospel:

13. So that my bonds in (*and for the cause of*) Christ are manifest in the palace, and in all other places; (i. e. *it is manifest not only in the palace, but throughout all Rome, that I am in bonds for the faith of Christ*);

14. [h] And many of the brethren in the Lord waxing confident by my (*patience and courage in my*) bonds, are (*become*) much more bold to speak the word (*of God*) without fear.

15. Some indeed (*there are who*) preach Christ even of envy and strife; and some also of good-will (*and kind affection to me and to the gospel*)

16. The

16. The one *(party)* preach Chriſt of contention, not ſincerely, (*not from love to him, but diſaffection towards me*), ſuppoſing (*by this means*) to add affliction to my bonds, (*or to bring further tribulation on me now in bonds*):

17. But the other *(party preach Chriſt out)* of love (*to him, and me his ſervant*), knowing that I am ſet up (*or lie in bonds*) for the defence of the goſpel.

18. What then? *(ſhall this afflict me? no; ſince)* notwithſtanding every way, whether in pretence, or in truth, Chriſt is *(ſtill)* preached; and I therein do rejoice, yea, and will rejoice.

19. For I know that this ſhall (*be ſo far from accompliſhing their end of adding tribulation to my bonds, that it ſhall*) turn to my ſalvation (i. e. *my deliverance*) through your prayers *(for me)*, and the ſupply of the Spirit of Jeſus Chriſt, (*enabling me to plead ſo as ſhall tend to my enlargement, ver.* 25.),

20. According to my earneſt expectation, and my hope, that (*through the aſſiſtance of the Spirit of courage which God hath promiſed, and given to us,* 2 *Tim.* 1. 7.) in nothing I ſhall be aſhamed, but (*that*) with all boldneſs, as always (*hitherto*), ſo now alſo [1] Chriſt ſhall be magnified in my body, whether it be by (*my*) life (*now*), or by (*my*) death (*hereafter.*)

21. For (*the motive*) to me to live is (*the ſervice of*) Chriſt, and to die *(for him)* is (*my greateſt*) gain.

22. But if (*it happen that*) I live in the fleſh, this is the fruit of my labour, (Gr. *is worth my labour*): yet what I ſhall chuſe I know not, (i. e. *were it left to my choice, I ſhould be in a ſtrait which of the two conditions to chuſe.*)

23. For I am in a ſtrait between (*theſe*) two, having a deſire [k] to depart, and to be with Chriſt, which is far better *(for me than continuing here, were I only to reſpect my own intereſt)*:

24. Nevertheleſs, *(for me)* to abide in the fleſh, is more needful for you.

25. And having this confidence (*that you will receive this advantage by my abiding in the fleſh*), I know that I ſhall abide and continue with you all, for your furtherance (*in*) and joy of faith:

26. That your rejoicing may be more abundant in Jeſus Chriſt for me, by (*or through*) my coming to you again.

27. Only let (*this be your care, that*) your converſation be as becometh the goſpel of Chriſt, that whether I come and ſee you, or elſe be abſent, I may hear (*a comfortable account*) of your affairs, that you ſtand faſt [l] in one ſpirit, with one mind, ſtriving together for the faith of the goſpel;

28. And (*being*) in nothing terrified by (*the threats and perſecutions of*) your adverſaries: which is to them an evident token of *(your)* perdition, (viz. *that you are an obſtinate people, bent on your own ruin*), but to you (*it is a token*) of ſalvation, and that of God, (*it being righteous with God to recompenſe tribulation to them that trouble you, but to you reſt,* 2 *Theſſ.* 1. 5.)

29. For unto you it is given (*by God as an eſpecial favour*) in the behalf of Chriſt, not only to believe in him, but alſo to ſuffer for his ſake;

30. Having the ſame conflict (*with the enemies of the faith*) which you ſaw in me (*when I was among you, Acts* 16. 23. 1 *Theſſ.* 2. 2.), and now hear to be in me, (*ver.* 16.)

ANNOTATIONS on Chap. I.

Verſe 1. [a] NOte, that Timothy is here joined with Paul in the ſalutation, not in the writing this epiſtle; ſee ver. 3.

Ibid. [b] Σὺν ἐπισκόποις καὶ διακόνοις, *with the biſhops and deacons.*] Various are the expoſitions of theſe words, and great are the contentions about the true import of them. For,

1. Some, with the Pſeud-Ambroſius, interpret theſe words thus, *Paul and Timothy, the ſervants of Jeſus Chriſt, with the biſhops and deacons that are with us, to the ſaints in Philippi.* But as none of the Greek fathers thought fit to take any notice of this ſtrained expoſition, ſo may the harſhneſs of it appear by comparing it with the like prefaces to ſome of the other epiſtles; *v. g.* 1 Cor. 1. 1. 2. *Paul an apoſtle of Jeſus Chriſt, to the church of God that is at Corinth,* σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου, *with all that call upon the name of the Lord;* 2 Cor. 1. 1. *Paul an apoſtle of Jeſus Chriſt, to the church of God that is at Corinth,* σὺν τοῖς ἁγίοις τοῖς οὖσι τῇ Ἀχαΐᾳ, *with all the ſaints that are in all Achaia;* are places exactly parallel to theſe words, *Paul and Timothy, the ſervants of Jeſus Chriſt, to all the ſaints that are in Philippi, with the biſhops and deacons;* and yet can any man think that Paul the apoſtle, with all that called upon the name of the Lord Chriſt, or with all the ſaints that were in all Achaia, writ to the church of Corinth, which was part of that Achaia? 2. When the apoſtle takes in thoſe that were with him, as copartners in writing to another church, he doth it thus, *Paul an apoſtle,* καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *and all the brethren that are with me, write to the churches of Galatia,* Gal. 1. 1. 3. Had he then intended to greet the Philippians in the like manner, he would have writ in the like ſtyle, *Paul and Timothy,* καὶ οἱ σὺν ἐμοὶ ἐπίσκοποι καὶ διάκονοι, *and the biſhops and deacons that are with me, to the church in Philippi.*

The learned Dr Hammond ſaith, That Philippi was a metropolis which had many biſhops under it, on which account it is ſtyled, πάσης τῆς μητροπόλεως τῆς Μακεδόνων;

μακεδονίας πόλις, *the chief city of that part of Macedonia*, Acts 16. 12. and by Photius, τῆς Μακεδόνων ἐπαρχίας μητρόπολις, *the metropolis of the province of the Macedonians*. And by this," ſaith he, "it appears that in Philippi there might be more biſhops than one, even "as many as there were cities under that metropolis." But this ſolution was,

1*ſt*, Unknown to the ancient fathers, Chryſoſtom, Theodoret, St Jerom, who all contend that biſhops here muſt ſignify preſbyters, "becauſe there could "not be more biſhops than one, properly ſo called, "in one city;" whereas had they known this to have been a metropolis, they muſt have known that this had been a ſatisfactory anſwer to that objection.

2*dly*, They tell us, that Philippi was then under the metropolis of Theſſalonica, which was the metropolis of all Macedonia. Thus Chryſoſtom on theſe words, chap. 4. 16. *When I was in Theſſalonica, ye miniſtered to my neceſſity, &c.* obſerves, this was a great encomium of the Philippians, that ἐν μητροπόλει καθήμενος παρὰ τῆς μικρᾶς ἐτρέφετο πόλεως, *being in the metropolis, he was nouriſhed by a little city*. Thus Theodoret (*a*), in his preface to this epiſtle, ſaith, Φιλιππήσιοι τῆς Μακηδονίας ἦσαν ὑπὸ μητρόπολιν τότε Θεσσαλονίκην, "the Philippians were inhabitants of Macedonia, "under the metropolis of Theſſalonica." And Theophylact, that they were ὑπὸ μητρόπολιν τότε Θεσσαλονίκην τελοῦντες, *then*, when the apoſtle writ this to them, *under the metropolis of Theſſalonica*. That Theſſalonica was then the metropolis of Macedonia, is plain from Antipater, the Theſſalonian poet, who flouriſhed in the times of Auguſtus Cæſar, and calleth Theſſalonica *the mother of all Macedonia* (*b*). It is called alſo the *metropolis of Macedonia* by Socrates; and in the eccleſiaſtical ſenſe it is ſo called by Aëtius (*c*), the biſhop thereof, in the council of Sardica. And ſo ſay all the *notitiæ antiquæ* at the end of Carolus Paulus, who ſaith that Philippi was no metropolis for the firſt ſix centuries; but after that Macedonia was divided into *prima* and *ſecunda*, it came to have the honorary title of the metropolitan city, and therefore might be ſtyled ſo by Photius, who lived in the ninth century: but by St Luke it is not ſtyled the firſt city τῆς ἐπαρχίας, *of the province*, but τῆς μερίδος, *of that part of Macedonia* which they that came from Thrace thither touched at; as appears by Dion's deſcription of it (*d*), and chiefly from Diodorus Siculus (*e*), who ſaith, ἡ δὲ πόλις αὐτὴ κεῖται κατὰ τῆς Θρᾴκης, that *this city*, being taken by Philip, was very ſerviceable to him, as *lying near Thrace*, and other places very conveniently.

3*dly*, The Greek and Latin fathers do with one conſent declare, that τοὺς πρεσβυτέρους οὕτως ἐκάλεσε, *the apoſtle here calls their preſbyters their biſhops*. So Chryſoſtom, Theodoret, Oecumenius, and Theophylact, among the Greeks; and, among the Latins, St Jerom (*f*), Pſeud-Ambroſius (*g*), Pelagius, and Primaſius; and that not only for the aforementioned reaſon, that there could be but one biſhop properly ſo called in one city; but for another alledged by them all, that τῶν ἐκοινώνει τοῖς ὀνόμασι, *then the names were common to both orders, the biſhops* being called *preſbyters*, and the preſbyters, *biſhops*. And this, ſaith Theodoret, is manifeſt in this place, becauſe he adds here, "deacons to the biſhops, making no "mention of their preſbyters (*h*)." The learned Dr Pearſon therefore ſeems δειλίαν τῇ ὑποθέσει, too much to favour his own hypotheſis, when againſt all theſe teſtimonies, both of Greek and Latin fathers, he ſaith, it is not yet proved, that there were then at Philippi any preſbyters of the ſecond order; for ſurely this is proved from the authority of all theſe fathers. He therefore ſaith, 1. That before the converted Jews and Gentiles did unite into one church, there were two biſhops of the ſame church. This he proves from thoſe words of Epiphanius, "Alexandria never had two biſhops at a time, ὡς "ἄλλαι ἐκκλησίαι, as other churches had (*i*)." But, if I am not much miſtaken, this relates not to the primitive and apoſtolic time, but to the times of the Meletians, who founded biſhops, preſbyters, and deacons, and by them ἐκκλησίας ἰδίας, *private churches*, calling them *churches of the martyrs*; whereas thoſe of Peter's party called theirs *catholic churches*. But though this ſchiſm continued long, and even in the time of Theodoret prevailed in Egypt; and, as Dænæus notes, infected almoſt all Chriſtian regions; yet, ſaith Epiphanius, it never ſo prevailed in Alexandria as in other churches, there being never there two biſhops, one of the Catholic, another of the Meletian churches, as there were in many other places: and if this be the true import of theſe words, it is eaſy to diſcern how impertinent they are to the true expoſition of this place. He adds alſo from the ſame Epiphanius, that Paul and Peter were both apoſtles and biſhops of Rome, as doubtleſs they alſo were at Antioch, and where-ever they met, but they were only biſhops there; becauſe apoſtles there, one of the Jews, the other of the Gentiles, and in this

(*a*) Apud Oecum. (*b*) Σοὶ μὲν Θρῃκίας σκυλήφορε Θεσσαλονίκη, μήτηρ ἡ πάσης πίμπλης Μακεδονίης. Authol. l. 1.
(*c*) Cap. 16. (*d*) L. 47. p. 397.
(*e*) L. 16. p. 514. al. 412. (*f*) Ep. 89. ad Evagr. et Ep. ad Tit. 1. 9. (*g*) Com. in Ep. ad Eph.
(*h*) Καὶ εἰκότως δὲ εἶπεν τοῦτο πρότερον· τοὺς γὰρ ἐπισκόπους διακόνους συνέζευξε τῶν πρεσβυτέρων ὁ ποιησάμενος μνήμην.
(*i*) Hær. 68. § 6. p. 722.

they

they had no ſucceſſors. St Jerom (*k*) indeed takes notice of this evaſion, but then he lays the cenſure of contentious perſons upon them that made it.

The ſame learned biſhop adds, that were it true, that there were but one biſhop in one city, it would not follow, that the word *biſhops* here could not be taken in the proper ſenſe, becauſe the apoſtle doth not here call them biſhops of the church, or city of Philippi, but only ſaith, they were then at Philippi; he might write therefore to them whom he knew to be then at Philippi, though they were biſhops of other churches. But, 1. As none of the ancients have ever ſaid one word of any other biſhops than met at Philippi, ſo the words ſeem not well conſiſtent with this evaſion; for writing τοῖς οὖσιν ἐν Φιλίπποις, he doubtleſs writes to *the ſaints dwelling in Philippi*; writing therefore to them with the biſhops and deacons, he muſt be ſuppoſed to write alſo to the biſhops and deacons dwelling at Philippi.

I therefore acquieſce in the opinion of Theodoret, who ſays that St Paul then wrote to the preſbyters and deacons of that city, becauſe their biſhop Epaphroditus, whom he ſtyles his brother and companion in labour, and fellow-ſoldier, and their apoſtle, was then with him at Rome, chap. 2. 25.; and that he therefore mentions them, becauſe they were ſo inſtrumental in ſending the contributions to him, mentioned chap. 4. 15.

Ver. 5. [c] Κοινωνία.] That *fellowſhip*; for that κοινωνία here doth not ſignify their liberality towards the propagation of the goſpel, but their communion with the apoſtles in the goſpel, as it doth 1 John 1. 3. 7. I gather, 1. From the phraſe ἔργον ἀγαθὸν, which is emphatically put to ſignify τὸ ἔργον πίστως, *the work of faith*; as when we are ſaid, καθ' ὑπομονὴν ἔργου ἀγαθοῦ, *by patient continuance in the good work to ſeek for glory*, Rom. 2. 7.; that *being the work of God, that we ſhould believe in his Son*, John 6. 29. 2. From the phraſe, *He that hath begun the good work in you, will perform it to the day of the Lord Jeſus Chriſt*, that being ſtill uſed by the apoſtle to teſtify his hopes, that they would continue ſtedfaſt in faith and obedience, till they received their crown, 1 Cor. 1. 8. 1 Theſſ. 3. 13. and 5. 23.

Ver. 6. [d] Πεποιθὼς αὐτὸ τοῦτο, *Being confident*, &c.] This the apoſtle ſpeaks, not out of any opinion of the election of all the Philippians to eternal life, or of the certainty of their perſeverance to the end by virtue of that election; for then why doth he exhort them to *work out their ſalvation with fear and trembling*, chap. 2. 12.; *to ſtand faſt in the Lord*, chap. 4. 1.; and to *retain the word of life, that he might have joy in the day of Chriſt, that he had not run in vain, or laboured in vain among them*, chap. 2. 16.? He ſpeaks this therefore from a judgment of charity, ἀπὸ τῶν παρελθόντων πρὸς τὰ μελλόντα τοπαζόμενος, "conjecturing," ſaith Theophylact, "from "what was paſt, what they would be for the future;" becauſe, ſaith he, it ſeems juſt or fit for me to conceive this good hope of you, by reaſon of that great affection you retain to me, and your patience in enduring the like afflictions: now, he that only gives theſe reaſons of his confidence, gives us juſt reaſons to conceive, he knew nothing of the neceſſity of their perſeverance by virtue of any abſolute election to ſalvation.

Ver. 7. [e] *i. e.* Becauſe you have had your hearts upon me in my bonds, ſending Epaphroditus to miniſter to me in my neceſſities, chap. 2. 25. and contributing of your own ſubſtance to me, chap. 4. 14. ſending once and again to me, whilſt I was in bonds, for the defence of the faith, ver. 15. 16. thoſe things, which being *a ſweet ſavour, a ſacrifice acceptable and well-pleaſing to God*, ver. 18. confirm my hope concerning you; eſpecially when I find you yet ſtanding firm under the like afflictions, *having the ſame conflict which you ſaw in me*, when I was among you, Acts 16. *and now hear to be in me*, chap. 1. 30.

Ver. 9. [f] Ἐν πάσῃ αἰσθήσει.] The outward ſenſes being the inſtruments by which we diſcern and diſtinguiſh material objects; the word αἴσθησις, which is here rendered *judgment*, is from them derived to the mind, diſcerning and paſſing judgment on ſpiritual things; and is by Phavorinus ſtyled ἡ νοῦς γεῦσις ἀκριβὴς τῶν διακρινομένων, *the exact taſte of things that differ, or are to be diſcerned by the mind*: in which ſenſe the word is often uſed by the Seventy, eſpecially in the book of Proverbs, where it is twenty times ſo uſed; and hence it bears the like ſenſe in the apoſtle; and they who have this exactneſs of judgment, are ſaid to have αἰσθητήρια, *ſenſes exerciſed*, to diſcern betwixt good and evil, Heb. 5. 14.

Ver. 10. [g] Ἵνα ἦτε εἰλικρινεῖς, καὶ ἀπρόσκοποι.] Εἰλικρινεῖς πρὸς τὸν Θεὸν, ἀπρόσκοποι καὶ ἄνεγκτοι, *ſincere in their deportment towards God, inoffenſive in their behaviour towards men.*

Ver. 11. [h] For all that Chriſt does as a prop[illegible] from God, or as aſſuming the perſon [illegible] Mediator, muſt refer ultimately to the glory of the Father, chap. 2. 11.

Ver. 14. — 18. [i] For explication of theſe four verſes, let it be noted in the general, that they who preached Chriſt ἐξ ἐριθείας, *out of contention*, did not preach Chriſt, or the goſpel in truth, and out of love to it, ver. 17. 18. but only in pretence, or

(*k*) Ac ne quis in una eccleſia contentioſe plures epiſcopos fuiſſe contendat. *Epiſt. ad Evagrium.*

upon

upon this occaſion, *from ſtrife and envy againſt St Paul*, being grieved that he had free liberty of preaching Chriſt to all that came to him for two years, Acts 28. 30. and alſo that they did not acknowledge St Paul to be ſet up, or by God appointed for the defence and propagation of the goſpel. Whence it appears, that they could not be perſons who only did contend with St Paul for the glory of being the moſt diligent and ſucceſsful promoters of the goſpel; or as ſuch, envying the apoſtle's glory, ſet up for themſelves, boaſting as if they were the only publiſhers of the goſpel. But yet it is difficult to aſſign the perſons here intended by St Paul. Oecumenius and Theophylact ſay, they were the unbelieving Jews, who by divulging every where about Rome, what was the doctrine of Chriſtianity which Paul preached, how oppoſite it was to the Roman gods and their worſhip, what tumults it had cauſed, how many it had turned from their old religion to the faith of Chriſt, and who he was in whom the Chriſtians did believe, thought to enrage the emperor againſt St Paul, the great promoter of this doctrine. And in this, ſay they, might St Paul rejoice, as giving occaſion to others to inquire into the Chriſtian faith, and ſo to come unto it; for, ſaith Tertullian, "deſinunt odiſſe quod deſinunt ignorare;" "when they once know, they ceaſe to hate it:" but ſuch cannot be ſaid to preach Chriſt without an intolerable catachreſis; nor can St Paul be ſuppoſed to rejoice in ſuch a repreſentation of the Chriſtian faith, as they made. Others therefore ſay, with a greater likelihood, theſe were the Judaizing Chriſtians, who, with the goſpel, taught the obſervation of the law; for from theſe aroſe ἔριδες καὶ διχοστασίαι, *ſtrife and diſſenſions*, 1 Cor. 1. 11. and 3. 3.; *zeal, animoſities, and contentions*, 2 Cor. 12. 20. and that on the account of this apoſtle, whom they would ſcarce own as an apoſtle of Chriſt, 2 Cor. 7. 2. but rather looked upon as one that *walked according to the fleſh*, chap. 10. 2. and would have *excluded him from the churches*, Gal. 4. 16. 17.: and yet at their preaching Chriſt, though not ſincerely, the apoſtle may be ſuppoſed to rejoice, becauſe he knew the time was near when the hay and ſtubble they built on the foundation, ſhould be revealed, and the deſtruction of the temple and city of Jeruſalem would ſufficiently confute their vain additions to the faith.

Ver. 20. [1] Ἐν τῷ σώματί μου, *Chriſt ſhall be magnified by me in my body.*] For if I live in the body, the power of Chriſt will be magnified in delivering me out of ſo great danger: but if I be put to death for his ſake, that power will be magnified, which enables me ſo chearfully to die for the faith, as I am ready to do.

Ver. 22. Οὐ γνωρίζω, *I know not.*] Ἄπαξ λεγόμενον ἐν τούτῳ τῷ σημαινομένῳ.] This γνωρίζω, ſaith J. Gregory, is but once uſed in this ſenſe; which is true, if he confines this to the New Teſtament. But Phavorinus mentions another Gregory, who uſed it in this ſenſe; and Conſtantine ſays it occurs thus in Iſocrates and Lucian.

Ver. 23. [k] Πολλῷ μᾶλλον κρεῖσσον, *to depart, and to be with Chriſt, which is much better.*] "Becauſe," ſaith Crellius, "the time betwixt death and the reſurrection is not to be reckoned; therefore the apoſtle might ſpeak thus, though the ſoul hath no ſenſe of any thing after death." But could St Paul think a ſtate of inſenſibility much better than a life tending ſo much, as his did, to the glory of God, to the propagation of the goſpel, and the furtherance of the joy of Chriſtians? Could he call ſuch an inſenſate ſtate, *a being with Chriſt*, and *a walking by ſight*, in oppoſition to the life of faith? 2 Cor. 5. 7. 8. Others ſay, the apoſtle ſpeaketh thus, becauſe he expected that the general reſurrection, and the day of judgment, ſhould be in his time: but the words will not bear this ſenſe; for the apoſtle ſaith, he is in a conſtraint betwixt theſe two, whether he ſhould chuſe that life which would enable him to gain many to Chriſt, and miniſter greatly to the neceſſities of his church, or that which would cauſe him to live with Chriſt, *viz.* as to his better part, *i. e.* whether his body and ſoul ſhould be diſſolved, or he ſhould ſtill live in the fleſh? Now, it is impoſſible that the ſame man, at the ſame time, ſhould expect the reſurrection and the day of judgment, and yet expect to live in the fleſh, and to abide with the church in the fleſh, when none of the members of the church ſhould abide in the fleſh, but ſhould enjoy that reſurrection, which would place them with Chriſt, as well as himſelf; that he ſhould deſire his ſoul ſhould be diſſolved, or ſeparated from the body, that he might be preſent with the Lord, and yet at the ſame time expect that day, when he ſhould be clothed upon with his celeſtial body. Moreover, he himſelf informs us, that the apoſtles expected only the reſurrection, when other Chriſtians ſhould ariſe at the great day; for thus he ſpeaks, *He that raiſed up the Lord Jeſus from the dead, will raiſe us alſo by him, and will preſent us with you*, 2 Cor. 4. 14. And this confutes their gloſs, who ſay the apoſtle expected to be with Chriſt, as an eſpecial privilege belonging to him as an apoſtle, or a martyr for Chriſt; ſee the note on 2 Cor. 5. 8.

Ver. 27. [l] *In one ſpirit, with one mind.*] That is, with love and concord, ſaith Oecumenius; ſee note on 1 Cor. 1. 10. 11. or with full conſent: ſo ψυχῇ μιᾷ, 1 Chron. 12. 38. So in Irenæus, l. 1. c. 3. to act

συμφώνως,

συμφώνους, with *one accord* and *consent*, is to act as having μίαν ψυχὴν, καὶ τὴν αὐτὴν καρδίαν, καὶ ἓν στόμα, one *soul*, *heart*, and *mouth*.

Ver. 29. *To you it is given not only to believe in him, but also to suffer for his name.*] Where note, 1. That to suffer for Christ's sake, is χάρις, *grace* and *favour*, ver. 7. It is a gift which is matter of great joy, Matth. 5. 12. Rom. 5. 13. Jam. 1. 2. 2. That they who from these words, *to you it is given to believe*, infer, that faith is so the gift of God, as that men are purely passive in it, have as much reason to infer, that we suffer for the name of Christ, without the concurrence of our own wills, both being said to be equally given.

CHAP. II.

Verse 1. IF there be therefore any consolation (παράκλησις, *any force of exhortation*) in (*beseeching you in the name of*) Christ, if (*there be*) any comfort of (*mutual*) love, if (*there be*) any fellowship of the Spirit (*of love exciting you to it*), if *ye have*) any bowels and mercies (*for me the prisoner of Christ*);

2. Fulfil ye my joy (*in this*), that ye be (*all*) like-minded, having the same love (*one to another*), being of one accord, of one mind, (*or minding the same thing.*)

3. Let nothing be done (*among you*) through strife (*who shall be the greatest*), or (*through desire of*) vain-glory, but in lowliness of mind [a] let each esteem (*an*) other better than himself.

4. Look not every man on his own things, (*or concernments only*), but every man also on the things of others, (*being concerned for their welfare.*)

5. Let this mind be in you (*with respect to these matters*), which was also in Christ Jesus:

6. Who being [b] in the form of God (*when he appeared to the patriarchs*), [c] thought it no robbery to be [d] equal with God, (*Gr. did not covet to appear as God*):

7. But (*divesting himself of his former glory*) made himself of no reputation, and took upon him the [e] form of a servant, (*by ministering to others*), and [f] was made in the likeness of man, (*Gr. being in the likeness of man*):

8. And being found in fashion as an (*ordinary*) man, he humbled himself (*yet more*), and became obedient to death, even the death of the cross.

9. Wherefore [g] God also hath highly exalted him (*even as to his manhood*), and given him a name, (*a dignity and majesty*) which is above every name (*of majesty, Eph. 1. 21. Heb. 1. 4.*):

10. That at the name of Jesus every knee should bow, (*humbly acknowledging his authority, even those*) of things in heaven (*i. e. the holy angels*), and things in earth, (*i. e. men*), and things under the earth, (*the dead, who being raised by him, shall acknowledge his power; for to them the apostle doth apply these very words of the prophet Isaiah, Rom. 14. 11. 12. Rev. 5. 13. Is. 45. 23.*);

11. And that every tongue (*i. e. men of all nations and languages, Rev. 7. 13*) should confess, that Jesus Christ is Lord, to the glory of God the Father.

12. Wherefore, my beloved, (*remembering the dignity of Christ, and your subjection to him*), as ye have always obeyed, not as in my presence only, (*when you had me to be your monitor*), but now much more in my [h] absence, (*which God by the workings of his Holy Spirit supplies*); work out your own salvation with fear and trembling.

13. For it is God who (*in my absence, by his inward teachings*) worketh in you both to will and to do of his own good pleasure.

14. (*And*) do all things without murmurings, and disputings; (*i. e. obey the precepts of the Christian faith, and of your spiritual monitors chearfully, and without grudging, and readily, without exacting a reason of every command they lay upon you*):

15. That ye may be blameless and harmless, (*as becomes*) the sons of God, (*being*) without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world:

16. Holding forth (ἐπέχοντες, *holding fast*) the word of life, (*under all persecutions and temptations*); that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17. *And as for me a prisoner, if I not only should continue absent from,* ἀλλ' εἰ καὶ.] But if I be (*also*) [i] offered upon the sacrifice and service of your faith, (*i. e. that I may present you Gentiles an acceptable sacrifice to God through faith, and the sanctification of the Holy Spirit, Rom. 15. 16.*), I joy and rejoice with you all, (*I count these sufferings the matter, not of my sorrow, but my joy.*)

18. (*And if this come to pass*), for the same cause (*or in the like manner*) also do ye joy and rejoice with me.

19. But (*though I speak this*) I trust in the Lord Jesus, (*that he will work such a deliverance for me, chap. 1. 19. 25.; as that not needing him so much here, I may be able*) to send Timotheus shortly to you, that (*whatever be my condition here*) I also may (*or I may yet*) be of good comfort, when I know your state, (*i. e. your stedfastness in the faith, and your charity to one another.*)

20. (*To send Timothy, I say;*) for I have no man (*with me*) like-minded, who will (*so*) naturally (*and with like affection*) care for your estate.

21. For

21. For all (*here*) ſeek their own (*intereſts and ſafety, and*) not the things which are Jeſus Chriſt's; (*that is, comparatively to Timothy and Epaphroditus, mentioned ver.* 25.; *for I find others too generally more concerned for their own ſafety than for advancing the kingdom of Chriſt with the hazard of their own lives and fortunes.*)

22. But ye know the proof (*ye have had experience*) of him, that as a ſon with the father, he hath ſerved with me in the goſpel; (*yielding honour and obedience to me, and with the like ſpirit labouring to promote the affairs of the goſpel.*)

23. Him therefore I hope to ſend (*to you*) preſently, ſo ſoon as I ſhall ſee how it will go with me, (*i. e. what will be the iſſue of my bonds.*)

24. But I truſt (*or I truſt alſo*) in the Lord, that I alſo myſelf (*being ſet at liberty*) ſhall come ſhortly (*to you.*)

25. Yet (*being not hitherto able to come myſelf, or to ſend Timothy*) I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow-ſoldier, but your [a] meſſenger, and he that miniſtered to my wants.

[a] 26. For he longed after you all, (*i. e. deſired much to ſee you*), and was full of heavineſs, becauſe that ye had heard that he had been ſick, (*as knowing your affection to him would render you full of ſorrow upon his account.*)

27. [b] For (*and*) indeed he was ſick nigh unto death: but God had mercy upon him; and not on him only, but on me alſo, leſt (*by his death*) I ſhould have ſorrow upon ſorrow.

28. I ſent him therefore the more carefully, that when you ſee him again (*recovered*), ye may rejoice (*on the account of it*), and that I may be the leſs ſorrowful, (*finding your ſorrow for him turned into joy.*)

29. Receive him therefore in the Lord (*and for his ſake*) with great gladneſs, and hold ſuch (*as ſtand thus affected to his ſervice*) in reputation.

30. Becauſe for the work of Chriſt (*i. e. the promotion of his goſpel, and the miniſtration to me the priſoner of the Lord*) he was nigh unto death, [c] not regarding (*but freely hazarding*) his (*own*) life to ſupply your lack of ſervice towards me.

ANNOTATIONS on Chap. II.

Verſe 3. [a] LET *each eſteem*, &c.] This refers not to judgment, it being not in our power always thus to eſteem of others, but to practice; as if he ſhould have ſaid, Be as ready to aſſiſt and help others, as if you were their ſubjects and inferiors; ſo the example of Chriſt requires, and ſo the precept runs, That *he who is the greateſt, ſhould be a ſervant* to others.

Ver. 6. [b] Ἐν μορφῇ Θεοῦ, *In the form of God.*] By this expreſſion moſt interpreters do underſtand, that the apoſtle doth intend Chriſt was eſſentially and truly God; but though this be a certain truth, yet I conceive this cannot be the import of this expreſſion in this place.

1. Becauſe the apoſtle exhorteth his Philippians to humility, after the example of our Lord; now, humility conſiſts not in the change of nature, but of condition; and therefore his exinanition of the form of God, ſeems rather to reſpect our Lord's condition, than his nature.

2. There is no more reaſon to ſay, *the form of God* ſignifies the eſſence of God, than that *the form of a ſervant* ſignifies the eſſence of a ſervant; but evident it is, that *the form of a ſervant* doth not ſignify the *eſſence*, but the *ſtate* and the *condition* of a ſervant, which is a mere relation; nor doth his manumiſſion change his nature, but his ſtate.

3. According to this import of the phraſe, it cannot well be ſhewed how he did *empty himſelf*, or lay aſide this form; for though, by taking of a body, he concealed, yet could he not be ſaid to empty himſelf of, or lay aſide the Godhead, eſpecially when in that body he gave ſuch numerous and ſignal demonſtrations of divine power and wiſdom, both in his miracles, his doctrine, and knowledge of the hearts of men.

4. This word μορφὴ, *form*, both in the Old and New Teſtament, doth often ſignify the external ſhape: as when it is ſaid of Belteſhazzar (*l*), Dan. 5. 6. 10. and of Daniel (*m*), chap. 7. 28. that their *forms were changed*: of Nebuchadnezzar, that (*n*) *his form returned to him*, Dan. 4. 36.: of Chriſt, that he appeared to two of his diſciples ἐν ἑτέρᾳ μορφῇ, *in another form*, Mark 16. 12. and that μετεμορφώθη, *he was transfigured* before three of them, Matth. 17. 2.; but it no where ſeems to ſignify the eſſence of a man, either in the Old or the New Teſtament.

Grotius and the Socinians ſay, that Chriſt is ſaid to be *in the form of God*, by reaſon of the miracles he wrought on earth, they being indications of the power of God reſiding in him. But this interpretation cannot ſtand. For,

1. Chriſt is here plainly ſaid to have been *in the form of God*, before he took upon him *the form of a ſervant*, or the ſimilitude of a man; for as theſe

(*l*) Τῷ βασιλέως ἡ μορφὴ ἠλλοιώθη. (*m*) Ἡ μορφή. (*n*) Ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ.

words,

words, *Being found in the faſhion of a man, he humbled himſelf, and became obedient to the death*, do ſhew, that he was *found in the faſhion of a man before he humbled himſelf to become obedient to the death*; ſo, by parity of reaſon, theſe words, *Being in the form of God*, &c. *he emptied himſelf, and took upon him the form of a ſervant, being found in the likeneſs of man*, do ſhew that he was firſt in the form of God, before that being found in the likeneſs of man, he took upon him the form of a ſervant.

2. It is plainly here aſſerted that Chriſt emptied *himſelf of this form of God* at his humiliation; whereas he never laid aſide his power of working miracles, but did continue to exert it to his death.

3. This power of miracles is never in the ſcripture ſtyled *the form of God*; and were this all that was intended by that phraſe, both Moſes and Elias, and our Lord's apoſtles, might, upon that account, be ſaid to have been in *the form of God*; ſeeing both Moſes and Elias wrought many miracles on earth, and Chriſt declared concerning his diſciples, that they ſhould work *greater miracles than thoſe which he had done*, John 14. 12.

I therefore, by this form of God, do underſtand that glorious form in which God on his throne is repreſented; that Majeſty in which he is ſaid to appear in ſcripture, and in which the λόγος, or the Word, did ſhew himſelf of old to Moſes and the patriarchs. For explication of this ſenſe, I ſhall ſhew, 1. How God in the Old Teſtament is repreſented as appearing, ſhewing his form and glory to the ſons of men.

2. That Chriſt did, in this form, appear to Moſes, and the patriarchs of old.

3. That ſince our Lord's aſcenſion he hath been inveſted with this form of God; he hath appeared in it, and hath declared it belongs to him: though, for the time of his humiliation, he was pleaſed to diſpoſe, or put it off. And,

1. The appearance or ſimilitude of God is repreſented in the Old Teſtament in a bright ſhining cloud or light, a flame of fire, or the attendance of an hoſt of angels. Thus in that viſion of the prophet Daniel, *The Ancient of days did ſit; his throne was like the fiery flame, and his wheels as burning fire; a ſtream of fire did iſſue from before him, thouſands of thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him*, Dan. 7. 9. 10. Thus God appeared on Mount Sinai, where his preſence was attended with an hoſt of angels, according to that ſaying of the pſalmiſt, *The chariots of God are twenty thouſand, even thouſands of angels; and the Lord is among them as in Sinai*, Pſal. 68. 18.; where the Targum adds, *The word of the Lord deſired to place his majeſty upon it*; Jehovah dwelleth only in the heaven of heavens for ever. He appeared there alſo in a bright ſhining cloud, or flame of fire; for *the glory abode upon Mount Sinai, and the cloud covered it ſix days, and the ſight of the glory of the Lord was like devouring fire*, Exod. 24. 16. 17. And ſeeing of theſe majeſtic ſymbols, is to ſee God, ver. 12. to *ſee the God of Iſrael*, ver. 10.; that is, ſay Onkelos and Jonathan, *the glory of God*. And when Moſes doth again repeat the decalogue, he adds theſe words, Deut. 5. 22.—24. *The Lord ſpake to all your aſſembly in the mount, out of the midſt of the fire of the cloud: and you ſaid, Behold, the Lord God hath ſhewed us his glory, and we have heard his voice out of the midſt of the fire. We have ſeen this day that God doth talk with man, and he liveth. The word of the Lord our God ſhewed the divine majeſty of his glory*, ſaith the Targum of Jonathan; and "we heard "the voice of his word," ſaith Onkelos. And the prophet Habakkuk, in his ſong of God, ſaith thus, *His glory covered the heavens, his brightneſs was as the light, and bright beams came out of his ſide*, Hab. 3. 3. 4. There he diſcovered Schecantiah, his ſchechinah, *i. e.* his *glorious majeſty*, ſaith the Targum. When Jacob had a viſion of angels aſcending and deſcending, he preſently cries out, *This is no other than the houſe of God, this is the gate of heaven; ſurely Jehovah is in this place, and I knew it not*, Gen. 28. 17. *Schechinti Dii*, "the glory of the "Lord is here," ſay the Targums. And when God ſhewed himſelf to the people in the cloud, then did the glory or ſimilitude of God appear, as the expreſſion is, Numb. 12. 8. τὴν δόξαν Κυρίου, *the glory of the Lord*, ſaith the Septuagint; ſo 1 Kings 8. 11. Thus doth the ſcripture repreſent that God who dwelleth in light inacceſſible, before whoſe face the angels do continually ſtand as miniſtering ſpirits. And this alſo is the Rabbinical expoſition of the *chabod dii* (o), "the glory of the Lord;" that it is, either a ray of divine light, or a guard of angels.

2. That Chriſt was in the form of God, even before he took upon him human nature, will be apparent, if we conſider, that even before he purged our ſins, he was *the brightneſs of his Father's glory, light of light*, Heb. 1. 3. and in the language of the book of Wiſdom, *A pure ſtream flowing from the glory of the Almighty, the brightneſs of the everlaſting light*, Wiſd. 7. 25. 26. And that he at the concluſion of his humiliation prays, that God would *glorify him with the glory which he had with him before the foundation of the world*, John 17. 5. That it was the opinion both of the ancient Jews,

(o) Coſri, part 2. § 2. p. 81. part 4. p. 277. 278.

and of the Chriſtians from the beginning, that it was the λόγος, or the Meſſiah, who appeared to the patriarchs of old in light and ſplendor, and ſometimes with the attendance of holy angels. And, 3. that we have great evidence of this matter, both in the Old and New Teſtament. In the books of Exodus and Numbers we read, that the children of Iſrael tempted the Lord, ſaying, *Is the Lord among us, or not?* Exod. 17. 7. Numb. 21. 6. and that the Lord ſent therefore fiery ſerpents among them: but, in 1 Cor. 10. 9. we are informed that *they tempted Chriſt, and were deſtroyed of ſerpents.* See this reading juſtified, note on 1 Cor. 10. 9. Chriſt therefore, as to his divine nature, was then preſent with, and tempted by them. God alſo ſaith to his people thus, Exod. 23. 20. 23. *Behold, I ſend an angel before thee, to keep thee in thy way, and to bring thee to the place which I prepared; beware of him, and obey his voice, provoke him not; he will not pardon your tranſgreſſions, for my name is in him.* Now, the ancient Rabbins ſay (*p*), this was *the angel, the Redeemer*; or an uncreated angel, in whom was Jehovah. And the words plainly ſeem to intimate this to us, ſeeing the power of remitting ſins, aſcribed here to him, belongeth only to that God againſt whom they were committed. Moreover, when God being incenſed againſt Iſrael for making the golden calf, had threatened to withdraw himſelf, and only ſend an angel before them to drive out the inhabitants of Canaan before them, Exod. 33. 2. this ſeems an evil word to the people, and they mourn becauſe of it, *viz.* of thoſe words, *I will not go up in the midſt of thee*; that is, ſay Onkelos and Jonathan, "I will not cauſe שכינתי my glorious "preſence to go up with thee." Nor doth Moſes himſelf reſt in this anſwer, but ſpeaks thus to God, *If thy preſence go not with me, carry us not up hence*, ver. 15. "If the Schechina go not with us," ſaith Onkelos, ἐὰν μὴ αὐτὸς συ; "If thou thyſelf go not with "us," ſay the Septuagint, R. Salomon, and Eben Ezra: which ſenſe the following words require, *For wherein ſhall it be known that I and thy people have found grace in thy ſight, is it not in that thou goeſt with us?* ver. 16. Whence it is evident, that they were not contented with the promiſe of a created angel, but required God's preſence to go with them; and that God granted this requeſt, ver. 17. Thus Philo Judeus (*q*) often informs us, that the angel who went before them, was no created angel, but the Divine Word, or God himſelf: "For," ſaith he, "Moſes prays to God himſelf to be his gover- "nor, in the way that leadeth to himſelf, ſaying, "*If thou go not with us, carry us not up hence.*" And again, "He uſes the Divine Word for a guide; "for ſo ſpeaks the oracle, *Behold, I will ſend my* "*angel before thy face to lead thee in the way,*" Exod. 23. 20.

3. That after his aſcenſion to the right hand of majeſty and glory, the Lord Chriſt did again reaſſume this form, and appear in this majeſtic ſplendor, is evident from the New Teſtament: thus he appeared to Stephen, who, looking up ſtedfaſtly to heaven, *ſaw the glory of God, and the Son of man ſtanding at the right hand of God*, Acts 7. 55. Thus he appeared to a perſecuting Saul, in *a light from heaven above the brightneſs of the ſun*, ſaying to him, *I am Jeſus whom thou perſecuteſt*, Acts 26. 13. Thus, in the viſion of St John, Rev. 1. 14. 16. *his eyes were as a flaming fire, and his countenance as the ſun ſhining in its ſtrength.* Thus he declared he would appear at the deſtruction of Jeruſalem, to puniſh that rebellious people: *The Son of Man*, ſaith he, *will come in the glory of his Father, with his holy angels*, Matth. 16. 27. Luke 9. 26. 28. And his ſecond advent ſhall be with the ſame tremendous glory; for *he ſhall be then revealed from heaven, with his mighty angels, in flaming fire*, 2 Theſſ. 1. 7. 8.

4. Seeing then this ſplendor, and this attendance of holy angels, is repreſented in ſcripture as the *ſimilitude*, the *ſhape*, the *face*, and *majeſtic preſence* of God; ſeeing it is evident, that, before the incarnation, the λόγος, or divine Word, had this glory, and in it did appear to Moſes and the patriarchs, and that in order to the exerciſe of a regal power over his church; ſeeing it is certain from the New Teſtament, that, after his aſcenſion, he again reaſſumed this form and power, it is highly probable this was the form of God here mentioned; this was the likeneſs to God in which, at his humiliation, he did *not covet to appear*, but rather choſe to lay it aſide, that ſo he might appear amongſt us, not as the Lord of heaven, attended with an hoſt of angels, or in the dazzling brightneſs of his Father's glory, but in the faſhion of a man.

Ibid. Οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, *thought it no robbery to be equal with God.*] This Greek phraſe is only to be met with in Plutarch, ſaith Grotius, (though I cannot find it there), and in Heliodorus; in which writer it plainly ſignifies, *to covet earneſtly*, or look upon a thing as much to be deſired, and ſnatched at. Thus when Cybele went about to al-

(*p*) See Ambr. in locum, et Cartw.

(*q*) Διὸτι ἴκέτευσε Μωϋσῆς αὐτὸν τὸν Θεὸν χρῆσθαι ἡγεμόνι πρὸς τὴν αὐτὸν ἄγουσαν ὁδὸν, λέγει γὰρ, εἰ μὴ αὐτὸς συ συμπορεύσει, μὴ με ἀνάγαγης ἐντεῦθεν. De migrat. Abrah. p. 334, C. Ἡγεμόνι τῇ ὁδῷ χρῆται λόγῳ θείῳ, χρησμὸς γάρ ἐστιν, ἰδοὺ ἀποστέλλω τὸν ἄγγελον μου πρὸ προσώπου σου. Ibid. lit. F

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lure Theagenes to the luſtful embraces of Arſace, finding him out of the temple, in a by-apartment, ſhe did (r) ἁρπαγμα ποιῆν την ξυντυχίαν, *i. e. ſhe ſnatched at the occaſion*, or looked upon it as a thing deſirable for her purpoſe; and when none of her propoſals or allurements would prevail with Theagenes to gratify the Queen's deſires, ſhe brake forth into this admiration (s), "What averſeneſs from love "is this? A young man in the flower of his age "thruſts from him, or refuſes, a woman like unto "himſelf, and deſirous of him, καὶ ὐκ ἁρπαξαι ἐδὲ "ἔμψυχον ἡγῆται τὸ πρᾶγμα, and does not look upon this "as a great offer, and a thing very deſirable." And when ſhe had found out that his affection to Chariclea was the cauſe of this averſeneſs, ſhe propoſes to Arſace the death of Chariclea, as an expedient to gain his affection, and (t) ἁρπαγμα τὸ ῥηθὲν ἡσθήσεται ὁ Ἀρσάκης, *Arſace embraces the motion as a thing very deſirable, or to be coveted.* So that ἁρπαγμα ἡγῆσθαι, ſaith Semidius, is, *rem optatam perſequi, et ſtudioſiſſime occupare.*

Ibid. ὑπάρχων ἴσα Θεῷ.] is to be, or to appear as God, or in the likeneſs of God: ſo the word ἴσα is adverbially uſed frequently in the Septuagint, anſwering to the Hebrew *Caph*, Job 5. 14. *They grope in the noon-day* ἴσα νυκτὶ, *as in the night*; chap. 10. 10. *Haſt thou not curdled me* ἴσα τυρῷ, *as cheeſe?* chap. 11. 12. *Man is born* ἴσα ὄνῳ ἀγρίῳ, *like a wild aſs's colt*; chap. 13. 12. *Your remembrance is* ἴσα σποδῷ, *like unto aſhes*, and ver. 20. *he conſumeth* ἴσα ἀσκῷ, *as a bottle*; chap. 15. 16. *Man drinketh in iniquity* ἴσα πότῳ, *as drink*; chap. 24. 20. *Wickedneſs ſhall be broken* ἴσα ξύλῳ, *as a tree*; chap. 27. 16. *He prepareth raiment* ἴσα πηλῷ, *as the clay*; chap. 28. 2. *Braſs is molten out of the ſtone,* ἴσα λίθῳ, *as the ſtone*; chap. 29. 14. *I put on judgment,* ἴσα διπλοΐδι, *as a robe*; chap. 40. 15. *He eateth graſs* ἴσα βοσὶν, *as an ox*; Iſ. 51. 23. *Thou haſt laid thy body* ἴσα τῇ γῇ, *as the earth*; Wiſd. 7. 1. *I myſelf am a mortal man,* ἴσον ἅπασι, *like to all men; and the firſt voice I uttered was* πασὶν ἴσα κλαίων, *weeping, as all others do*, ver. 3. So that the ſenſe of theſe words ſeems to me to be this, that though Chriſt in his former appearances ſtill repreſented himſelf in the form and likeneſs of God, yet coming now into the world for the ſalvation of mankind, he did not covet or deſire to appear in that majeſtic ſplendor and authority, but rather choſe to come in the ſimilitude of a man, and in the form of a ſervant. Nor doth this expoſition give any advantage to the Socinians, but equally confute their hereſy, and gives a better anſwer to their arguments than the uſual expoſition can give. For,

1. Hence the pre-exiſtence of Chriſt before his being born of the bleſſed virgin, is proved to a demonſtration.

2. Hence alſo it is evident, that there muſt be two natures in Chriſt; that of the λόγος, which appeared from the beginning to the patriarchs, and that which he received, when as man he was conceived in the virgin's womb.

3. Hence it appears, that this nature in which he appeared before his conception in the virgin's womb muſt be divine: for what other nature could appear in the form of God, and challenge to itſelf the glory, which by the Jews was ſtill eſteemed a certain indication of the divine preſence, and in the New Teſtament is ſtyled *the glory of the Father?* eſpecially if we conſider, that he who thus appeared hath the incommunicable name JEHOVAH ſo oft aſcribed to him, is ſtyled *the Judge of the whole earth*, and either challengeth to himſelf the divine attributes and offices, or never doth refuſe them when they are offered to him by men. Moreover, where is the humiliation, or the exinanition here mentioned, in that Chriſt would not be, or appear as God in the world, if, having only an human nature, he could not do ſo without being guilty of the blaſphemy the Jews laid to his charge, *that he being a man, made himſelf God?* whereas he differed in nothing from an ordinary man, but only in the extraordinary gifts conferred by God upon him. And if his nature was divine, it of neceſſity muſt be eternal, ſince the divine nature can have no beginning of exiſtence.

Ibid. μορφὴν δούλου λαβὼν, *he took upon him the form of a ſervant.*] This phraſe cannot import only his taking of the human nature, that being ſufficiently expreſſed by ſaying, that *he was made in the likeneſs of man*; beſides, he ſtill retains the human nature, but doth not now retain the *form of a ſervant*, but of *the Lord of all things*. Nor are we to underſtand by it *his outward poverty, which equalled him to ſervants*, ſaith the learned Grotius, *as having nothing of his own*; for that is not the ſtate of a ſervant only, but of a ſon in his minority, and of many unfortunate perſons who were never ſervants. Nor, 3*dly*, muſt we underſtand by it, as the Socinians do, his ſubmiſſion to be uſed as a ſlave or ſervant, by being whipt, and bound, and crucified; for that is the humiliation which he ſuffered after he had taken upon him the form of a ſervant, as thoſe words plainly ſhew, *He took upon him the form of a ſervant, and being found in the faſhion of a man, he became obedient to the death.* Nor is this proper to a ſervant, but to a malefactor; for a ſervant is not leſs a ſervant when he is not whipped or ſcourged; he therefore may be rather ſaid to have taken upon

(r) Heliodor. l. 7. p. 322. (s) P. 340. (t) P. 337.

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him the form of a ſervant, by miniſtering to men, and being among them *as one that ſerved;* for as the buſineſs of a ſervant is to do nothing for himſelf, but for the good of others, and to ſpend himſelf in miniſtering to their advantage, ſo the Son of man *came not to be miniſtered unto, but to miniſter,* and, at the cloſe of that miniſtry, *to give his life a ranſom for many.*

Ver. 7. [f] Ἐν ὁμοιώματι ἀνθρώπων γενόμενος, *and being in the likeneſs of men.*] That our Lord had the real nature, and not only the outward ſhape or reſemblance of a man; that he had a body conſiſting of fleſh, blood, and bones; a ſoul and ſpirit; and ſo all the conſtituent parts of a man, the ſcripture plainly teſtifies. Nor doth this phraſe ἐν ὁμοιώματι, *in the likeneſs of man,* contradict it, it being uſed of a real likeneſs by the participation of the ſame nature as to kind: thus Adam is ſaid to beget a ſon ἐν ὁμοιώματι αὐτῦ, *in his own likeneſs,* who yet was certainly of the ſame nature with him: and Chriſt is ſaid ὁμοιωθῆναι, *to be made like to his brethren,* by the participation of the nature of Abraham, and his communion with them in the ſame fleſh and blood, Heb. 2. 14. 16. 17. And it was both proper and elegant for the apoſtle to uſe this expreſſion here, by reaſon of the oppoſition he deſigned to ſhew betwixt Chriſt's former glorious, and his then preſent humble ſtate, he being then ἐν μορφῇ τῦ Θεῦ, *in the form of God,* now ἐν ὁμοιώματι τῦ ἀνθρώπυ, *in the likeneſs of a man.*

Ver. 9. [g] Αὐτον ὑπερύψωσι, *God hath exalted him.*] The fathers on this place adviſe us, εἰς τὴν ἀνθρώπινιν, οὐ δὲ εἰς τὴν θεότητα ταῦτα διανοεῖν, *to refer theſe things not to the divine, but to the human nature,* the apoſtle not ſpeaking here of the exaltation of the divine nature of Chriſt, by the manifeſtation of his concealed glory and power, but of the exaltation of that nature which had ſuffered; this exaltation being in ſcripture repreſented as the reward of our Lord's ſalutary paſſion; for *we ſee him,* ſaith the apoſtle, *who was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour,* Heb. 2. 9.; and again, the elders about the throne ſay, *Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory,* Rev. 5. 12. and 4. 11. Moreover, St John declares, that this dominion and power was given to the Son of man, becauſe he was ſo, John 5. 17. though it was given to the man Chriſt Jeſus, becauſe the fulneſs of the Godhead dwelt in him.

Ver. 11. [h] Εἰς δόξαν, *to the glory.*] He does not ſay, as the Socinians contend, that Chriſt is exalted to the glory of God the Father, though that be true of the advancement of his human nature; but he ſaith, that being thus exalted, he is to be acknowledged of all tongues and nations as their Lord, to the glory of the Father; nothing more tending to his glory than that all perſons owning Chriſt as their Lord, and yielding obedience to him, ſhould abound in theſe works of righteouſneſs, *which are through Jeſus Chriſt to the glory of God the Father,* chap. 1. 11. Eph. 1. 12. Moreover, ſeeing the Father thus exalted the humanity of Chriſt, ſince he united the λογος to the human nature, for *it pleaſed the Father, that in him ſhould all fulneſs dwell,* what hinders that this exaltation ſhould be ſaid to be to the glory of God the Father, from whom he received even the divine nature?

Ver. 12. [i] Ἐν τῇ ἀπουσίᾳ μυ, *in my abſence;*] i. e. When I was preſent with you, I by my counſels and exhortations ſtirred you up to deſire, and do what was according to the mind of God; he, in my abſence, is more immediately preſent with you, by the inward motions of his Holy Spirit, to excite you both to will and to do what is well-pleaſing to him. Having therefore now all things adminiſtered more immediately by God, which are requiſite to make you willing and able to perform your duty, it doth more highly concern you to work out your ſalvation. Thus Ignatius ſaith (*u*), That he being now in chains, and going to Rome to receive the crown of martyrdom, the church of Syria had God inſtead of him to be her paſtor, and that Chriſt alone was Biſhop over her. This ſenſe I gather from theſe words, *much more in my abſence;* for what other reaſon can be offered of theſe words than that which this interpretation gives?

Hence it is evident, that God worketh in us to will and to do, not by a phyſical operation, which makes it neceſſary for us to will and to do what he would have us do; for why then doth the apoſtle admoniſh his Philippians *to work out their ſalvation with fear and trembling?* for what is more abſurd than to exhort another to do himſelf what God doth for him without his concurrence, or to require him to will what he cannot but will and do, for this reaſon, becauſe another renders it neceſſary for him ſo to will? And what ground of fear can there be, leſt God ſhould fail in his work? That the word ἐνεργῶ doth not require this ſenſe, is evident, becauſe in ſcripture it occurs very often where it muſt be underſtood, not of a phyſical, but only of a moral operation; as when Satan is ſaid ἐνεργῦν, *to work in the children of diſobedience,* Eph. 2. 2. and of the myſtery of iniquity, that ἐνεργεῖται, *it now works,* 2 Theſſ. 2. 7. 2*dly*, When it is attributed to thoſe cauſes which produce not their effects by any phyſical, but only by moral operations, as when the word is ſaid to be ἐνεργὴς, *powerful,* Heb. 4. 12.; *The word* ὁ ἐνε-

(*u*) Ἀντὶ ἐμῦ ποιμὴν τῷ Θεῷ χρῆται, μόνος αὐτὸν Ἰησῦς Χριστὸς ἐπισκέπτει. Ep. ad Rom. § 9.

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γῶσι, *which effectually works in them that believe*, 1 Theſſ. 2. 13.; that *faith worketh by love*, Gal. 5. 6.; that charity is ἐνεργὴς, *effectual*, Philem. ver. 6; and of concupiſcence, that ἐνεργεῖτο, *it worketh in our members*, Rom. 7. 5. 3*dly*, When it is aſcribed to God ſending upon men ἐνεργειαν πλάνης, *the efficacy of deceit*; for ſurely God worketh no evil phyſically. In a word, did God thus work in us to will and do, the work could no more be aſcribed to us than the motion which was impreſſed on the body of Lazarus, when he came out of the grave, or upon Paul when wrapt up to the third heavens, could be aſcribed to them; and the will would not deſerve that name, as being neither free nor praiſe-worthy. And therefore all the Greek interpreters obſerve, that the apoſtle ſaith, *It is God that worketh in us both to will and to do*, οὐκ ὡς ἀφαιρῶν τὸ ἀντεξούσιον, not as denying our free-will, or τὴν ἀκουσίως βιαζόμενον, *conſtraining the unwilling* (*x*), ἀλλ' ὅτι προθυμίαν ἐυρίσκων, αὔξει ταύτην διὰ τῆς χάριτος, *but, becauſe finding a readineſs of mind, he increaſeth it by his grace; and becauſe he works together with thoſe who work out their ſalvation with fear and trembling*, τοῖς γὰρ τοιούτοις συνεργεῖ, *for with ſuch he co-operates*, ſaith Oecumenius.

Ver. 14. *Do all things without murmurings*, χωρὶς διαλογισμῶν, *and diſputings*;] that is, ſay the Greek commentators, without murmuring under your ſufferings for the ſake of Chriſt, chap. 1. 29. or doubtings, or reaſonings, whether you ſhould continue ſtedfaſt in the faith or not.

Ver. 17. [k] Εἰ σπένδομαι, *if I be offered.*] The apoſtle here hath an elegant alluſion to the Jewiſh ſacrifices: they were prepared for the altar on which they were to be offered by the Levites and the prieſts, and this was their λειτουργία, *ſervice*, and there was poured upon the ſacrifice oil or wine, which was the σπονδὴ, or libation; if then, ſaith the apoſtle, whilſt I am thus λειτουργῶν, wholly employed in rendering you Gentiles an acceptable ſacrifice to the Lord, my blood ſhould be the libation to be poured out upon this ſacrifice, I ſhould rejoice even thus to die in your ſervice, and for the confirmation of your faith; ſee Rom. 15. 16.

Ver. 25. [l] Ὑμῶν ἀπόστολον, *your apoſtle.*] So they were uſually ſtyled who gathered ſacred money, and carried it up to Jeruſalem. And ſo, ſay ſome, he calls Epaphroditus, becauſe he brought the contributions of the Philippians to him at Rome. But the word *apoſtle* is never uſed in the New Teſtament but either of thoſe who were in the ſtrict ſenſe *apoſtles of the Lord*, or elſe were eminent miniſters and preachers of the goſpel: thus Titus, and the brother of St Paul, which is the uſual appellation of St Timothy, ſee note on Heb. 13. 23. are ἀπόστολοι, *the apoſtles of the churches*, 2 Cor. 8. 22. 23. and Andronicus and Junia, who had long preached the goſpel, are ſtyled ἐπίσημοι ἐν τοῖς ἀποστόλοις, *eminent among the apoſtles of Chriſt*. I therefore conclude with Theodoret (*y*) upon the place, and upon chap. 1. 1. that the epiſcopal care of this church was committed to him: and that this is the import of the word *apoſtle* here; this being the note of the ſame Theodoret, that formerly τοὺς νῦν καλουμένους ἐπισκόπους, ἀποστόλους ἀνόμαζον, *they who are now called biſhops, were ſtyled apoſtles*; and Hilary the Deacon ſaying here, *Erat enim eorum apoſtolus, ab apoſtolo factus*, "He was "conſtituted their apoſtle, *i. e.* biſhop," by St Paul, who therefore commands them to receive him in the Lord, ver. 28. *i. e.* for the ſake of the Lord Chriſt, whoſe miniſter he was.

Ver. 27. [m] Note, that here we find Epaphroditus was not recovered by the gift of healing, then frequent in the church, that gift being not exerciſed by them to whom it was imparted at their own pleaſure, but as God was pleaſed by a ſpecial inſtinct and a ſtrong faith to incite them to the exerciſe of it: theſe gifts being therefore given for the ſake of unbelievers, to convince them of the truth of the Chriſtian faith, God thought not fit that it ſhould be ordinarily exerciſed upon believers, leſt it ſhould be looked upon, not as a gift, but as the effect of art or ſkill, or a thing done among them by confederacy.

Ver. 30. [n] Παραβολευσάμενος, *not regarding his life*,] or, as others read, παραβολευσάμενος, or παραβολησάμενος, *hazarding his life*; that is, ſay the Greek commentators, εἰς κίνδυνον ἔβριψεν ἑαυτὸν, *he brought himſelf in danger of death*; not by venturing on the Emperor's diſpleaſure, but by labouring ſo as to contract a dangerous diſeaſe, which he did, ſaith the apoſtle, *to ſupply your lack of ſervice towards me*, which is not ſo to be underſtood as if he charged them with any want of ſervice or affection to him, ſee chap. 4. 10. but thus, that Epaphroditus did this, being preſent with him, to ſupply that ſervice, which they, being abſent, were not in a capacity to perform. Note alſo, that παραβολευσάμενος is the reading of all the Greek *ſcholia*, Photius, and Cod. Alex.; and, ſay Heſychius and Phavorinus, is in ſenſe the ſame with παραβολευσάμενος, and ſo it is not certain that there was ever any other reading. And therefore Theodoret on the place ſaith, the apoſtle ſpeaks thus: οὐκ ἐπειδὴ τὴν ἀκουσίως βιάζεται, ἀλλ' ὅτι προθυμίαν ἐυρίσκων αὔξει ταύτην διὰ τῆς χάριτος, *not as if God conſtrained the unwilling, but becauſe where he finds a readineſs of mind, he increaſeth it by his grace.*

(*x*) Theodoret in locum.

(*y*) Σαφῶς τοίνυν ἰδιοποιεῖται τὴν ἐπισκοπικὴν οἰκονομίαν αὐτὸς ἐπιτρέψας, ἔχων ἀποστόλου προσηγορίαν.

CHAP.

CHAP. III.

Verſe 1. FInally, (τὸ λοιπὸν, *henceforth*), my brethren, rejoice in the Lord. To write the ſame things *(which I have delivered)* to you *(by word of mouth)*, to me is not grievous, but to *(for)* you [a] it is ſafe.

2. (*I therefore exhort you again to*) beware of [b] dogs, beware of [c] evil-workers, beware of the [d] conciſion.

3. For we are the *(true and ſpiritual)* circumciſion, which worſhip God in the ſpirit *(of our mind, Eph.* 4. 23.), and rejoice in Chriſt Jeſus, and have [e] no confidence in the *(circumciſion of the)* fleſh, *(as if this would commend us to God)*:

4. Though *(were this any proper ground of confidence)* I might alſo have confidence in the fleſh *(as well as they who boaſt of this: for)* if any other man think that he hath whereof he might truſt in the fleſh, I *(have)* more *(reaſon ſo to do)*:

5. (*For I was*) [f] circumciſed the eighth day, *(the very day preſcribed by the law, Gen.* 17. 12.), of the ſtock of Iſrael, *(my parents and anceſtors being all of Iſrael)*, of the tribe of Benjamin, *(that tribe which cleaved to Judah, and revolted not with Jeroboam to the worſhip of the calves, 1 Kings* 12. 21.), an Hebrew of the Hebrews, *(both by nation and language, 2 Cor.* 11. 22. *Acts* 21. 40.); as touching *(the obſervance of)* the law, a Phariſee, *(one of the ſtricteſt ſects of our religion, Acts* 26. 5.);

6. Concerning zeal *(for the Jewiſh religion, I have ſhewed that above others, in)* perſecuting the church *(of Chriſt, Acts* 22. 3. 4. *and* 26. 11.); touching the righteouſneſs which is in *(and by)* the law, *(I have lived)* blameleſs *(as to that, Acts* 23. 1.)

7. But what things *(of this nature)* were *(then reputed)* gain to me, thoſe I *(have)* accounted *(as)* loſs for Chriſt-*('s ſake.)*

8. Yea doubtleſs, and I count all things *(of this world)* but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt, (i. e. *obtain an intereſt in him, and the bleſſings purchaſed by him*),

9. And be found in him, not having my own righteouſneſs, which is of the law, *(which cannot juſtify me, but leave me ſtill under the curſe of it, Rom.* 3. 20. *Gal.* 3. 10.), but that which is through the faith of Chriſt, (*viz.*) [g] the righteouſneſs which is (*approved*) of God (i. e. *the righteouſneſs which is*) by faith *(in Chriſt)*:

10. That I may know him *(to be the Meſſiah, and the Saviour of the world, which knowledge is neceſſary to life eternal, John* 17. 3. 1 *Cor.* 2. 2.), and the [h] power of his reſurrection, and the [i] fellowſhip of his ſufferings, being made conformable to his death;

11. If by (*theſe, or*) any (*other*) means I might attain to the reſurrection of the dead, *(promiſed by him to all his faithful ſervants and ſufferers.)*

12. [k] (*For I can*)-not *(look upon myſelf)* as though I had already attained, *(or caught hold of the prize of my high calling, ver.* 14. *the reſurrection of the dead, ver.* 11.), or were already perfect, (i. e. *crowned with it*): but I follow after (*or purſue it*), if that I may apprehend (*or reach*) that *(prize)* for *(the obtaining of)* which alſo I am apprehended of Chriſt Jeſus: *(for when I fled from him, he caught hold on me, converted me to the faith, that believing in him I might obtain life everlaſting, 1 Tim.* 1. 15. 16. εἰ καὶ, *if that, or that alſo; ſee note on 1 Tim.* 5. 10.)

13. Brethren, I count not myſelf to have apprehended, (i. e. *caught hold of the prize*): but this one thing I do, forgetting (*not looking after*) thoſe things which are behind, and reaching forth to thoſe things which are before,

14. I preſs toward the mark, *(the goal)*, for the (*obtaining the*) prize of the high calling of God in Chriſt Jeſus.

15. Let us therefore, as many as be [l] perfect, (*or thoroughly inſtructed in our Chriſtian duty*), be thus minded (*as I have told you I am*, i. e. *ſo as to believe the circumciſion of the Spirit, not that of the fleſh, and the righteouſneſs which is of God by faith, are the things eſpecially to be regarded for the obtaining of this prize*): and if in any thing ye be otherwiſe minded, (*imagining the Judaical performances may alſo commend you to God*), God ſhall (*in due time*) reveal even this unto you; (i. e. *he will convince you of the no-neceſſity of theſe things in order to his favour.*)

16. Nevertheleſs, (*in the mean time*), whereto we have already attained, (i. e. *as far as we have attained to the knowledge of it*), let us walk by the ſame rule, (viz. *that circumciſion availeth nothing, but a new creature, Gal.* 6. 15. 16.), let us mind the ſame thing.

17. Brethren, be *(ye)* followers together of me (*in this matter, who have renounced all my Jewiſh privileges*), and mark them *(for your patterns)*, who walk ſo, as ye have us for an example (*of the ſpiritual circumciſion, and of minding the prize of our high calling.*)

18. For many (*zealots for the law ſo*) walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt:

19. [m] Whoſe end is deſtruction, whoſe God is their

their belly, and whoſe glory is in their ſhame, who mind earthly things.

20. (*Imitate us, I ſay*), for [n] our converſation (*or our city*) is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt;

21. Who ſhall change [o] our vile body, (*now ſubject to corruption, paſſions, and ſorrows*), that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

ANNOTATIONS on Chap. III.

Verſe 1. [a] Ἀσφαλὲς, *it is ſafe;*] *viz.* becauſe things only delivered by word of mouth may ſlip out of memory: *Litera ſcripta manet.* Here is St Paul's judgment againſt oral tradition.

Ver. 2. [b] Τὺς κύνας, *dogs.*] It is the obſervation of the fathers (*z*), that the name of *dogs* was anciently given to the Gentiles, as being without the covenant, according to thoſe words of Chriſt, *It is not meet to take the childrens bread, and give it to dogs.* But with the things the names are now changed, they being now without the covenant, and the believing Gentiles admitted to it, and therefore they are called the children, but the Jews dogs. And it is well noted by Dr Lightfoot (*a*), that our Lord uſed this language, Matth 15. 26. "not to expreſs his own ſentiments of the Gentiles, but in "compliance with the common language of the "Jews, who proverbially ſaid, the Gentiles are "likened to dogs, whereas we are God's peculiar "people, even his ſons and daughters." Where alſo it is obſerved by the ſame worthy perſon, that even the Talmudiſts ſay of the generation in which the Meſſiah or the Son of David ſhould come, that "the ſynagogues ſhould become ſtews, and the faces "of that generation ſhall be as dogs."

Ibid. [c] *Evil-workers;*] for they labour only to pull down God's building, and to deſtroy the church of Chriſt. Elſewhere he ſtyles them *deceitful workers*, 2 Cor. 11. 13. not ſpeaking of the Gnoſtics, as ſome imagine, but of the Jews; for ſo it follows, *Are they Hebrews? Are they Iſraelites? So am I*, ver. 22.

Ibid. [d] Τὴν κατατομὴν, *the conciſion.*] For circumciſion being no longer a rite of entering into covenant with God, it is no better than a cutting off the fleſh; and they who ſtill inſiſted on it as a thing neceſſary to juſtification and ſalvation, cut themſelves off from Chriſt, Gal. 5. 2. 3.

Ver. 3. [e] *No confidence in the fleſh.*] That the Jews had a great confidence in the merit of circumciſion, ſee note on Rom. 2. 13.

Ver. 5. [f] Περιτομὴ ὀκταήμερος, *circumciſed the eighth day.*] The Jews themſelves ſay, that circumciſion before that time was no circumciſion, and after that time it was of leſſer value; ſee *Buxtorf. ſynag. Jud. cap. 4. p. 109.* And Origen (*b*) informs us, that "the Jews held that the circumciſion perform-"ed on the eighth day was that which was chiefly "intended, and that the performing it on any other "day was only allowed in caſe of ſickneſs." Hence they thought it neceſſary to circumciſe a child on the ſabbath-day, though all manner of work was forbidden on that day, rather than defer circumciſion a day beyond the time, John 7. 22. and made it a rule, that *the reſt of the ſabbath gives place to circumciſion* (*c*). And this opinion, as it agrees with the text, Gen. 17. 12. ſo it ſeems to have obtained long before our Saviour's time; for the Septuagint and the Samaritan verſion read thus, *The uncircumciſed male, who is not circumciſed* τῇ ἡμέρᾳ τῇ ὀγδόῃ, *the eighth day, ſhall be cut off, he hath broken my covenant*, Gen. 17. 14.

Ver. 8. Διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ, *for the excellency of the knowledge of Chriſt Jeſus.*] There hath been a ſharp contention about the import of theſe plain words, ſome contending that the apoſtle here intends the knowledge of the perſon of our Lord, and of his offices, and of the benefits which he hath purchaſed for us in his perſon, and doth convey to us by his offices. And others pleading, that it is the knowledge of the goſpel of Chriſt, which is here intended, and the excellency of it, which is here commended; whereas I think there is no real difference betwixt theſe two opinions: for we know nothing of the perſon and of the offices of Chriſt, or of the benefits which he hath purchaſed for us, and conveys to us by them, but by the revelation of the goſpel; and ſo the excellency of his perſon and offices, and of that goſpel which reveals them to us, muſt be in effect the ſame; nor would the knowledge of the goſpel be ſo excellent, were it not for the

(*z*) Τοῦτο πάλαι τῶν ἰθνῶν ἦν ὄνομα, ὃν ἐστι γὰρ, φησὶν ὁ κύριος, καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ δοῦναι τοῖς κυναρίοις· ἀλλὰ μετέβη μετὰ μὲν τῶν πραγμάτων καὶ τὰ ὀνόματα, καὶ τὰ μὲν ἔθνη ἐροῖ, Ἰουδαίοις δὲ προσαγορεύονται κυνες. Theodoret, Chryſoſt. Oecum. Theophylact.

(*a*) Harm. p. 136.

(*b*) Λέγουσι δὲ οἱ Ἰουδαῖοι τὸν μὲν ὀκταήμερον περιτομὴν εἶναι τὴν προηγουμένην, τὴν δὲ μὴ τοιαύτην ἐκ περιστάσεως. Contra Celſum, l. 5. p. 263.

(*c*) Buxt. c. 16. p. 366.

revelation of the dignity of his perſon and of his offices, and of the benefits we receive from them.

Ver. 9. [g] Τὴν ἐκ Θεῦ δικαιοσύνην, *the righteouſneſs of God.*] That the righteouſneſs of God, in St Paul's ſtyle, doth always ſignify the righteouſneſs by faith in Chriſt Jeſus dying for us, ſee note on Rom. 1. 17. And hence it is evident, that the apoſtle cannot here ſpeak of the righteouſneſs of Chriſt imputed to us. For, 1. He does not oppoſe to his own righteouſneſs, which is of the law, the righteouſneſs of Chriſt imputed to him, but his own faith in Chriſt *imputed unto him for righteouſneſs*, Rom. 4. 5. 2. He ſpeaks of his faith in Chriſt dying and ſhedding his blood for him; and therefore not of his active obedience, conſtituting us righteous as Chriſt was, but of his paſſive obedience, procuring for us juſtification, or the remiſſion of ſins.

Ver. 10. [h] Καὶ τὴν δύναμιν, &c. *the power of his reſurrection;*] *i. e.* the power exerciſed in his reſurrection, *by which we are begotten to a lively hope of an inheritance incorruptible*, 1 Pet. 1. 3. 4. and are aſſured of our own reſurrection, 2 Cor. 4. 14. Col. 2. 12. this being that knowledge he ſo earneſtly requeſts for his Epheſians, chap. 1. 19. 20. and alſo the power of it, to aſſure us of our juſtification through faith in him, Rom. 4. 24. 25. and of our freedom from condemnation, Rom. 8. 34.

Ibid. [i] Τὴν κοινωνίαν, &c. *the fellowſhip of his ſufferings;*] by being conformed to his death: 1. Spiritually, by dying unto ſin; as knowing, that *if we be* thus *conformed to him in the likeneſs of his death, we ſhall be like unto him in his reſurrection*, and *ſhall live with him*, Rom. 6. 5. 8. And, 2. By ſuffering and taking up the croſs for his ſake; as knowing, that *if we* thus *ſuffer with him, we ſhall be alſo glorified with him*, Rom. 8. 17. 2 Tim. 2. 11. 12. 1 Pet. 4. 13.

Ver. 12. 13. 14. [k] Ὡς ἤδη δέδρομως τὰ πάντα λέγει.] He in theſe verſes makes a continual alluſion to the race run in the Olympian games, where he that ran was ſtill ὑπεροδὸν ἐκτενόμενος, *upon the ſtretch, and preſſing forwards*, without looking back to thoſe whom he had left behind; and purſuing the goal, that firſt coming to it, he might catch hold of the prize, and ſo be crowned with it. And two things are here noted by the fathers, worthy of our obſervation:

1. That if this great apoſtle, who had ſuffered ſo many things, and was in *deaths often*, and who had laboured ſo abundantly, ὕπω ἐθάρρει περὶ τῆς ἀναστάσεως ἐκείνης, *was not yet confident of a bleſſed reſurrection, but only ſtriving, if ſo be he might attain unto it*, ſuch as we muſt have leſs ground of confidence.

2. What continual diligence and labour this purſuit requires: for you know, ſaith Chryſoſtom, with what great ſtretch the purſuer runs, he looks upon no man, he throws out of the way every thing that might hinder him; he employs his body, eye, ſtrength, ſoul, and mind upon the work, πρὸς ἕτερον μὲν οὐδὲν ὁρῶν, πρὸς δὲ τὸ βραβεῖον μόνον, *looking to nothing elſe but only to the prize.*

Ver. 15. [l] Τέλειοι, *perfect.*] That to be perfect is to be ſufficiently inſtructed in the true grounds and principles of Chriſtian faith, hath been ſhewed, note on 1 Cor. 2. 6. and on Matth. 19. 21.; and by comparing this paſſage with the diſcourſe of the ſame apoſtle, in his 5th and 6th chapters to the Galatians, we may learn what it is τῷ αὐτῷ στοιχεῖν κανόνι, *to walk by the ſame rule:* for as there he ſharply inveighs againſt the Galatians for hearkening to the teachers of the neceſſity of circumciſion, ſo here he warns his Philippians to beware of them and their doctrine, from ver. 2. to 7.: as there he oppoſeth to circumciſion the *croſs of Chriſt*, in which alone he gloried, Gal. 6. 14.; ſo here he oppoſeth to it *the fellowſhip of his ſufferings*, ver. 8. 9.: as there he ſays he is perſuaded of his Galatians, that οὐδὲν ἄλλο φρονήσουσι, *they will be no otherwiſe minded*, Gal. 5. 10.; ſo here he exhorts his Philippians τοῦτο φρονεῖν, *to mind the ſame thing*, ver. 16.: as there he teaches them by his own example not to yield to thoſe who urged on them circumciſion, Gal. 2. 14. 20.; ſo here he exhorts the Philippians *to walk* in this caſe *as they had him for an example*, ver. 17. which example he had laid before them, ver. 4. 9.: and as there he promiſed mercy and peace τῷ κανόνι τούτῳ στοιχήσουσι, *to them that walked by the rule* or canon he had there laid down, Gal. 6. 15. 16.; ſo here he admoniſheth the Philippians τῷ αὐτῷ στοιχεῖν κανόνι, *to walk by the ſame rule.* This rule muſt therefore be that which he there lays down, That *in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.* Thoſe who are fully perſuaded of this, he ſtyles *the perfect*, requiring of them a life exactly conformed to this rule, from others only as far as they had attained to the knowledge of it; informing them that the time was at hand when God, by deſtroying the Jewiſh temple, and diſſolving the Jewiſh church and œconomy, would farther reveal this truth to them, and convince them of the vanity of theſe Judaical performances.

Ver. 19. [m] Ὧν τὸ τέλος, *whoſe end is deſtruction.*] That the deſcription here given of theſe men agrees well with the manners of the Gnoſtics, cannot be denied; but yet that the apoſtle ſpeaketh not of them, but of the Jews, moſt ancient and modern commentators do aſſert. And there ſeems reaſon to prefer this latter expoſition; 1. Becauſe he ſaith he had told his Philippians often of theſe men: now, ver. 1. he informs them, that he then writ to them of the ſame things which he had before ſpoken to them by word of mouth, *viz.* that they ſhould beware of thoſe Jews whom he there ſtyles *dogs, evil-workers, the conciſion.* 2. He oppoſes his own example,

ample, who had renounced all his Jewiſh privileges, and the example of thoſe who *worſhipped God in the ſpirit*, and *rejoiced in Chriſt Jeſus*, and *had no confidence in the fleſh*, ver. 3. 17. to the example of theſe men. And, 3. The deſcription he gives of them, is agreeable to what he elſewhere ſaith of the ſame Jews. For,

1. They were *enemies to the croſs of Chriſt*, that being not only a ſtumbling-block to the unbelieving Jews, 1 Cor. 1. 23. but being alſo overthrown by them who preached up the neceſſity of circumciſion, and of legal obſervations, to ſalvation: from hence, ſaith the apoſtle, it follows, that *Chriſt is dead in vain*, Gal. 2. 21. and that then *the ſcandal of the croſs is ceaſed*, Gal. 5. 10. and that *Chriſt would profit them nothing who were upon this account circumciſed*, Gal. 5. 2. and that *they were fallen from grace*, ver. 4.; and from the apoſtle's diſcourſe, in the beginning of this chapter, it appears, ſaith Eſthius, that he here ſpeaketh of theſe men.

2. That *their end was* to be *deſtruction*, the apoſtle teacheth in theſe words, *Such are falſe apoſtles, deceitful workers, whoſe end ſhall be according to their works*, 2 Cor. 11. 13. 15.; and this he ſpeaks of them who were Hebrews and Iſraelites, ver. 22. as alſo here, ver. 4.

3. That *their god was their belly*, *i. e.* that they chiefly had regard to that, as we learn from the ſame apoſtle, ſaying, *Theſe ſerve not the Lord, but their own bellies*; which, ſaith Theodoret, he ſpeaks of the evil defenders of the law; ſee note on Rom. 16. 18.; and that they were γαστέρες ἀργοί, *ſlow bellies*, or luxurious people, Tit. 1. 12.; ſee the note there; and that they devoured thoſe they perverted, 2 Cor. 11. 20. Their *glory was in their ſhame*; that is, ſay the ancient fathers, in the circumciſion of the ſhameful member; ſay others, in thoſe evil works, ver. 2. which ought to be the matter of their ſhame, they being ſuch as *blaſphemed the name of God among the Gentiles*, Rom. 2. 24. *they minded earthly things, counting gain godlineſs*, 1 Tim. 6. 5. Tit. 1. 11.

Ver. 20. ᵃ Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς, *Our converſation is in heaven.*] So Philo (*d*) repreſents God's prieſts and prophets; for having ſaid of men, οἱ μὲν γῆς, οἱ δὲ οὐρανοῦ, *ſome are of the earth, ſome of heaven*, he adds, that of the latter ſort are prieſts and prophets, who tranſcending all ſenſual things, would not be called κοσμοπολῖται, *citizens of the world*, but tranſlating themſelves into the intellectual world, dwell there, ἐγκαρδίους ἀφθάρτων ἀσωμάτων ἰδεῶν πολιτείᾳ, *being inrolled in the policy of incorporeal and incorruptible beings*. They, ſaith the apoſtle, *mind earthly things*, and ſo are κοσμοπολῖται, *men who have this world for their city*; nos autem civitatem cœlum habemus, *but we have heaven for our city*, as Budæus renders the words, as living in expectation *of a city, whoſe builder and maker is God*, Heb. 11. 10.

Ver. 21. ᵒ Τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *our vile body.*] The body of our humiliation; that is, ſaith Methodius, our body which ταπεινῶται ἀπὸ σφάλματος, *is humbled by the fall, and become mortal.* "That body," ſaith Irenæus (*e*), "which is humbled by falling "into the earth, and which ſhall be transformed "from a mortal and corruptible, into an immortal "and incorruptible body."

Note here, 1. What a value is put upon the reſurrection and redemption of the body from corruption, as if it were the chief thing which Chriſtians waited for, and expected from our Saviour at his coming, Rom. 8. 23.

2. Note the divine power in Chriſt, to whom is here aſcribed that reſurrection, which is frequently made an indication of the Godhead, it being *God who raiſeth from the dead*, Rom. 4. 17. Acts 26. 6. and which is aſcribed to the exceeding greatneſs, and to the energy of his mighty power, Eph. 1. 19. and yet is here aſcribed to the energy of Chriſt. And,

3. Note the pious obſervation of the fathers, that their folly can never be ſufficiently lamented who deprive themſelves of ſuch a glorious reſurrection: So Oecumenius and Theophylact.

Note, 4. That Philo (*f*) and the Platoniſts ſo call theſe bodies, ὡς ταπεινοῦσιν ἐπάγοντα τῇ ψυχῇ, becauſe theſe earthly tabernacles *do humble and depreſs the ſoul.* See alſo the reading of the text defended, *Examen Millii, ibid.*

CHAP. IV.

Verſe 1. THerefore, my brethren, dearly beloved, and longed for, my joy and crown, ſo ſtand faſt in the Lord, my dearly beloved, (*as thoſe who do expect his coming to confer theſe bleſſings on you*, 1 Cor. 15. 58. *or ſo ſtand faſt in the liberty wherewith Chriſt hath made you free, as I have taught you*, Gal. 5. 1.)

2. I beſeech Euodias, and beſeech Syntyche, that they be of the ſame mind ᵖ in (*the concerns of*) the Lord.

(*d*) Lib de gigant. p. 227. E.

(*e*) Quid eſt humilitatis corpus manifeſtum eſt, quod eſt corpus, quod eſt caro, quod et humiliatur cadens in terram; transfiguratio autem ejus, quoniam cum ſit mortalis et corruptibilis, immortalis ſit et incorruptibilis. *Lib.* 5. *c.* 13.

(*f*) Quis rerum divinarum hæres, p. 405. C.

3. And I intreat thee alſo, true [b] yoke-fellow, help thoſe women who laboured with me in the *(promotion of the)* goſpel, with Clemens alſo, and others my fellow-labourers, [c] whoſe names are written in the book of life.

4. Rejoice in the Lord always, and again, I ſay, rejoice.

5. Let [d] your moderation be known unto all men, *(for)* [e] the Lord is at hand.

6. Be careful *(anxiouſly ſolicitous)* for nothing, but in every thing by prayer and ſupplication (Gr. *deprecation*) with thankſgiving, let your requeſts be made known (i. e. *preſented*) unto God.

7. And [f] the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds *(ſtedfaſt)* in Chriſt Jeſus.

8. [g] Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any virtue, if there be any *(thing)* praiſe-*(worthy)*, think on theſe things *(to do them.)*

9. Thoſe things which you have both learned and received, and heard *(from me)*, and ſeen in me, do: and the God of peace *(the giver of internal peace)* ſhall be with you.

10. But [h] I rejoiced (ἐχάρην δὲ, *for this cauſe I rejoiced*) in the Lord greatly, that now at the laſt your care of me (i. e. *to ſupply my wants*) hath flouriſhed again, [i] wherein you were alſo careful, but you lacked opportunity.

11. Not that I ſpeak *(this)* in reſpect of *(any deſire in me, that you, or others, ſhould ſupply my)* wants, for I have learned in whatſoever ſtate I am, therewith to be content.

12. I know both how to be abaſed, and I know how to abound; every where, and in all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need.

13. [k] I can do all *(theſe and other)* things *(required by Chriſtianity)* through Chriſt that ſtrengthens me.

14. *(But)* notwithſtanding *(this my proficiency)*, ye have done well that ye did *(thus)* communicate with *(me in)* my affliction.

15. Now, ye Philippians, know alſo *(for our honour)*, that in the beginning of *(my preaching)* the goſpel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but you only, (i. e. *I have received ſupplies from no other church but yours.*)

16. *(You indeed kindly did it)*; for even *(when I was)* in Theſſalonica, ye ſent once and again to *(ſupply)* my neceſſities.

17. (*And of this I remind you*), not that I deſire a *(further)* gift *(for my own benefit)*, but *(becauſe)* I deſire fruit that may abound to your account *(in the day of the Lord, who will not then forget your labour of love in miniſtering to his ſaints*, Heb. 6. 10.)

18. (*I ſay, not that I deſire more*); for I have *(received)* all *(that can be needful for me)*, and abound; I am full, having received of Epaphroditus the things which were ſent from you, *(which are)* an odour of a ſweet ſmell, [l] a ſacrifice acceptable, well-pleaſing to God.

19. But (*and*) my God ſhall ſupply all your need, according to his riches in glory, (i. e. *his glorious riches*), by Chriſt Jeſus, (i. e. *he ſhall return you a ſupply of your ſpiritual wants for your charity to me in temporals.*)

20. Now unto God and (i. e. *who is*) our Father, be glory for ever and ever. Amen.

21. Salute every ſaint in Chriſt Jeſus. The brethren which are with me greet you.

22. All the ſaints ſalute you, chiefly they that are of Cæſar's houſehold.

23. The grace of our Lord Jeſus Chriſt be with you all. Amen.

ANNOTATIONS on Chap. IV.

Verſe 1. [a] Τὸ αὐτὸ φρονεῖν, *to mind the ſame thing*,] here, is not to be of the ſame judgment in all things, for no man can become of the ſame judgment with another by intreaty, but only by conviction: the exhortation therefore is, 1. To have the ſame love to one another, chap. 2. 2.; with the ſame ſoul and ſpirit to promote the goſpel of Chriſt, chap. 1. 27.; to walk by the ſame rule, as far as they have attained to the knowledge of it, chap. 3. 16. 17.

Ver. 3. [b] Σύζυγε, *yoke-fellow*.] That this yoke-fellow cannot be St Paul's wife, is certain, becauſe he declares himſelf an unmarried man, 1 Cor. 7. 7. *i. e.* either a virgin or a widower. 2. Becauſe a woman cannot be ſtyled γνήσιε, but γνησία σύζυγε. It is unlikely he ſhould mean Epaphroditus, he being not then at Philippi, but with him at Rome, ver. 11. It may be therefore one of the rulers of the church, whom he ſaluted in the front of this epiſtle.

Ibid. [c] Ἐν βίβλῳ ζωῆς, *whoſe names are written in the book of life*.] This is a Judaical phraſe, viz. *they are written for life*, Iſ. 4. 3.; ſee the Targum there. *And they ſhall not be written in the book of eternal life, which is written for the juſt of the houſe of Iſrael*, Targum in Ezek. 13. 9. And it doth not ſignify the abſolute election of any to eternal life, but only their preſent right to that inheritance, by virtue of the obedience of faith, Rev. 20. 15. and 21.

21. 7. For, 1. The apoſtle declares of all the Jews to whom he writ, that they *were come to the general aſſembly of the firſt-born who were written in heaven*, Heb. 12. 23. and yet he in the following verſe ſaith to them, *See that ye refuſe not him that ſpeaketh*. 2. Chriſt threateneth to ſome, that he *would blot their names out of the book of life*, Rev. 22. 19. and promiſeth to him that overcometh, that he *would not blot his name out of the book of life*, Rev. 3. 5.; and God himſelf ſaith to Moſes, *Whoſoever hath ſinned againſt me, him will I blot out of the book which I have written*, Exod. 32. 32. 33. that is, *out of the book of the juſt*, ſaith the Targum of Jonathan.

The apoſtolical conſtitutions ſay *(g)*, *we come to be written in this book* τῇ ἡμετέρᾳ νοήσει καὶ σπουδῇ, *by our good affection and induſtry*. St Baſil (*b*), "That as "men are written in this book, when they are con- "verted from vice to virtue, ſo may they be blotted "out of it when they backſlide from virtue to vice;" according to the ſaying of the pſalmiſt, Pſal. 69. 28. *Let them be blotted out of the book of the living, and not written with the righteous;* that is, ſaith Ainſworth, "Let them be cut off from being any longer "thy people, or regiſtered in the writing of the "houſe of Iſrael." And ſaith St Jerom (*i*), "They "were written in the book of God, who, in the days "of Antiochus Epiphanes, *legem fortiſſime defende-* "*rant*, firmly continued in the law; and they were "blotted out of it *qui legis prævaricatores extite-* "*rant*, who were deſerters of it."

Ver. 5. [d] Τὸ ἐπιεικὲς, *your moderation.*] Your meekneſs and patience under all your trials: *Be ye patient*, ſaith St James, *for the coming of the Lord is at hand*, chap. 5. 8. See Heb. 10. 36. 37. This is almoſt the conſtant ſenſe of the Greek word in the Septuagint, where it anſwers to חנן, and סלח, and ſignifies to be *gracious* and *propitious*, 1 Sam. 12. 22. Ezra 9. 4. Pſal. 85. 4. Ἐποίησας οἷς ἡμᾶς καλὰ πᾶσαν ἐπιείκειάν σου, *thou haſt dealt with us according to all thy goodneſs, and thy great mercy*. So Cant. pucror, ver. 18. *Let us torture the juſt man, that we may know* τὴν ἐπιείκειαν αὐτοῦ, *his meekneſs*, Wiſd. 2. 19. *Thou judgeſt* ἐν ἐπιεικίᾳ, *with mildneſs*, chap. 12. 18. *He will yield to your deſires*, ἐπιεικῶς καὶ φιλανθρώπως, *favourably and kindly*, 2 Mac. 9. 27.: ſo the Syriac and Arabic, who render it *manſuetudo veſtra*. So Phavorinus, ἐπιεικὲς, πρᾶον, καὶ τὸ εἶκον, τὸ ὑποχωρεῖν. And yet that τὸ ἐπιεικὲς is well rendered *moderation*, is certain; for ἐπιείκεια is rendered by Phavorinus μετριότης, *moderation*, ἐπιεικῶς by Suidas, and Phavorinus, μετρίως ἤτοι συμμέτρως, *moderately*, or *in meaſure*; ἐπιεικὲς and ἐπιεικὲς by Heſychius, and Suidas μετρίως, that is, *moderate*; and, in the ſame Suidas, ἐπιεικῶς ζῆσθαι is *to live moderately*, that is, temperately; and ἐπιεικῶς γεγράφθαι, is *to be written moderately*, without bitterneſs or paſſion.

Now, becauſe this moderation is much talked of, but neither rightly underſtood, nor duly practiſed, I ſhall endeavour to ſhew what is the proper import of the word, and what are the proper objects of it. And,

1. Moderation is not derived from the word *medium*, but from *modus*; and that is from the Hebrew *madad*, he meaſured; or *middah*, a rule, or meaſure; and, in the Greek, is ſtyled μετριότης, from μέτρον, *a meaſure:* whence it is evident, that moderation, properly ſo called, and in the moral ſenſe of the word, belongs only to things, in which we are ſubject to a vitious exceſs; or to act beyond that rule or meaſure, which ſcripture, or religion, doth preſcribe for the due regulation of our actions and paſſions; and it reſpects, 1. and principally, the government of our paſſions, whence the due government of them is, by philoſophers, ſtyled μετριοπαθεία, *the moderation of our paſſions*. Now, they are either our concupiſcible paſſions, that is, paſſions of deſire, and then the moderation required of us, muſt conſiſt in ſuch a government or reſtraint of our affections and deſires, that in our love, deſire of, or our delight in any thing, we never do exceed the worth, or excellency of the object, or of the end we do purſue: or,

2. Our angry paſſions, which render us averſe from things or perſons, or diſpleaſed with them, and then we moderate theſe paſſions, when,

1. We have no averſation from, or hatred to, or diſpleaſure againſt thoſe things which have no real evil in them, and ſo can be no proper objects of our averſation or diſpleaſure: or, 2. When we are not more diſpleaſed at, or grieved for any thing, than reaſon, or the laws of Chriſtianity permit us ſo to be; for then we can never exceed the meaſure of that averſation and diſpleaſure, which reaſon and Chriſtianity allows, and ſo we never ſhould offend in the exertion of our angry paſſions. And, with reſpect to this, the wiſe man ſaith, *He that is ſlow to anger, is better than the mighty; and he that ruleth his ſpirit, than he that taketh a city*. 3. This moderation muſt be extended to the effects of theſe paſſions; *1ſt*, In the tongue, by evil ſpeeches; whence the good man is ſaid *to moderate his words with diſcretion*, Pſal. 112. 5. *2dly*, In his actions proceeding from thoſe appetites, as in our purſuit of temporal good things, and in our ſtriſe and contentions about them. And, *3dly*, In the effects of our angry paſſions, that is, in our deportment to, and our puniſhment of offenders. Now, hence it follows,

(*g*) L. 8. cap. 1. (*b*) In Iſ. 4. 3. to. 2. p. 123. (*i*) On Dan. 12. 5.

1. That

1. That moderation can have only place in things which are not always evil in themſelves, but become ſo, by exceeding that rule and meaſure which is preſcribed for the due management of them. This word muſt therefore be abuſed, and falſely uſed, when it is applied to things which are always evil in themſelves, in what degree ſoever they are done. They therefore abuſe this word, who talk of *whoring moderately*, or being *moderately wicked*; for what we neither ought to be or do at all, can never be done *moderately*, or without exceeding the rule we ought to walk by.

2. Hence it is demonſtratively evident, that moderation is always a virtue, it being always virtuous to reſtrain the exceſſes of our paſſions and appetites, and the exorbitances of our angry paſſions, and to regulate our words and actions, according to the rule and meaſure by which we ought to act.

3. Hence obſerve, that they who render the word ἐπιείκια, here uſed, meekneſs and patience, mildneſs or gentleneſs, mean the ſame thing as they who render it *moderation*; for meekneſs, gentleneſs, mildneſs, is only the due moderation of our angry paſſions, in reſpect to thoſe injuries and provocations which we meet with in this world. And patience is that virtue, which teacheth us to ſuffer any worldly evil without murmuring, diſcontent, or diſcompoſing our ſpirits; and reſults evidently from a due moderation of our affections to theſe things: and this ſeems clearly to be the import of the word in this text; for, ſaith the apoſtle, ver. 4 though you are ſufferers with me for the ſake of Chriſt, yet *rejoice always*; and, ver. 6. μὴ μεριμνᾶτε, *be not anxious about any temporal concerns*, or events: let not either your care for them, or fear of loſing them, diſtract your ſpirits, but *let your moderation*, as to theſe things, *be known unto all men*, ver. 5.; *for the Lord is at hand*, to protect, preſerve, ſupport you, and to reward your patience and reſignation, as to theſe affairs.

4. And whereas, by a late author, this moderation of the paſſions, and of our concerns about things ſuitably to their nature, is commended highly; but, ſaith he, *the moderation pleaded for by many, hath no affinity with this virtue*; in this he is exceedingly miſtaken; for all the moderation that hath, or can be pleaded for by men of ſenſe and reaſon, is only this, that men would be concerned for things ſuitably to their natures; that as for things indifferent and mutable, they would be indifferent in their concerns about them; neither quarrelling with the church eſtabliſhed, nor refuſing communion with her, becauſe ſhe doth injoin them; nor being ſo ſtiff in the retaining of them, as not to ſuffer mutable things to be changed by the ſame power by which they were at firſt appointed, when the wiſdom of our governors ſhall think this fit for the good of the church, which is the moderation of the church of England (*k*); and that men would ſet ſuch a true value upon peace, union, and charity, which are great Chriſtian virtues, and very beneficial to the church, as to let indifferent and circumſtantial rites give place to thoſe more neceſſary things, when theſe governors, the proper judges in that caſe, think there is ground of hope, that they may be promoted by a little yielding in thoſe things which do not commend us to God, or by a change of ſome doubtful, and even innocent expreſſions, into expreſſions which remove the doubt, and miniſter no occaſion of offence to the weak.

This, I conceive, is the true import of the word *moderation*, when it refers to actions and paſſions, words and cenſures, ſubject to a vitious exceſs.

Sometimes the adjective *moderate*, or adverb *moderately*, hath reſpect to meaſures either of things dry or liquid; and then it is not a meaſure of things moral, or as they are capable of being good or evil; but as they are more or leſs, great or ſmall, high or low, long or ſhort, or of a middle nature betwixt both; and, in this ſenſe, a man is ſaid to be *moderately learned, wiſe*, or *rich*: and hence you may perceive the fallacy they put upon us, who ſay moderation is not always a virtue, becauſe it is no virtue to be moderately learned or wiſe; this being that which logicians call μεταβασις εἰς ἄλλο γένος, or a *tranſition from one meaning of the word to another*, which always makes the ſyllogiſm to conſiſt of four terms, and therefore the concluſion falſe; for whenſoever moderation is required, or commendable, there the exceſs is always vitious and blame-worthy; whereas it is rather commendable, and an ornament of the mind, to be more than moderately wiſe and learned, and no diſparagement to be more than moderately rich.

Ibid. ὁ Κύριος ἐγγύς, *the Lord is at hand.*] "So "the apoſtle thought," ſaith Grotius upon the place: tacitly inſinuating that they were miſtaken in this matter: but this expoſition, reflecting very injuriouſly upon the authority of the apoſtles, and the ſpirit by which they ſpake; and that of the fathers, ἡ κρίσις ἐγγὺς ἐστιν, *the day of judgment is at hand*, being found by experience falſe, we of neceſſity muſt have recourſe to ſome other expoſition of their words, when they ſo often tell the Chriſtians to whom they write, *That the Lord is at hand*; that *he ſtands even at the door*, James 5. 9.; that *the coming of the Lord draweth nigh*, ver. 8.; that *the end of all things is at hand*, 1 Pet. 4. 7.; that *the day of the Lord is near*,

(*k*) Rubr. of Cerem.

Heb.

Heb. 10. 25.; that *it is but a little while, and* ὁ ἐρχόμενος, *he that is coming, will come, and will not tarry.* I ſay, we muſt of neceſſity, for expoſition of theſe places, have recourſe to ſome other advent of our Lord: for it is by no means to be granted, that the apoſtles were miſtaken in their apprehenſions of this matter, and that they confidently aſſerted, that the great day of judgment was then at hand; when after ſixteen hundred years it is yet far off; the deſtruction of Antichriſt, the calling of the Jews, and the *millennium*, ſucceeding theſe great epochas, being to precede that day. For this bold conjecture ſhakes the foundations of the Chriſtian faith; it imputes not only fallibility, but actual falſehood to the writers of theſe epiſtles, and makes them guilty of falſehood in the promiſes of the New Teſtament, and in the motives which they uſed to encourage believers to a Chriſtian patience under the preſſures they endured, and renders them deceivers of their hopes. Let it be therefore noted,

1. That theſe expreſſions are chiefly uſed in the catholic epiſtles, and the epiſtle to the Hebrews; that is, in the epiſtles directed to the Jewiſh churches, who were no ſtrangers to thoſe phraſes, and who were well acquainted with a tremendous advent of the Lord, to puniſh the rebellions and infidelity of that nation. So, for inſtance, Joel 2. 1. *All the inhabitants of the land* (of Judah) *ſhall be confounded,* ὅτι πάρεστιν ἡμέρα Κυρίου ὅτι ἐγγύς, *becauſe the day of the Lord is at hand, a day of darkneſs and gloominess; a day of clouds and of thick darkneſs.* And ver. 11. *The day of the Lord is great and very terrible, who can abide it?* And ver. 31. *The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and terrible day of the Lord come.* Zech. 14. 1. 2. *Behold, the day of the Lord cometh, and I will gather all nations againſt Jeruſalem to battle.* Mal. 3. 2. *Who may abide in the day of his coming, and who ſhall ſtand when he appeareth?* And chap. 4. 1. *Behold, the day cometh that ſhall burn as an oven.*

2. There is alſo frequent mention of this time and day in the New Teſtament, when the Lord would come to deſtroy the unbelieving Jews, and alſo of the nearneſs of that time; for the Baptiſt calls them to repentance from this very motive, that the *axe was then laid to the root of the tree,* Matth. 3. 10.; that *one was coming whoſe fan was in his hand,* ver. 12. Our Saviour ſpends a whole chapter in ſpeaking περὶ ἡμέρας ταύτης, *of that day,* Matth. 24. 36. and *of the coming of the Son of man* to the deſtruction of that nation, ver. 27. 37.; *of the coming of the Lord,* ver. 42.; *of the age in which he would thus come,* ver. 34.; *of the ſigns when his coming was* ἐγγύς, *near at hand,* καὶ ἐπὶ θύραις, *at the door,* (which are the very words both of St Paul and St James); when there would be a τέλος, *an end of all things* belonging to the Jewiſh temple and conſtitution, ver. 14. Now, to this coming of the Lord, foretold by his own ſelf in the very expreſſions of the prophets, and in the words uſed here by the apoſtles, in their writings to the Jewiſh converts, we may very well refer the words forecited, and if there be any other of like nature.

And the fitneſs of theſe exhortations to meekneſs and patience, on the account of the nearneſs of this day, and the advent of the Lord to puniſh the unbelieving Jews, will be apparent from this conſideration, That they were the chief perſecutors of thoſe of their own nation who embraced the Chriſtian faith, Rom. 15. 31. 1 Theſſ. 2. 14. And they alſo ſent out their meſſengers to other nations to repreſent the Chriſtians to them as the worſt of men, and to excite them to join with them in the perſecution of them, as Juſtin Martyr doth inform us; and therefore it muſt be very acceptable to the poor perſecuted Chriſtian Jews, to hear that theſe enemies of the croſs of Chriſt, theſe inſtigators of the Heathen to perſecute them, ſhould, by the coming of the Lord to deſtroy their church and nation, be diſabled from doing them any farther miſchief; and alſo that thoſe deceitful workers of the ſame nation, who troubled the churches with preaching the neceſſity of circumciſion, and the obſervation of the law of Moſes, ſhould not be able long to inſtil thoſe doctrines, their church and temple being to be ſhortly ruined, and they themſelves being no longer able to obſerve the law.

Ver. 7. [f] Εἰρήνη Θεοῦ, *the peace of God.*] As ἀγάπη Θεοῦ, and χάρις Θεοῦ, do generally ſignify the love and favour of God to us; ſo εἰρήνη Θεοῦ, *the peace of God,* moſt naturally imports the peace and reconciliation which we have with God through faith in Chriſt; for *being juſtified by faith, we have peace with God.* Hence is the goſpel, which proclaims this pardon and juſtification to believers, ſtyled *the goſpel of peace,* Eph. 6. 15. *the preaching peace by Jeſus Chriſt,* Acts 10. 30. Eph. 2. 17. *who is our peace,* ver. 14.: and in the preface to all the epiſtles, the apoſtle wiſheth to the Chriſtians, χάρις ὑμῖν καὶ εἰρήνη, *grace and peace through God the Father, and our Lord Jeſus Chriſt:* and this peace is ſtyled εἰρήνη ψυχῆς, *the peace of the ſoul,* Hag. 2. 9. So that the ſenſe of theſe words ſeemeth to be this: The ſenſe and experience of the divine favour, and the inward peace and ſecurity which ariſeth from it, ſhall be ſufficient to keep you ſtedfaſt in the faith of Chriſt. He promiſeth not deliverance from calamities, but inward peace and tranquillity of mind under them, and that as the effect of conſtant prayer, and a ſenſe of the divine favour to them.

Ver. 8. [g] Hence two things may be noted; 1. That there

there are things naturally honeſt, juſt, lovely, and praiſe-worthy. 2. That there is no virtue, nothing praiſe-worthy, but what falls under the compaſs of this general precept.

Ver. 10. [b] *I rejoiced in the Lord;*] *i. e.* in your liberality, not as a thing tending only to ſupply my wants, but as a thing highly acceptable to the Lord, ver. 8. and as a fruit of your affection to him, which he will reward, ver. 17.

Ibid. [i] Ἐνῷ ἐφρονεῖτε ἠκαιρεῖσθε δέ, *of which thing you were ſtill mindful, but you wanted ability.*] Οὐκ ἴσχυε ἐν χειρὶν, ἀλλ' ἐν ἀφθονίᾳ ἦτε, *you had it not in your hands, your were not in a condition to help me;* ſo Theodoret, Chryſoſtom, Theophylact; though Oecumenius and Phavorinus render it, with our tranſlation, καιρὸν οὐκ εἴχετε, *you lacked opportunity.*

Ver. 13. [k] Hence the fathers obſerve three things: 1. That the art of contentment requires much learning, exerciſe, and meditation. 2. That it is as difficult to learn how to be full, as to be hungry, abundance having deſtroyed more than penury, and expoſed them to more pernicious luſts. 3. That our proficience in this, or any other virtue, is to be aſcribed, not to ourſelves, but to the divine aſſiſtance.

Ver. 18. [l] Ὀσμὴν εὐωδίας, *a ſacrifice acceptable.*] There were two altars, ſaith Dr *Hammond*, in the temple of the Jews, the altar of incenſe within the temple, and that of ſacrifice without in the court; on theſe two were offered all things that were offered to God, and under theſe two heads, an *odour of incenſe*, and *a ſacrifice*, are works of charity here repreſented, as being the prime things now under the goſpel to obtain God's favour and acceptation.

THE

THE

PREFACE

TO THE

EPISTLE to the COLOSSIANS.

THAT St Paul writ this epiſtle to the Coloſſians, when he had not yet ſeen them, is the opinion of moſt of the ancient ſcholiaſts: this is confeſſed even by Theodoret, though he ſaith this doth not follow from the words cited to confirm this opinion, but the contrary. The words are theſe: *I would have you know what great ſolicitude I have for you, and for them of Laodicea, and for as many as have not ſeen my face in the fleſh,* Col. 2. 1.; which he renders thus; *Not for you only, and for them of Laodicea, but alſo for them that have not ſeen my face in the fleſh:* but the connective particle being not ἀλλὰ *or* ἀλλὰ καὶ, *but alſo*, but only καὶ, *and*, ſeems to favour our tranſlation, and the opinion of the ancients (*a*). He adds, that the apoſtle went from Phrygia, of which Coloſſe was the metropolis; whence he collects he muſt have preached there. But this will not follow, ſince the firſt time he only went through Phrygia *en paſſant*, Acts 16. 6.; and the ſecond time, chap. 18. 23. he only ſtaid to confirm the brethren already converted; but that he came to Coloſſe, is not ſaid. The arguments offered to prove he had not then ſeen them, ſeem ſtronger, as appears not only from the words now cited, but from other expreſſions in the ſame epiſtle; for he intimates, chap. 1. 4. that he had only *heard of their faith in Chriſt;* and ver. 7. that they had learned the faith, not from him, but Epaphras, whom he ſtyles *to them a faithful miniſter of Jeſus Chriſt.*

Note alſo, that this epiſtle was writ at the ſame time with that to the Philippians, and ſo A. D. 62.

As for the occaſion of it, Theodoret (*b*) informs us, that it was writ againſt thoſe Jewiſh Chriſtians who endeavoured to impoſe the obſervation of the law upon the Gentile converts, as is apparent from his caution to them, to beware of them who *ſpoiled them after the rudiments of the world*, chap. 2. ver. 8. and that becauſe they were *circumciſed in Chriſt*, ver. 11. and he had *blotted out the hand-writing of ordinances which was againſt them*, ver. 14.; and from the inference thence made, *Let no man judge you therefore in meat, or in drink, or in reſpect of an holy-day, or of the new-moons, or of the ſabbath-days*, which are a ſhadow, ver. 16. 17. The reſt ſay, that it was written againſt them who ſowed among them (*c*) Jewiſh and Heatheniſh doctrines; and in particular againſt them who endeavoured to bring in (*d*) the worſhip of angels. Of the Gnoſtics here mentioned by Eſthius, they have not one word to ſay.

(*a*) Chryſoſt. Oecum. Theoph. Οὐκ ἑωρακὼς μὲν αὐτοὺς, his *quos in carne minime vidit.* Ambroſ.

(*b*) Ἡ δὲ ὑπόθεσις ἐστιν αὐτὴ, τινὲς τῶν Ἰουδαίων πεπιστευκότων ἐξαπάτησαν, καὶ παρεσκεύασαν τούτους φυλάττειν τῷ νόμῳ τὰ περιτμήματα.

(*c*) Παρατηροῦσιν εἶχον πολλὰς, καὶ Ἰουδαϊκὰς, καὶ Ἑλληνικὰς, Chryſ. Τὰς Κολοσσαεῖς κοσμοῦσιν τινὲς ἀπατῶσαι σοφίσμασιν Ἑλληνικοῖς κατὰ τῆς εἰς Χριστὸν πίστως, καὶ περὶ τῶν ἐν νόμῳ βρωμάτων, καὶ περιτομῆς. Oecum.

(*d*) Ποιηρόν τι δόγμα αὐτοῖς ἐπεισελήλυθε· φασὶ γὰρ, ὃ διὰ τοῦ υἱοῦ, ἀλλὰ διὰ ἀγγέλων προσαχθῆναι τῷ Θεῷ, ἄτοπον εἶναι τὸν ἐν τῷ Θεῷ ἐν ἑκάστοις καιροῖς φανῆναι, ὅτε γε ἐν τῇ παλαιᾷ πολλὰ διὰ ἀγγέλων ἐγένετο. Theoph.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

EPISTLE to the COLOSSIANS.

CHAP. I.

Verse 1. PAUL an apoſtle of Jeſus Chriſt by the will of God, and Timotheus our brother,

2. [a] To the ſaints and faithful brethren in Chriſt, which are at Coloſſe, (*writeth thus*): Grace be unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

3. We give thanks to God, [b] and (*who is*) the Father of our Lord Jeſus Chriſt, praying always for you:

4. Since [c] we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints, (*which love is ſtill the fruit of a true faith*, 1 *Cor.* 13. 2. *Gal.* 5. 6.):

5. (*We give thanks, I ſay*) for the hope (*of an eternal inheritance*, 1 *Pet.* 1. 3.) which is laid up for you in heaven, whereof ye heard before (*from Epaphras*) in the word of the truth of the goſpel (*preached by him*):

6. Which (*goſpel*) is come to you, as it is (*alſo heard of*) [d] in all the world, and bringeth forth fruit (*in them*), as it doth alſo in you, ſince the day ye (*firſt*) heard of it, and knew (ἐπέγνωτε, *acknowledged*) the grace (*and favour*) of God (*to you*) in truth (*and ſincerity*.)

7. As ye (*have*) alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt;

8. Who alſo declared to us your love (*to me*) in the ſpirit, (*your ſpiritual and affectionate love to me, wrought in you by that Spirit whoſe fruit is love.*)

9. For this cauſe we alſo, ſince the day we heard of it, (*i. e. this your affection to us*), do not ceaſe to pray for you, and to deſire (*of God*) that ye might be filled with the knowledge of his will, (*advancing*) [e] in all (*the gifts of*) wiſdom and ſpiritual underſtanding:

10. That (*having thus attained to the knowledge of the things of God*) ye might walk worthy of the Lord unto all pleaſing, (*i. e. ſo as to pleaſe him in all things*), being fruitful in every good work, and increaſing (*ſtill more*) in the knowledge of God;

11. (*That knowing the hope of your calling, and the riches of the glory of the inheritance of the ſaints, Eph.* 1. 19. *Rom.* 15. 13. *ye may be*) ſtrengthened with all might, according to his glorious power, unto all patience and long ſuffering with joyfulneſs, (*Eph.* 3. 16.; i. e. *That through the Spirit of glory and power*, 1 *Pet.* 4. 14. 2 *Tim.* 1. 7. *given to you, you may be enabled conſtantly to ſuffer all afflictions you endure for the ſake of Chriſt, and of the glory he hath promiſed, with patience and joy*);

12. Giving thanks to the Father, [f] who hath (*thus prepared and*) made us meet to be partakers of the inheritance of the ſaints in light, (*for which we ſuffer*, 2 *Theſſ.* 1. 5.):

13. Who

13. Who hath delivered us from the [z] power of darkneſs, and hath tranſlated us into the kingdom of his dear Son, (*or the Son of his love*):

14. In whom we have redemption through his blood, even the forgiveneſs of (*our*) ſins. (*See note on Eph.* 1. 7.)

15. [a] Who is the image (*and repreſentation to us*) of the inviſible God, [b] the firſt-born (*or Lord*) of every creature:

16. For [c] by him (*who is the firſt-born of every creature*) were all things created that are in heaven, and that are in earth, viſible (*the ſun, moon, and ſtars*) and inviſible (*the whole hoſt of angels*), whether they be (*named*) thrones, or dominions, or principalities, or powers: all things were created by him (*as the cauſe*), and for him (*as the end of their creation*);

17. And he is before all things (*as to his being*), and by him all things conſiſt.

18. And he is the head of the body, the church, (*Gr. of the church, as to government and gracious influences*): who is the beginning (*of the Chriſtian church*), the firſt-born from the dead; that in all things he might have the pre-eminence.

19. [d] For it pleaſed the Father that in him ſhould all fulneſs (*of divine power*) dwell, (*all fulneſs of power to create, redeem, preſerve, and raiſe the church, which is his body*);

20. And having made peace through the blood of his croſs, by him to [e] reconcile all things to himſelf, (*Gr. and by him to make all things friendly in him, making peace betwixt them by the blood of his croſs*); by him, I ſay, (*did he thus reconcile all things*), whether they be things in earth, or things in heaven.

21. And you (*Gentiles*) that were ſometime alienated (*from the life of God, Eph.* 4. 18.), and enemies in your mind (*to him*) by wicked works, yet now hath he reconciled (*to the Father*),

22. In the body of his fleſh through death, to preſent you (*to the Father*) holy and unblameable, and unreproveable in his ſight, (*Eph.* 1. 4. *and* 5. 7.):

23. [f] (*If you will be*) if you continue in the faith, grounded and ſettled (*in it*), and be not moved away (*by the floods of affliction, or by the blaſts of perſecution, which may come upon you, Matth.* 7. 24. 25.) from the hope of the goſpel, (i. e. *the hope laid up for you in heaven, ver.* 5.), which you have heard (*of from Epaphras*, viz. *the hope*), which was preached to every creature under heaven, (i. e. *Gentile as well as Jew*); whereof I Paul am made a miniſter.

24. Who now rejoice in my ſufferings for you, and fill up that which is behind of the [g] afflictions of Chriſt in my fleſh, for his body's ſake, which is the church:

25. Whereof I am made a miniſter according to the diſpenſation of God, which is given to me for you (*Gentiles*) to fulfil, πληρῶσαι, *fully to preach*) the word of God;

26. Even the myſtery (*of the calling of the Gentiles to the ſame hopes and privileges with the believing Jews, Eph.* 3. 3. 4. 5 6.) which hath been hid from (*paſt*) ages, and from (*former*) generations (*ver.* 5.), but now is made manifeſt (*by the apoſtles and prophets*) to his ſaints:

27. To whom God would make known what is the riches of the glory of this myſtery among the Gentiles (*Eph.* 3. 8. 9); which is Chriſt (*preached to, and received*) in (i. e. *among*) you, (*as*) the hope of glory:

28. Whom we preach, warning every man, and teaching every man in all (*ſpiritual*) wiſdom; that (*ſo*) we may preſent every man perfect (i. e. *fully inſtructed; ſee note on Eph.* 4. 13.) in Chriſt Jeſus:

29. Whereunto (ὑς ὅ, *for which thing*) I alſo labour (*earneſtly*), ſtriving according to his working, who worketh in me mightily, (i. e. *according to the mighty power of God aſſiſting me, to confirm the doctrine of Chriſt, by ſigns, and miracles, and mighty deeds, Rom.* 15. 19.)

ANNOTATIONS on Chap. I.

Verſe 2. [a] *TO the ſaints.*] See note on 1 Cor. 1. 1. Note alſo, that the Holy Ghoſt is not mentioned in theſe places, becauſe he is the fountain of this grace, and, by him, God the Father and the Son dwell in us, John 14. 23. So that praying for this grace, is praying for the communion of the Holy Ghoſt.

Ver. 3. Εὐχαριστοῦμεν, *we give thanks.*] From this and verſe 9. note, That the good ſhepherd ſhould not only feed his flock, but pray continually for them, and give thanks for the ſpiritual bleſſings conferred on them.

Ibid. [b] Καὶ.] As the Hebrew ו hath oft the import of *id eſt* in the Old Teſtament, ſee Noldius, p. 280. 27.; ſo Matth. 23. 5. *Thy King cometh, ſitting upon an aſs,* καὶ πῶλον, i. e. *a colt, the foal of an aſs*; ſee Matth. 11. 2. 71. Luke 19. 30. 35. John 12. 14. 15.: and frequently it ſignifies *nempe*, "to wit;" ſo that mountain, יהלבנן, *to wit*, Lebanon, Deut. 3. 26. So Judg. 6. 25. 2 Sam. 20. 14. Jer. 21. 7.; ſo John 12. 23. We ſtone thee for blaſphemy, καὶ ὅτι, to wit, *becauſe thou being a man, makeſt thyſelf God*; 1 Cor. 15. 24. *That with one mouth ye may glorify God,* καὶ πατέρα, *who is the Father of our Lord Jeſus Chriſt.*

ſo Gal. 1. 4. Phil. 4. 20. Col. 2. 2. James 7. 3. 9. As therefore God, who is *the God of Iſrael*, was the characteriſtic of the true God to the Jewiſh nation; ſo *God, who is the Father of our Lord Jeſus Chriſt*, is the characteriſtic of the ſame God to the Chriſtians, who worſhip him under that title, as being the *Father of our Lord Jeſus Chriſt*, and in him *our Father*, we being the ſons of God through faith in him, and deriving all our bleſſings from the Father through him.

Ver. 4. [c] Ἀκούσαντες, *Hearing.*] From this verſe, and from chap. 2. 1. it is evident, that St Paul did not in perſon preach to the Coloſſians, and indeed that he never had ſeen them, they being converted by Epaphras, chap. 1. 7. 23. and perhaps alſo by the means of Timothy, who therefore is mentioned in the beginning of this epiſtle, as ſaluting them together with Paul.

Ver. 6. [d] Ἐν παντὶ τῷ κόσμῳ, *in all the world.*] And *which is preached to every creature under heaven*, ver. 23. This, by an uſual hyperbole, is to be underſtood of the moſt noted parts of the world, from which the reſt might hear of it. In which ſenſe Cyrus ſaith, that God had given him *all the kingdoms of the earth*, Ezra 1. 2. And God, ſaith Jeremiah, will call for a ſword upon *all the inhabitants of the earth*, Jer. 25. 29. *i. e.* of the whole kingdom of Babylon, *and the ſlain of the Lord ſhall be from one end of the earth to the other, over all the kingdoms of the world*, ver. 26. And the Romans, Aſiatics, and Egyptians, *&c.* are ſtyled *devout men of every nation under heaven*, Acts 2. 5.

Ver. 9. [e] Ἐν πάσῃ σοφίᾳ, *in all wiſdom.*] Among the ſpiritual gifts vouchſafed for the edification of the church, are reckoned *the word of wiſdom, and of knowledge*, 1 Cor. 12. 8. whereby they were enabled, through *the Spirit, to know the things which are given them of God*, 1 Cor. 2. 12. and to compare *ſpiritual things with ſpiritual*, ver. 13. For the abundance of theſe gifts vouchſafed to the churches, he ſometimes gives thanks, as 1 Cor. 1. 4. 5. 7. Eph. 1. 3. And, for the increaſe of them, he ſometimes prays, as here, and Eph. 1. 17.

Ver. 10. Περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου, *that you may walk worthy of the Lord to all well-pleaſing.*] Note here the end of all our Chriſtian knowledge, *viz.* a converſation fruitful in good works, and a life acceptable and well-pleaſing to God.

Ver. 12. [f] Ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν φωτί, *who has made us meet to be partakers of the inheritance of the ſaints in light.*] The other reading, *viz.* καλέσαντι, *who hath called you*, for ἱκανώσαντι, *who hath made you meet*, is contrary to all the old verſions, the Syriac, Arabic, and Vulgar, and all the Greek ſcholiaſts; and therefore not to be admitted as a various lection, but only as the miſtake of ſome copyiſt. Note alſo, that here is an alluſion to the inheritance of the Jews in Canaan, ſtyled *the land of their inheritance*; for it was divided into ſo many μερίδες, or places meaſured out by line, to be poſſeſſed by the ſeveral tribes, excepting that of Levi, and then by lot aſſigned to every reſpective tribe, Joſh. 13. according to God's commandment, Numb. 26. 55. and 33. 54. And that diviſion which thus came to any of them by lot, was his μερὶς κλήρου, *the portion which by lot befel him.* But, ſaith the apoſtle, we are made meet, not for an earthly inheritance, as that was in Canaan, but for that heavenly portion God hath allotted us in heaven, the region of light and happineſs, we being already tranſlated into the kingdom of his Son Chriſt, become his ſubjects, and ſo under his care, and conduct, and protection, ruled by his word, which is the *word of life*; and by his Spirit, the earneſt of this inheritance, and ſhall hereafter be advanced by him into his heavenly kingdom.

Ver. 13. [g] Ἐκ τῆς ἐξουσίας τοῦ σκότους, *the power of darkneſs.*] That darkneſs ſignifies the ſtate of Heathen ignorance, ſee note on Rom. 12. 2. The power of it is that power which Satan, the prince of darkneſs, had over the Heathen world, to keep them in idolatry and brutiſh luſts, Eph. 2. 2. Hence the apoſtle ſaith, He was ſent unto the *Gentiles, to turn them from darkneſs to light, and from the power of Satan unto God*, Acts 26. 17. See Luke 22. 53.

Ver. 14. Τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.] That theſe words do indeed belong to the text, is evident, not only from Theodoret, Oecumenius, Iren. *l.* 5. *c.* 2. *p.* 395. and the Arabic, but from St Paul himſelf, Eph. 1. 7.

Ver. 15. [h] Εἰκὼν τοῦ Θεοῦ, *the image of the inviſible God.*] The Socinians contend, that Chriſt is here ſtyled the image of the inviſible God, becauſe he, by his goſpel, hath made known the will of God unto us; in this ſenſe, ſay they, he is ſtyled the image of God, 2 Cor. 4. 3.; and, in this ſenſe, he ſaith to Philip, *He that hath ſeen me, hath ſeen the Father.* Schlictingius notes, that he is called the image of God, now that he is in heaven, and ſo not according to any thing appertaining to him which is inviſible, but according to ſomething by which he may be ſeen and known, *i. e.* ſaith he, as he hath made himſelf known to us in the goſpel.

But the more natural import of the phraſe ſeems to be this, That Chriſt is *the image of God*, as making him who is inviſible in his eſſence, conſpicuous to us by the divine works he wrought, they being ſuch as plainly ſhewed, that in him *dwelt the fulneſs of the Godhead bodily*; for an inviſible God can only be ſeen by his effects of power, wiſdom, and goodneſs, by which, ſaith the apoſtle, *from the creation*

creation of the world, the inviſible things of God, to wit, *his power and Godhead, have been made known by the things that are made,* Rom. 1. 20. He, therefore, who, in the works both of the old and new creation, hath given us ſuch clear declarations of the divine power, wiſdom, and goodneſs, is upon this account as much an image of God as any thing can be. To this ſenſe the image of God here ſeems neceſſarily reſtrained by the connective particle ὅτι; he is the image of God, *for by him all things were created.* Moreover, that this place is parallel to that in the epiſtle to the Hebrews, the words ſufficiently declare; here he is *the image of God,* there *the brightneſs of his glory, and the expreſs image of his perſon;* here he is the firſt born, or Lord of every creature, there *the heir of all things;* here it is ſaid, that *all things were created by him,* there, that he *made the world;* here, *that by him all things do conſiſt,* and there, that *he ſupporteth all things by the word of his power.* Now, that there he is ſtyled *the image of God's glory,* and *the character of his perſon,* by reaſon of that divine power, wiſdom, and majeſty, which ſhined forth in his actions, Schlictingius is forced to confeſs. It is not therefore to be doubted, that he is here ſtyled *the image of God* in the ſame ſenſe; and it is highly probable, that he is called the image of the inviſible God, as appearing to the patriarchs, and repreſenting to them that God, who lives in *light inacceſſible, to which no mortal eye can approach,* according to theſe frequent deſcants of the (*a*) Ante-Nicene fathers, that "God the Father being inviſible, one whom no "man hath ſeen, or can ſee, he appeared to the "patriarchs by his Son." And that in this ſenſe Chriſt ſaith to Philip, *He that hath ſeen me, hath ſeen the Father,* he himſelf intimates, by adding, that the *Father abiding in him did the works he performed,* John 14. 9. 10. 11. and that they ought to believe *he was in the Father, and the Father in him, for the works ſake.* And in the epiſtle to the Corinthians, he is plainly ſtyled *the image of God,* for the like reaſon, *viz.* becauſe that God, *who at firſt created light out of darkneſs, had ſhined upon the Gentiles, to make known to them the glory of God, in the perſon of Jeſus Chriſt.* Now, this glory of God is, chap. 3. thoſe miraculous gifts of the Holy Ghoſt, by which the goſpel was confirmed, and chap. 4. 7. ἡ ὑπερβολὴ τῆς δυνάμεως τοῦ Θεοῦ, *the excellency of the power of God.*

Ibid. Πρωτότοκος πάσης κτίσεως, *the firſt-born of every creature.*] Since, ſay the Socinians, the firſt-born is of the order and number of thoſe things of which he is the firſt-born; Chriſt therefore being here ſtyled *the firſt-born of every creature,* muſt be in the order and of the number of creatures. But this inference is neither conſiſtent with their own principles, nor with the words of the apoſtle. Not with their own principles; for in what rank of creatures will they place Chriſt? If among the old, then they muſt allow him an exiſtence before the beginning of the world, which yet they peremptorily deny; if among the new, they muſt confeſs he had a nature which wanted to be renewed, changed, and reformed; that in him, as well as in us, though in him before us, *all old things paſſed away, and all things became new;* ſince otherwiſe he cannot be of the order and number of them who underwent this change.

2. This opinion cannot conſiſt with the words of the apoſtle, who ſtyles Chriſt *the firſt-born of every creature, becauſe by him all things were created,* ὡς ἐστὶ πρωτότοκος πάσης κτίσεως, ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα. Now, he who is therefore the firſt-born of the whole creation, becauſe he created all things, cannot himſelf be any part of the creation, either in heaven or earth, or be numbered amongſt his creatures; but only be ſo called becauſe he was πρὸ πάντων, *before all things*; ſo אני ממך, *hani mimecka,* is πρωτότοκος ἐγώ σου, 2 Sam. 19. 43. *I am before thee.* 2*dly*, Chriſt, ſaith our excellent primate, is here ſtyled ὑπερτότοκος, the firſt-born, as being the Lord of all things. For, firſt, it is reaſonable to conceive, that ὁ πρωτότοκος πάσης κτίσεως, *the firſt-born of every creature,* ſhould be the ſame in ſenſe with that of the ſame apoſtle in the parallel place, where he is ſtyled ὁ κληρονόμος πάντων, *heir of all things.* Now, thus it will ſignify in this ſenſe, according to that of Juſtinian, "To act as an heir is to act as lord; for "the ancients uſed the word heir for a lord." *Pro hærede ſe gerere, eſt pro domino gerere; veteres enim hæredes pro dominis appellabant,* Inſtitut. l. 2. tit. 19. § 6.

In this ſenſe alſo is the word *primogenitus* uſed in the ſcriptures; for becauſe the dominion and principality anciently followed the primogeniture, according to thoſe words, *He gave the dominion to Joram,* ὅτι αὐτὸς ὁ πρωτότοκος, *becauſe he was the firſt-born,* 2 Chron. 21. 5. it came in common uſe to ſignify that dominion. So of David, ſaith God, *I will give him to be* Beckor, πρωτότοκον, *the firſt-born, high above the kings of the earth; I will give him* τῶν βασιλέων ἁπάντων τὴν ἐξουσίαν, *power over all kings,* ſaith Aquilas (*b*); I will ſet him ἀνώτατον τῶν βασιλέων τῆς γῆς, *the ſupreme over the kings of the earth,* ſo

(*a*) Iren. l. 4. c. 37. p. 372. Vide c. 26. Tertul. adv. Prax. c. 16. Novatian. 2. 26. Euſeb. demonſt. evangel. l. 1. c. 5. p. 11. D.

(*b*) Vide Theodor. in locum.

Symmachus,

Symmachus. No, ſaith Mr Clerc, "this doth not "ſignify a lord over other kings, but a moſt excel- "lent and glorious king." But for this we ſhall not acquieſce in his bare word, againſt the opinion of all the ancient commentators on the place; ſeeing the foregoing words, ver. 26. *I will ſet his hand in the ſea, and his right hand in the river*, are equivalent to theſe, *I will give him power over the kings of the Philiſtines* on the one hand, ſee 2 Sam. 8. 12. and over the Syrians on the other, ver. 6. *He ſhall have*, ſaith the Chaldee, Sultanuhi, *his empire over the kings of the earth*; *I will elevate him over them*, ſaith the Syriac; and ſo accordingly we find he did, exalting him over the Syrians, who were tributaries to him, 2 Sam. 8. 6. and over all the kings which were ſervants to Hadareſer, 2 Sam. 10. 19. And this was neceſſary to be done, to render him a fit type of that Son of David, who was to be *King of kings, and Lord of lords*. And thus he is alſo πρωτότοκος ἐκ τῶν νεκρῶν, *the firſt-born from the dead*, ver. 18. as being Lord over the dead; ſince *for this cauſe he died, and roſe again*, ἵνα κυριεύσῃ, *that he might be Lord over the dead, and over the living*, Rom. 14. 9. and ſo might be ὁ πᾶσιν πρωτεύων, *primas tenens, imperium habens in omnibus*, pre-eminent in all things. Since then the firſt-born is naturally the heir, and ſo the lord of the family, and therefore the word *heir* amongſt the ancients did ſignify *lord*, ſeeing St Paul, who here ſtyles him *the firſt-born*, doth in a place parallel to this, ſtyle him *the heir of all things*; why may we not conceive the perſon of whom David was a type, may be alſo here ſtyled the *firſt-born*, as being prince over, and high above all creatures, they being all the work of his hands? For ſo the reaſon follows.

Ver. 16. [Ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, *all things were created by him that are in heaven, and that are in the earth.*] The gloſs of Grotius (*c*) and the Socinians (*d*) runs thus: "That "to Chriſt is here aſcribed, not the creation of the "old world, and all things that are in it, but only "the creation, that is, the renovation of all things "under the goſpel-ſtate, or the reformation of "mankind by Jeſus Chriſt, and the goſpel preached "to them, and the reconciliation of angels to "men." But this interpretation is ſo forced, and remote from the moſt uſual ſenſe of the words, and it is ſo flat and mean to ſay, that *Jeſus Chriſt was before every new creature*, that is to ſay, before the renovation made by himſelf, or rather by his apoſtles after his exaltation, and to prove this by that very renovation, that even Mr Clerc is forced to reject it as evidently falſe; which it will certainly appear to be from theſe conſiderations.

1. That the apoſtle ſpeaks here of the creation of ſuch things as are not capable of this moral creation, *viz.* the creation πάντων τῶν ὁρατῶν ἐπὶ τῆς γῆς, *of all things viſible upon earth*. Now, the τὰ ὁρατὰ, Rom. 1. 20. and τὰ βλεπόμενα, Heb. 11. 31. *i. e. the things which are made and ſeen*, comprife the whole viſible creation, all things without life, metals, ſtones, elements, all vegetables, and all beaſts And did the goſpel come to make a moral renovation among theſe? did Chriſt and his apoſtles preach to ſtones and trees? 2. Under all things in heaven, and all things inviſible, muſt be compriſed all the good angels, which are therefore elſewhere ſtyled κυριότητες, ἀρχαὶ, καὶ ἐξουσίαι, Eph. 1. 21. and 3. 10. 1 Pet. 3. 22. Now, they cannot be proper ſubjects of this new creation, or moral renovation; for of this new creation the ſcripture never ſpeaks but in relation to an old, which was to be aboliſhed, changed, and done away by it; for in them who are made καινὴ κτίσις, a new creation, *all old things are paſt away, and all things are become new* in them, 2 Cor. 5. 17. They *put off the old man, and put on the new, which is created after God in righteouſneſs and holineſs*, Eph. 4. 22. 24. Col. 3. 9. 10. Now, it is manifeſt, that nothing of all this can agree to the good angels, and much leſs to the evil angels, who are ſtill creatures, and therefore not to be excluded from expreſſions ſo general as theſe are.

2. The words in this ſenſe were far from being true when the apoſtle ſpake them; for a very ſmall remnant of the Jews were then converted to the Chriſtian faith, and of the Gentiles few, in compariſon of thoſe multitudes which afterwards embraced the faith; and yet the apoſtle plainly ſpeaks of a creation wholly paſt already, uſing the aoriſt in theſe words, ἐν αὐτῷ ἐκτίσθη τὰ πάντα, *by him have all things been created*; and the perfect tenſe in theſe words, δι' αὐτοῦ πάντα ἔκτισται, *by him all things were created*.

3. Though the Socinians may be able to produce ſome few inſtances where the words κτίσις and κτίζω are to be taken in a moral ſenſe, yet cannot they ſhew one inſtance where the *creation of all things in heaven and in earth, viſible and inviſible*, is ever uſed in a moral ſenſe, or concerning any other creation than that of which Moſes ſpeaks, ſaying, *Thus the heaven and the earth were made, and all the hoſt of them*, Gen. 1. 2.

4. The apoſtle afterwards begins his diſcourſe of

(*c*) Rectius eſt ἐκτίσθη interpretari, ordinata ſunt, novum quendam ſtatum ſunt conſecuta, angeli hominibus, homines inter ſe reconciliati ſunt ſub Chriſto. *Grotius.*

(*d*) Quia ex Chriſti exaltatione, et divino quod accepit imperio, conſecuta eſt hæc angelorum hominumque reformatio, ac renovatio, per illum, et in illo facta eſſe dicitur, ſeu illi creati, id eſt, renovati dicuntur. *Crell. in locum.*

this moral creation or reconciliation of the world to God by Chriſt, and the renovation of his church, in theſe words, ver. 18. 19. 20. *And he is the head of the body, the church,* &c. *For it pleaſed the Father —by him to reconcile all things to himſelf, whether they be things in earth, or things in heaven. And you that were ſometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled, in the body of his fleſh by death, to preſent you holy and unblameable, and unreproveable in his ſight,* ver. 21. 22. Now, theſe things being thus connected, by the particle γὰρ, to what he had before ſaid of the creation of all things by Chriſt, demonſtratively ſhew that he was not then ſpeaking of that renovation which he begins to ſpeak of in theſe following words.

5. This expoſition of this place, touching a true and proper creation of all things by Jeſus Chriſt, is by the fathers (*e*), from the beginning, laid down as a rule, to which the orthodox keeping cloſe, might eaſily ſhew, that the heretics who held the world was created by angels, deviated from the truth. Now, this was the hereſy of Simon Magus and Cerinthus *(f)*, as Irenæus there informs us.

Ver. 18. ὁ Πρωτότοκος ἐκ τῶν νεκρῶν, *the firſt-born from the dead.*] Εἰς γὰρ ἀθάνατόν τι καὶ ἀφθαρτὸν ζωὴν ἔκφυγεν οὐδεὶς ἀνθρώπων πλὴν τοῦ Σωτῆρος Ἰησοῦ Χριστοῦ, "for none be- "ſides our Saviour ever yet roſe to an immortal "and incorruptible life." *Author quæſt. reſpon. ad orthod. quæſt.* 85.

Ver. 19. For explication of theſe words, it is to be noted, that the great end of our Saviour's ſufferings was to reſcue our bodies, condemned for ſin unto death, from that mortality, and to beſtow on all whom God ſhall give him, eternal life, by raiſing of their bodies to a ſtate of incorruption: for *becauſe the children were partakers of fleſh and blood,* and thereby ſubject to mortality, *he alſo took part of the ſame, that through death he might deſtroy him that had the power of death, that is, the devil; and might deliver them who through the fear of death were all their lifetime ſubject to bondage,* Heb. 2. 14. 15.

That therefore the church, which is his body, is repreſented as the church *of the firſt-born inrolled in the heavens,* Heb. 12. 23. a church *againſt which the gates of hades,* or of death, *ſhall not prevail,* to hinder their enjoyment of this reſurrection to a life of happineſs; they are the ſons of God, and therefore *children of the reſurrection,* Luke 21. 36. therefore *heirs of God, joint heirs with Chriſt,* who ſhall be glorified with him, Rom. 8. 17. ſhall be *delivered from the bondage of corruption into the glorious liberty of the ſons of God,* ver. 21. ſhall have *the adoption,* viz. *the redemption of the body,* ver. 23. and they are alſo repreſented as perſons fore-ordained to be conformed to the image of Chriſt, by having *their vile bodies changed into the likeneſs of Chriſt's glorious body,* ver. 29.

Note, 2. That to this end was Chriſt raiſed, that he, *the firſt-born from the dead,* might raiſe up his whole body from the dead, he being raiſed from the dead *as the firſt-fruits of them that ſlept,* 1 Cor. 15. 20.; for to this end *Chriſt both died and roſe again, that he might be the Lord both of the dead and of the living,* Rom. 14. 9.; and God hath therefore exalted him, *that at the name* (*i. e.* the power) *of Jeſus every knee ſhould bow, of things in heaven, in the earth, and under the earth,* Philip. 2. 10. that is, the bodies of the dead; for by this argument, and from theſe very words, the apoſtle proves the reſurrection and a future judgment, Rom. 14. 10. 11. 12. He is therefore ſo *the firſt-born of the dead,* as to be the Lord of them, according to our former interpretation of the word *firſt-born,* and as to have power *to raiſe them up who ſleep in him, and bring them with him,* 1 Theſſ. 4. 14.; *to give eternal life unto them, and raiſe them up at the laſt day,* John 5. 28. 29. and 17. 2.; and thus hath he the pre-eminence in all things, being Lord of all creatures, dead and living, and giving both their firſt and their new being to them, and rendering his members conformable to his glorious image, that ſo they may be joint heirs with him in glory. And this is the conſtant doctrine of Irenæus, who informs us, "That Chriſt died that "he might be the firſt-born from the dead, and the "prince of life (*g*): that the death of this juſt man "gave him the principality of things under the "earth, he having before the principality in hea- "venly things; that they who denied the reſurrec- "tion of the fleſh, contradicted the ſalvation of "that for which the whole diſpenſation of the "Son of God was deſigned; that he died, that

(*e*) Cum teneamus autem nos regulam veritatis, id eſt, quia ſit unus Deus omnipotens, qui omnia condidit per Verbum ſuum, nam omnia per ipſum facta ſunt, et ſine ipſo factum eſt nihil, ex omnibus autem nihil ſubtractum eſt, ſed omnia per ipſum fecit Pater, ſive viſibilia, ſive inviſibilia, ſive ſenſibilia, ſive intelligibilia, ſive temporalia propter quandam diſpoſitionem, ſive æterna, et ea omnia non per angelos —— ſed per Verbum et Spiritum ſuum omnia faciens, et diſponens, et gubernans, et omnibus eſſe præſtans —— hanc ergo tenentes regulam, licet valde varia et multa dicant, facile eos a veritate deviaſſe arguimus. *Iren. l.* 1. *c.* 19.

(*f*) A quibus et mundum hunc factum dicit. *C.* 20. *de Cerinth. c.* 25. *V. l.* 2. *c.* 9.

(*g*) Uſque ad mortem pervenit ut ſit primogenitus ex mortuis, ipſe primatum tenens in omnibus, princeps vitæ, prior omnium, et præcedens omnes. *Lib.* 2. *c.* 39.

"exiled

" exiled man might be delivered from condemna-
" tion, and might return without fear to his inheri-
" tance (*b*)."

Ver. 20. [m] Ἀποκαταλλάξαι, *to reconcile.*] This word, ſay Heſychius, Suidas, and Phavorinus, ſignifies φιλοποιῆσαι, *to make friends*, or *to reduce perſons to their former amity*. This by the fathers (*i*) is thus explained, that whilſt man continued in his obedience to God, angels and men were in a perfect friendſhip, but when men became diſobedient to their Sovereign Lord, the angels became averſe to them, becauſe their Lord was diſhonoured by them: but God being reconciled to us by the death of his Son, they alſo became friends and miniſtering ſpirits to us, and we became of the ſame church and body with them, under the ſame head Chriſt Jeſus, Heb. 12. 22.; *And ſo all things in heaven and earth were gathered into one, Chriſt*, Eph. 1. 10.

Ver. 23. [n] Note, hence it follows, that they who have true faith, and juſt ground of hope, may fall away from them.

Ver. 24. [o] Τῶν θλίψεων τοῦ Χριστοῦ, *the afflictions of Chriſt.*] Chriſt having told us, that what was done to his members is done to him, Matth. 25. 40. 45. the afflictions of his members are ſtyled the *perſecutions* and *afflictions* of Chriſt, Acts 9. 4. 5. Now, the Jews ſpeak much of the afflictions of Chriſt and his diſciples, comprehending both under the name of חבלי משיח, *the afflictions of the Meſſiah* (*k*), dividing them into three parts; of which, ſay they, the fathers, and the preceding generation ſuffered one part; another part was ſuffered by the generation of deſtruction, or by the Jews deſtroyed by Titus; and a third by the generation of the Meſſiah, or by his diſciples. Of theſe afflictions of Chriſt, I, ſaith the apoſtle, have already had a ſhare, and I go on to fill up the reſidue of theſe my ſufferings in the fleſh, which I am to bear in the diſcharge of my miniſtry, for the benefit of his church. And ſuitable to this interpretation is that of Lyranus on the place: " Paſſiones Chriſti dupliciter accipiuntur, uno modo " pro illis quas ſuſtinuit in corpore proprio, et ſic " nihil ibi reſtat ad implendum; alio modo quas " in finem uſque ſeculi patietur in corpore myſtico, " et ſic reſtant multarum paſſionum reliquiæ adim-" plendæ."

CHAP. II.

Verſe 1. (*I Say, I labour,* ἀγωνιζόμενος, *ſtriving to make every man perfect in Chriſt Jeſus*); for I would that you knew what great conflict (ἡλίκον ἀγῶνα, *what contention in prayer, chap* 4. 2.) I have for you, and for them at Laodicea, and for as many as have not ſeen my face in the fleſh:

2. (*Praying*) that their hearts might be comforted, being knit together in (*mutual*) love, and (*that they may advance*) unto all riches of full aſſurance of underſtanding, [a] to the acknowledgment of the [b] myſtery of God, and (*i. e.*) of the Father, and of Chriſt;

3. [c] In whom are hid all the treaſures of wiſdom and knowledge.

4. And this I ſay, leſt any man ſhould beguile you with enticing words. (*See note on ver.* 8.)

5. For though I be abſent (*from you*) in the fleſh, yet am I (*preſent*) with you in the ſpirit, (*by which I diſcern your affairs, as Eliſha did his ſervant*, 2 *Kings* 5. 26. *See* 1 *Cor.* 5. 3.) joying and beholding (*beholding with joy*) [d] your order, and the ſtedfaſtneſs of your faith in Chriſt.

6. As ye have therefore received Chriſt Jeſus the Lord, (*by the teaching of Epaphras, chap.* 1. 7.), ſo walk ye (*ſtedfaſtly*) in him:

7. Rooted and built up in him, and eſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving (*to him who called you to it.*)

8. Beware leſt any man ſpoil you (*or make a prey of you*) through (*Heathen*) [e] philoſophy and vain deceit, (*leading you*) after the traditions of men, (*or*) after the rudiments of the world, (*the Jewiſh rudiments and traditions, Gal.* 4. 3.), and not after (*the doctrine of*) Chriſt:

9. (*Of which philoſophy you can have no need*); for in him dwelleth [f] all the fulneſs of the Godhead bodily.

10. And ye are complete in him, (*as to all ſaving knowledge and virtue*, 1 *Cor.* 1. 30.), who is [g] the head of all principality and power, (*Eph.* 1. 20.)

11. In whom alſo ye are circumciſed with the circumciſion made without hands, (*as that of the Jews is, but conſiſting*) in [h] putting off the body of

(*b*) Verbum caro factum eſt, ut quemadmodum in cœlis principatum habuit Verbum Dei, ſic et in terra haberet principatum, quoniam homo juſtus, qui peccatum non fecit, principatum autem habeat eorum quæ ſunt ſub terra, ipſe primogenitus mortuorum factus. *L.* 4. *c.* 37. Quæcunque enim cum gravitate ſumma dixerunt hæretici, in ultimum ad hoc deveniunt, ut blaſphement fabricatorem, et contradicant ſaluti pſalmatis Dei, quod quidem eſt caro, propter quam omnem diſpoſitionem feciſſe filium Dei multis modis oſtendimus. *L.* 4. *præfat.* Ipſe moriens ut exiliatus homo exiret de condemnatione, et reverteretur intrepide ad ſuam hæreditatem. *Ibid. c.* 19.

(*i*) Ἀποστερέοντο γὰρ ἡμᾶς τῆς τῶν ἀγγέλων οἱ δαίμονες διὰ τὸ νομίζεσθαι τὸν αὐτῶν δεσπότην ὑπὸ τῶν ἀνθρώπων. Theod.

(*k*) Midraſh Tehillim in Pſal. 2. 7. et Sanhedrin, c. 10. *Vide* Buxtorf. Lex. Talm. p. 700.

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the ſins of the fleſh, (*which is done*) by the (*ſpiritual*) circumciſion of Chriſt, (*and ſo ye need not any legal rites to make you complete Chriſtians*):

12. (*We being*) buried with him in baptiſm, (*the outward ſymbol of our ſpiritual circumciſion, and ſo dead unto ſin, Rom.* 6. 2. 3. 4.), wherein alſo you are riſen with him (*to newneſs of life, Rom.* 6. 4. *and to the expectation of a future life through him, ver.* 8.) through the faith of the operation of God, who raiſed him from the dead, (*by which faith we believe that he will raiſe us alſo from the dead, Eph.* 1. 19. 20. 1 *Theſſ.* 4. 14. 1 *Pet.* 1. 3.)

13. And you (*Gentiles*) being dead (*before*) in your ſins, and (*by reaſon of*) the [i] uncircumciſion of your fleſh, hath he (*God, ver.* 12.) quickened together with him (*by his Spirit*), having forgiven you (*through faith*) all (*your former*) treſpaſſes,

14. (*And*) blotting out the [k] hand-writing of (*legal*) ordinances that was againſt us, which was contrary to us, and (*doing this ſo that he*) took it out of the way, nailing it to his croſs):

15. And having ſpoiled [l] principalities and powers, he made a ſhew of them openly, (*thus deſpoiled of their authority*), triumphing over them [m] in it, (i. e. *by virtue of the ſame croſs.*)

16. Let no man therefore judge (*or condemn*) you in (*not obſerving a diſtinction in*) meat, or in drink, or in reſpect of (*your neglect of*) a (*Jewiſh*) holy-day, or of the new moons, or of the ſabbath-days (*obſerved by them*):

17. Which are (*all only*) [n] a ſhadow of things to come; but the body (*and ſubſtance of thoſe ſhadows*) is of Chriſt, (*and exhibited by him.*)

18 [o] Let no man beguile you of (*damnify you as to*) your reward, [p] in a voluntary humility, (Gr. *pleaſing himſelf in, or affecting humility*), and (*upon that account*) worſhipping of angels, [q] intruding (*or ſearching*) into thoſe things (*by the ſtrength of his natural reaſon*) which he hath not ſeen, (*being*) vainly puffed up by his fleſhly mind, (*as if he were able by it to know the nature and the offices of angels*);

19. And (*ſo*) [r] not holding the head (*Chriſt*), from which all the body [s] by joints and bands having nouriſhment miniſtered, and (*being*) knit together, increaſeth with the increaſe of God.

20. Wherefore if ye (*by your profeſſion*) be dead with Chriſt from the [t] rudiments of the world, (*which he hath nailed to his croſs, and took out of the way, ver.* 14.), why, as though living (*yet*) in (*conformity to*) the world, [u] are ye ſubject to (*the*) ordinances (*and decrees of men*)?

21. (*Such as thoſe are*), [x] Touch not (*what is offered to an idol, or touch not a woman,* 1 *Cor.* 7. 1.), [y] taſte not (*forbidden meats*), [z] handle not (*an unclean thing*):

22. [aa] Which all are to periſh with the uſing, (*or tend to corruption by the uſing, or abuſing them*), after the doctrines and commandments of men.

23. Which (*are*) [bb] things that have indeed a ſhew of wiſdom in will-worſhip, and humility, (*ver.* 8.), and neglecting the body, (*ver.* 21. *and*) not in (*giving*) any honour (*to it*) to the ſatisfying of the fleſh.

ANNOTATIONS on Chap. II.

Verſe 2. [a] Εἰς ἐπίγνωσιν, for ἐν ἐπιγνώσει, *in the knowledge.*] See the note on the firſt chapter, ver. 20.

Ibid. [b] Τοῦ μυστηρίου τοῦ Θεοῦ, *the myſtery of God, even the Father, and of Chriſt;*] *i. e.* the diſpenſation of the divine grace of God, in offering ſalvation to the Gentiles by Chriſt, and conferring on them, equally with the Jews, the bleſſings of the goſpel. *This is the myſtery which,* ſaith he, *in the former ages was hid, but now is manifeſted to the ſaints, to whom God would make known what was the riches of the glory of this myſtery among the Gentiles, which is Chriſt* (preached) *among you* (as) *the hope of glory,* ver. 26. 27. *This,* ſaith he, *is the myſtery, which from the beginning hath been hid in God,* Eph. 3. 9.; *the myſtery of God, and of Chriſt,* ver. 3. 4. 5.; *that the Gentiles ſhould be fellow-heirs* (with the believing Jews), *and of the ſame body, and partakers* (with them) *of his promiſes in Chriſt by the goſpel,* ver. 6. See alſo Rom. 16. 25. 26. Col. 4. 3. And that the Gentiles might have a perfect knowledge of this myſtery, and of the riches of divine grace, and love to them in it, is the apoſtle's prayer, Eph. 3. 16. 17. 18. 19. But whereas Crellius and Schlictingius here note, that the particle καὶ, *and,* added to the word *Chriſt,* diſtinguiſhes him as well from God as from the Father; it doth no ſuch matter, but only diſtinguiſheth the myſtery of the Father, ſending his Son into the world to be a Saviour to the Gentiles, from the myſtery of Chriſt procuring this ſalvation for them by his blood. "The eccleſiaſtical tradition," ſaith Irenæus (*l*), "teaches us to believe in God the "Father omnipotent, who made heaven and earth, "and in one Jeſus Chriſt the Son of God, incarnate "for our ſalvation, our Lord, God, Saviour, and "King." And ſo theſe words may be conſtrued,

(*l*) Τὴν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα πίστιν, καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, τὸν υἱὸν τοῦ Θεοῦ τὸν σαρκωθέντα, ὑπὲρ τῆς ἡμετέρας σωτηρίας---ἕνα Χριστὸν Ἰησοῦν τὸν Κύριον, καὶ Θεὸν ἡμῶν, καὶ Βασιλέα---πᾶν γόνυ κάμψῃ. L. 1. c. 2.

the myſtery of both the Father and Chriſt. See note on chap. 1. 3.

Ver. 3. [c] Ἐν ᾧ, *in whom.*] Some make theſe words relate to the myſtery mentioned in the foregoing verſe: but it ſeems rather to reſpect the perſon of Chriſt as Mediator, the knowledge of whom, ſaith the apoſtle, hath an excellency beyond all other knowledge, Philip. 3. 8.; for ἐν ᾧ περιετμήθητε, *in whom you are circumciſed*, ver. 11. of this chap. 2. and ἐν ᾧ, *in whom ye are riſen again*, ver. 12. plainly relate to Chriſt's perſon and his performances as Mediator; and the whole following chapter ſpeaketh of him, and of the benefits we have received ἐν αὐτῷ, *by him*. The apoſtle alſo doth apply this to him, by ſaying, *As you have received the Lord Jeſus Chriſt, ſo walk in him*, ver. 8.; and by warning us againſt the deceit of vain philoſophy, becauſe *in him dwelleth all the fulneſs of the Godhead*. But yet ſeeing theſe hid treaſures of Chriſt's wiſdom are revealed to us by his goſpel only, and thence alone we obtain all our knowledge of him as Mediator, and of all the offices he ſuſtains as ſuch, there ſeemeth to be no great difference betwixt referring this to his perſon, and referring it to his doctrine.

Ver. 5. [d] Τὴν τάξιν ὑμῶν, *your order.*] As *to walk diſorderly*, in the apoſtle's ſtyle, is not to walk according to the traditions they had received from the apoſtles or preachers of the goſpel, 2 Theſſ. 3. 6. ſo their order may import their compliance with them in manners, diſcipline, and union.

Ver. 8. [e] Διὰ τῆς φιλοσοφίας, *by philoſophy*, &c.] What is the πιθανολογία, *the enticing ſpeech*, ver. 4. and *the philoſophy and vain deceit*, which the apoſtle warns them againſt, is not ſo eaſy to determine. Some good interpreters refer what follows in this chapter to the hereſy of Simon Magus and the Gnoſtics, to which many paſſages in this chapter may be well applied. Others refer them to the Jewiſh doctors, who had then mixed the philoſophy of the Heathens with their ceremonial worſhip, and had thence learned to allegorize it; and others divide the matter betwixt Jew and Gentile. And that the Jewiſh doctors are very much concerned in this chapter, we learn from ver. 14. 15. 16. and *the rudiments of the world* relate to their legal obſervations, as being common to them with the Gentile world. See note on Gal. 4. 8. *The commandments of men*, or their traditions, may alſo have reſpect to them who were the zealous aſſertors of them, Matth. 15. Acts 21. 21.; and indeed this verſe ſeems to be the key to, or the foundation of all that follows in this chapter, ranking the diſcourſe of the apoſtle under theſe two heads, *viz.* cautions againſt the ſeductions of the Jews, zealous for the obſervation of their rites and ceremonies, and againſt the ſeductions of Heathens by their vain philoſophy, dreſſed up by them anew, both as to its doctrines and morals, and ſet off with the moſt ſpecious pretences, ſtyled here πιθανολογία, *enticing ſpeech.*

Ver. 9. [f] Πᾶν τὸ πλήρωμα τῆς θεότητος, *all the fulneſs of the Godhead.*] This fulneſs, according to the Gnoſtics, was made up of their thirty Æones. The Heathens, beſides the ſupreme God, owned many other local gods preſiding over nations, and ſo made up the plenitude of the godhead of them all, as of ſo many partial deities. Againſt ſuch opinions the apoſtle here aſſerts, that the whole fulneſs of the Godhead dwelt in Chriſt, and that bodily, *i. e.* in his body, as its temple; and, ſay the fathers, as the ſoul dwelleth in the body; ſay others, bodily, that is, eſſentially. The apoſtle doth not roundly ſay, that *Chriſt is God*, but expreſſes his divine nature thus, partly to repreſent to the Jews the divinity of Chriſt, with alluſion to the God of Iſrael dwelling in the temple; partly to oppoſe him to the πλήρωμα of the Gnoſtics, and to the partial deities of the Heathens. Here therefore it is to be obſerved,

1. That the apoſtle doth not here ſay, that the Divinity is aſſiſtant to Chriſt, but that the fulneſs of it doth κατοικεῖν, *reſide in him*, which is never ſaid in ſcripture of any other perſon but of him alone, who having ſtyled his body *a temple*, John 2. 19. 21. the fulneſs of the Deity may be properly ſaid to dwell in him bodily, as it dwelt ſymbolically in the ark.

Note, 2. That Chriſt is not here ſaid to be *filled with the fulneſs of God*, as the church is, by reaſon of the gifts with which ſhe was repleniſhed, and the doctrine ſhe had received from God, Eph. 1. 23. but the *whole fulneſs of the Godhead* is here ſaid to reſide in him. Now, θεότης and τὸ θεῖον do never ſignify the gifts of God, or the doctrine of the goſpel, but the divine nature only; nor can the will or revelation of God be ſaid to dwell bodily in any perſon. I conclude therefore, "that the body born of the virgin, "receiving the whole fulneſs of the Godhead bodi-"ly, was immutably united to the Divinity, and "deified, which made the ſame perſon, Jeſus Chriſt, "both God and man (*m*)."

Ver. 10. [g] Κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, *the head of all principality and power.*] Epiphanius (*n*) informs

(*m*) Τὸ ἐκ τῆς παρθένου σῶμα χωρῆσαν πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, τῇ θεότητι ἀτρέπτως ἥνωται, καὶ τεθεωπόηται, καὶ χάριν ὁ αὐτὸς Θεὸς καὶ ἄνθρωπος Ἰησοῦς Χριστός. Conc. Antioch. ad Paul. Samoſ. tom. 1. p. 848. Porro legunt σωματικῶς patres Græci omnes, et de Latinis Hilarius, Auguſt. pluresque alii. *Grab. in Iren. p.* 18.

(*n*) Ὀνόματα δὲ τινὰ ὁ αὐτὸς ὑποτίθεται ἀρχῶν τε καὶ ἐξουσιῶν---μὴ ἄλλως δὲ δύνασθαι σώζεσθαι τινὰ, εἰ μὴ τι ἂν μάθοι ταυτὶα τὰ μυσταγωγίαν, καὶ τὰς τοιαύτας θυσίας τῷ Πατρὶ τῶν ὅλων διὰ τῶν ἀρχῶν τούτων καὶ ἐξουσιῶν προσφέρειν. Hær. 21. § 4. p. 58.

as

us, that Simon Magus deviſed ſome names of principalities and powers, ſaying, "That none could be "ſaved who learned not the ſacred diſcipline, and "how to offer his ſacrifice to the Father of all "things, by theſe principalities and powers." In oppoſition to theſe things, ſay ſome, the apoſtle aſſerts, that Chriſt created all theſe principalities and powers, chap. 1. 15. and was the head and lord of them; and ſo in him, without their aſſiſtance, the Coloſſians were complete, and fully inſtructed to ſalvation.

Or elſe theſe things may be referred to Cerinthus and his followers. For,

1. He lived in the apoſtles times, and was a great oppoſer of the truth of the goſpel, and particularly an enemy to St Paul (*o*), becauſe he contended it was not neceſſary for the Jews, nor lawful for the Gentiles, to obſerve the law of Moſes, for which Cerinthus was a zealot. And he, ſaith the ſame Epiphanius (*p*), reproved St Peter for going into the uncircumciſed, and raiſed the tumult in Antioch about circumciſion.

2. He lived long in Egypt (*q*), and was inſtructed in philoſophical ſciences, and from thence went and ſet up his ſect in Aſia the Leſs, and Syria, ſay Theodoret and Epiphanius (*r*). Being therefore ſkilled in philoſophy, and ſetting up his hereſy in Aſia Minor, where Coloſſe was, he may well be here reflected on by St Paul, eſpecially if we conſider how much his opinions agreed with thoſe which are here cenſured by him. For,

3. He was zealous for circumciſion, and other obſervances of the law of Moſes, and ſo concerned in what is here ſaid, ver. 11. 14. 15. 16. 17. 2*dly*, He ſaid (*s*), "the world was made by angels, or inferior "virtues, and not by the ſupreme God; and that "he himſelf received his doctrine by the revelation "of angels." 3*dly*, He held Jeſus to be born of Joſeph and Mary, as other men, and Chriſt to have deſcended upon him, and at his paſſion to have returned to his *pleroma*.

And St John refuted him, ſaith Irenæus, "by e-"ſtabliſhing the principle of one God omnipotent, "who made all things viſible and inviſible by his "word;" which is the very thing the apoſtle in this chapter doth aſſert.

Ver. 11. ἐν τῇ ἀπεκδύσει, &c. *the putting off the body of the ſins of the fleſh.*] Thus Philo (*t*) informs us, that circumciſion imports the cutting off our ſinful pleaſures and paſſions, and our impious opinions. See Rom. 2. 28. 29. and the reading of the text defended, *Examen Millii*.

The apoſtle here plainly diſcourſeth againſt thoſe heretics or falſe apoſtles, who laboured to introduce the neceſſity of circumciſion. Now, that Cerinthus was one who pleaded for the neceſſity of it, Epiphanius, St Auſtin, and others do inform us; but that Simon Magus did ſo, I find not in church-hiſtory. The apoſtolical conſtitutions (*u*) ſpeak of ſome falſe apoſtles, who held it neceſſary περιτέμνεσθαι νομίμως, *to circumciſe men according to the law*; but then they are diſtinguiſhed from the impure hereſy of Simon Magus, who was ſo far from contending for the obſervation of the law and prophets, that he taught his followers (*x*), νόμῳ καὶ προφήταις μὴ χρᾶσθαι, *not to regard them*, μηδὲ φρίττειν, *not to fear the threats of the law* (*y*), as being not the law of God, ἀλλ' ἀρχικῆς δυνάμεως, *but of ſome evil power*, ſaith Theodoret; and declaring, ſaith Epiphanius (*z*), that *whoſoever believed the Old Teſtament, incurred death*. Note,

2. That the apoſtle ſpeaking here of the circumciſion made without hands, and of the circumciſion made in baptiſm, and conſiſting in the putting off the ſins of the fleſh, cannot, by the circumciſion of

(*o*) Τὸν δὲ Παῦλον ἀθετῆσαι διὰ τὸ μὴ πεῖσθαι τῇ περιτομῇ. Hær. 28. § 4. 5. 8.

(*p*) Οὗτος δέ ἐστιν, ὡς τῶν ἐπὶ τῶν ἀποστόλων ὁ πρῶτος ἐργασάμενος, ὅτι οἱ περὶ Ἰάκωβον γεγράφασιν εἰς τὴν Ἀντιοχείαν ἐπιστολήν· ὅτε παρῆλθε περὶ τῆς Πέτρου ἀνελθόντος εἰς Ἱερουσαλὴμ τὰ πλήθη τῶν ἐκ περιτομῆς, λέγων ὅτι εἰσῆλθε εἰς ἀκροβυστίαν ἔχοντας. Hær. 28. 62. § 2.

(*q*) Οὗτος ἐν Αἰγύπτῳ πλεῖστον διατρίψας χρόνον, καὶ τὰς φιλοσόφους παιδευθεὶς ἐπιστήμας ὕστερον εἰς τὴν Ἀσίαν ἐφοίτησε. Hær. fab. l. 2. c. 2.

(*r*) Ἐγένετο δ' οὗτος ὁ Κήρινθος ἐν τῇ Ἀσίᾳ διατρίβων, κακεῖσε τὸ κηρύγματος τὴν ἀρχὴν πεποιημένος. Hær. 28.

(*s*) Cerinthiani a Cerintho mundum ab angelis factum eſſe dicentes, et carne circumcidi oportere, atque alia hujuſmodi legis præcepta obſervare. *Auguſt de hær. c.* 8. *Epiph. hær.* 28. § 1.

Ἀλλὰ καὶ Κήρινθος ὁ δι' ἀποκαλύψεων ὡς ὑπὸ ἀποστόλου μεγάλων γεγενημένων τερατολογίας ἡμῖν, ὡς δι' ἀγγέλων αὐτῷ διδυγμένας, ψευδόμενος ἐπεισάγει. Caius apud Euſeb. hiſt. eccleſ. l. 3. c. 22.

Illi dicunt alterum quidem fabricatorem mundi, alium autem Patrem Domini, et alium quidem fabricatoris filium, alterum vero de ſuperioribus Chriſtum, quem et impaſſibilem perſeveraſſe deſcendentem in Jeſum filium fabricatoris, et iterum revolaſſe ſuum pleroma, et eam conditionem quæ eſt ſecundum nos non a primo Deo factam, ſed a virtute aliqua valde deorſum ſubjecta et abſciſſa ab eorum communicatione, quæ ſunt inviſibilia et innominabilia. *Iren. l.* 1. *c.* 25. *l.* 3. *c.* 11. *p.* 257.

(*t*) Ὅτι τὸ περιτέμνεσθαι ἡδονῶν, καὶ παθῶν πάλαι ἐκτομὴν, καὶ δόξης ἀνοσίου ἐκβολὴν ἀσεβοῦς ἐμφαίνει. De migrat. Abr. p. 315. A. B. de circumciſ. p. 626.

(*u*) L. 6. c. 10. (*x*) Ibid. (*y*) Hær. fab. l. 1. c. 1. (*z*) Hær. 21. § 4.

Chriſt, mean his own perſonal circumciſion which was made with hands, but that which he hath inſtituted in the room of it, *viz.* baptiſm. Note,

3. That baptiſm therefore is a rite of initiation to Chriſtians, as circumciſion was to the Jews; for by virtue of our ſpiritual circumciſion in baptiſm, he proves we have no need of the outward circumciſion to be a type of the purity obtained by baptiſm.

4. Hence I infer, that baptiſm is Chriſt's ordinance for infants of believing parents, as circumciſion was of old for the infants of the Jews; for if it had been otherwiſe, and infants under Chriſtianity had not been received by any federal rite into covenant with God, the objection of the neceſſity of circumciſion as to them would have ſtill held, they entering into covenant by no other rite, and ſo remaining ſtrangers from the church, and as much aliens from the adoption, the covenant, and promiſes, as the Gentiles were; which ſure the Jews would have objected, if truly they could have done it to the reproach of Chriſtianity. That inſtitution therefore muſt, for the comfort and ſatisfaction of their parents, afford ſome way of ſanctifying theſe infants, or of admitting them among the number of God's children, which being confeſſedly no other than that of baptiſm, it muſt be ſuppoſed to allow that to them, that by it, in the phraſe of Irenæus, *infantes et parvuli renaſcantur in Deum*, "infants and little children "may be regenerated (*a*)."

Ver. 13. [i] Καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς, *and the uncircumciſion of the fleſh.*] By the defect of circumciſion, they being, ſaith the parallel place, on that account without Chriſt, being *aliens from the commonwealth of Iſrael, and ſtrangers from the covenant of promiſe*, Eph. 2. 11. 12.

Ver. 14. [k] Χειρόγραφον τοῖς δόγμασιν, *the hand-writing of ordinances.*] Δόγμα is a reſcript or ordinance concerning any thing, a royal or imperial decree, Dan. 2. 13. and 3. 10. 12. 29. and 6. 8. 10. 13. 15. 26. Luke 2. 1. Acts 17. 7. Hence ritual preſcriptions are called δόγματα, Ezek. 20. 26. *The hand-writing of ordinances*, in the parallel epiſtle, Eph. 2. 15. is *the law of commandments* ἐν δόγμασι, *in ritual ordinances*, or the ceremonial law; and it is ſaid here to be againſt and contrary to the Gentiles, as being a *middle wall of partition* hindering them from coming to God, and putting an enmity betwixt them and God's people, ver. 14. 15. which Chriſt hath taken away, by aboliſhing and diſſolving the obligation of it, and admitting the Gentiles *fellow-heirs of the ſame promiſes* and bleſſings with the Jews without it; or it is contrary to us, as being the miniſtration of death and condemnation, 2 Cor. 2. 7. 9.

Ver. 15. [l] Τὰς ἀρχὰς καὶ τὰς ἐξουσίας.] The principalities and powers here mentioned are the powers of wickedneſs, the ſpirits of Satan, who is ſtyled ὁ ἐξουσία τῆς σκότους, *the power of darkneſs*, Luke 22. 53. and *of the air*, Eph. 2. 2. ὁ ἀρχὼν, *the prince of this world*, John 12. 31. and 14. 30. whoſe emiſſaries are *the principalities and powers, the rulers of the darkneſs of this world, the ſpiritual wickedneſſes in high places*, againſt which we wreſtle, Eph. 6. 12. Theſe powers Chriſt deſtroyed by his croſs, becauſe, as the apoſtle ſaith, *Through death he deſtroyed him that had the power of death, that is, the devil, and delivered them who through fear of death were all their lives ſubject to bondage*, Heb. 2. 14. 15. Moreover, the Heathens lay under two great infelicities: 1*ſt*, That *they were aliens from the commonwealth of Iſrael, and ſtrangers from the covenant of promiſe, and without God in the world;* the remedy which divine wiſdom found out, and our Lord's ſalutary paſſion effected, with reſpect to this, is diſcourſed of in the preceding verſe. 2*dly*, That they were ſubject to the power and deluſions of evil and apoſtate ſpirits, *walking according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.* Theſe principalities and powers Chriſt deſpoiled on the croſs, by the name of a crucified Jeſus, and by the very ſign of the croſs, caſting out the prince of the world from his dominions, temples, and oracles, and from thoſe human bodies he poſſeſſed; and ſo openly convincing the Heathens, that the deities they ſo long had worſhipped were evil ſpirits, and by the miracles wrought in his name, drawing them from their Heathen worſhip to him. And this expoſition is confirmed from theſe words, *He made a ſhew of them openly*, which plainly ſeemeth to refer to this conqueſt over them. Moreover, it may be noted, that Simon and Cerinthus held εἶναι τὸν αἰῶνα ὑπὸ ἀρχόντων τούτων καὶ ἐξουσιῶν τῆς κακίας καθασκευασμένον, *that the world was made by theſe evil ſpirits*, and men were ſubject to the power of them, *and were* per eum et Helenam ſuam ex illis angelicis poteſtatibus liberandos (*b*), *to be delivered by Simon and his Helen from them.* This, ſaith the apoſtle, our Lord hath fully done upon the croſs; and ſo we need no aſſiſtance of Simon or Cerinthus to perform this work; and much leſs need we the aſſiſtance of thoſe dæmons, which the Heathens worſhipped as good angels, who had the government of the inferior world committed to them; Chriſt having triumphed over them, and wholly ſpoiled them of that power. And from theſe Heathen deities he paſſes on again to the rudiments of the Jews, making that inference from what had been diſcourſed from ver. 11. to 14. which we ſee in the following verſes.

(*a*) L. 2. c. 39. (*b*) Iren. l. 1. c. 20. Tert. de an. c. 34. Theod. hær. fab. l. 1. c. 1.

Ibid.

Ibid. = Ἐν αὐτῷ, *in it.*] It is certain that Origen (*c*) and others of the ancients read ἐν ξύλῳ, *on the wood*, ſo did the Arabic verſion; others read, ἐν ἑαυτῷ, *in himſelf:* but ſeeing that reading, as St Jerom teſtifies, is only in the Latin copies, and ſince Chryſoſtom, Theodoret, Oecumenius, and Theophylact read as we, and moſt copies do, without taking notice of any other reading, we may rely ſecurely on it.

Ver. 17. = Σκιὰ τῶν μελλόντων, *a ſhadow of things to come.*] Dr Spencer well obſerves, that there is no neceſſity from theſe words of aſſerting that theſe, and all the ritual conſtitutions of the law of Moſes, ſhadowed forth ſome Chriſtian myſtery; but only that they were but as mere ſhadows, compared to that ſolid and ſubſtantial truth Chriſt by his goſpel hath diſcovered to us; as Joſephus ſpeaking of Archelaus, who exerciſed the kingly power without the title of it, ſaith, ἦκεν, περὶ τῆς δυναστείας σκιὰν αἰτησόμενος βασιλείας, ἧς ἔφασαν ἑαυτῷ τὸ σῶμα, "he came to requeſt "of Cæſar the ſhadow of that kingdom, the body of "which he had uſurped or ſnatched to himſelf be-"fore." *De bello Jud. l.* 2. *c.* 4. *p.* 777.

Note 2. That ἐν μέρει ἑορτῆς, is well rendered *in reſpect*, or *on account* of a feaſt; as when the apoſtle ſaith, *That which was made glorious was not glorious, ἐν μέρει τούτῳ, in this reſpect*, 2 Cor. 3. 10. and *I have ſent the brethren, leſt our boaſting of you ſhould be found vain, ἐν τούτῳ μέρει, in this reſpect*, chap. 9. 3. And when St Peter ſaith, *If any man ſuffer as a Chriſtian, let him glorify God, ἐν τούτῳ μέρει, on this account.* So 2 Maccab. 15. 18. *The care they took for their wives and children, was ἐν ἐσχάτῳ μέρει, of no account with them, their chief care being for the temple.* Now, hence to make out the argument againſt the Sabbatarians, note,

1. That the hand-writing of ordinances here mentioned reſpecteth ceremonial ordinances; for of them only it can be truly ſaid, they were *againſt us*, and were *contrary to us*, they were blotted out, and *nailed to the croſs of Chriſt*, and *were ſhadows of*, or in reſpect of things to come.

2. That when it is ſaid, *Let no man judge you in reſpect of thoſe things*, the meaning is, let no man cenſure or condemn the Chriſtian for not obſerving theſe new moons, feaſts, or ſabbaths.

3. That the apoſtle here by ſabbaths does not mean the firſt and laſt days of the great Jewiſh feaſts, which were by them obſerved as ſabbaths; or the ſabbath of the ſeventh year, or of the year of jubilee: but only, or chiefly, the weekly ſabbaths of the Jews.

1*ſt*, Becauſe the apoſtle having ſaid before, *Let no man condemn you* for not obſerving the Jewiſh feſtivals, or any part of them, cannot rationally be ſuppoſed, in the words following, to condemn only the ſame thing.

2*dly*, In the New Teſtament the word *ſabbath*, or *ſabbaths*, is uſed above ſixty times, and in fifty-ſix of thoſe places, it doth unqueſtionable ſignify the Jewiſh weekly ſabbaths, and in the other the whole week. Since then the ſabbath in the New Teſtament is never uſed for the firſt or laſt days of the Jewiſh feaſts, but is there ordinarily uſed for their weekly ſabbath, we ought in reaſon to conclude, it here imports that ſeventh-day ſabbath, which it doth uſually import in other places; and not thoſe ſolemn days of the Jewiſh feaſts, thoſe jubilees, or ſeven years ſabbaths, which it doth never elſewhere ſignify in the New Teſtament.

3*dly*, Where-ever the word *ſabbath* is mentioned in the Old Teſtament, in conjunction with new moons, or Jewiſh feaſts, it doth import the ſeventh-day ſabbath diſtinctly from all others; as will appear from the peruſal of all the places where theſe things are jointly mentioned, as 2 Kings 4. 23. Iſaiah 1. 13. and 66. 23. Lam. 2. 6. Ezek. 45. 17. and 46. 1. Hoſ. 2. 2. Amos 8. 4. Being then here mentioned with new moons and Jewiſh feaſts, it is reaſonable to conceive it ſignifies the ſeventh-day ſabbath.

4*thly*, The ſabbath-day in the Old Teſtament is often contradiſtinguiſhed to all other ſolemn feaſts, and more particularly to new moons and anniverſary feaſts; and therefore being here mentioned with them, we may preſume it cannot ſignify them, or any portion of them, but rather that it doth import that Jewiſh ſabbath, which in other places is put in oppoſition to them, as 1 Chron. 23. 31. 2 Chron. 2. 4. and 31. 3. Neh. 10. 32. 33. Seeing then the word *ſabbath*, where-ever it is uſed in conjunction with new moons or feaſts, in ſcripture, ſtill ſignifies the Jewiſh weekly ſabbath, we cannot doubt, but, in conjunction with them here, it ſignifies the ſame thing. Seeing the word is often put in oppoſition to new moons and ſolemn feaſts, indefinitely taken, what reaſon have we to conceive, that in this place it ſhould be taken for any part or portion of them? Hence then I argue thus:

No man ought to condemn the Chriſtian for not obſerving the Jewiſh ſabbath, becauſe Chriſt hath *blotted out the hand-writing of ceremonial ordinances which was againſt them;* wherefore the Jewiſh ſabbath being a ceremonial ordinance, therefore it is *blotted out*, therefore the Chriſtian is not obliged to obſerve it. Again, that which is joined with meats and drinks, and with new moons, which are things confeſſedly ceremonial, no difference at all being obſerved by the apoſtle, as to their being named *hand-writings*, things *cancelled*, *ſhadows*, and the

(*c*) Hom. in Mat. p. 282. 288. 289. in Joh. p. 144.

like,

like, that muſt be ceremonial. *Laſtly*, That which is a ſhadow of, or in reſpect of things to come, of which Chriſt, by his advent, exhibited the body, that muſt be ceremonial, that muſt be cancelled, and aboliſhed by Chriſt, and then the Jewiſh ſabbath muſt be ſo.

Ver. 18. ° Καταβραβευέτω, *Let no man beguile you of your reward.*] So Suidas, Παραλογιζέτω, *Let no man put a cheat upon you.* So Phavorinus. Ἐπηριαζέτω, *Let no man damage you:* Chryſoſt. and Theophyl.

Ibid. Καταβραβευέτω;] This word ſignifies to give the prize to one, when the victory was obtained by the other; ſo Chryſoſtom, Theodoret, Thophylact: accordingly Suidas (*d*) ſaith, this is the thing which the apoſtle means by the word, and becauſe, by this unjuſt ſentence, the perſon, to whom it is due, is deprived of his reward; hence it comes to bear that ſenſe: and ſo the whole is by Stephanus rendered, *Nemo vos debito bravio fraudet;* which as it juſtifies our tranſlation, ſo it ſhews the damage Chriſtians will ſuſtain by thus worſhipping angels, even the loſs of that crown of glory, which Chriſt hath purchaſed for his faithful ſervants.

Ibid. Θέλων ἐν ταπεινοφροσύνῃ, *pleaſing himſelf in his humility.*] Or affecting it, and ſo not addreſſing to God immediately, but by angels; for ſo the word θέλειν anſwers to the Hebrew *Chaphetz*, which imports pleaſing or delighting ourſelves in any thing. So 1 Sam. 18. 12. Θέλει ἐν σοὶ ὁ βασιλεὺς, *the king is pleaſed with thee,* 2 Sam. 15. 26. *If he ſay,* οὐκ ἐθέλησα ἐν σοὶ, *I am not pleaſed with thee.* Matth. 20. 26. 27. ὃς ἂν θέλῃ ἐν ὑμῖν, *Who among you affects to be great or firſt?* And chap. 27. 43. *Let him deliver him,* εἰ θέλει αὐτὸν, *if he delighteth in him.* As for the perſons here referred to, note,

1. That the Greek commentators affirm generally, that the apoſtle doth through this whole epiſtle oppoſe himſelf to ſome falſe Chriſtians, who held δεῖν συνάγεσθαι ἡμᾶς πρὸς τὸν Πατέρα διὰ τῶν ἁγίων ἀγγέλων, *that we ought to addreſs to the Father by the holy angels.* But then ſome of them add, that the pretence of humility was this, (*e*) "That it was too "much for us to come to God immediately by Chriſt, "this being above our infirmity." But this, though it agrees well with the humility here mentioned, it ſeems not to accord either with the principles of Simon Magus, who held himſelf to be both the Father and the Son; or of Cerinthus, who held Chriſt was only a man, born after the common way of generation, and ſo could not exalt himſelf thus above the angels; and much leſs doth it accord with the ſentiments of the Heathens. Oecumenius ſaith, the apoſtle ſpeaketh here of them who did τὰς νομικὰς παρατηρήσεις τῷ εὐαγγελίῳ ἐπιμιγνύειν, *mix legal obſervances with the goſpel;* and Theophylact, that he ſpeaks περὶ τῶν Ἰουδαιζόντων, *of the Judaizers.* And Theodoret (*f*) explains this more fully thus; "They who "were zealous for the law, perſuaded men to wor- "ſhip angels, becauſe, ſay they, the law was given "by them; this they adviſed men to do, pretending "humility, and ſaying that the God of all things "was inviſible, and inacceſſible, and incomprehen- "ſible, and that it was fit we ſhould procure the di- "vine favour by the means of angels." Now, if this be ſo, this paſſage cannot well agree to Simon Magus and his followers: for though they worſhipped angels, as Irenæus (*g*), Tertullian (*h*), Epiphanius (*i*), Theodoret (*k*) note, and held that their *Proarche* or *Propater*, was ſo inacceſſible, and incomprehenſible; yet did they not ſeem to worſhip God by angels, but rather to perform their magical operations, by invoking them. He alſo, and his followers, as hath been ſhewn, were great enemies to the law, and ſo could not introduce the worſhip of good angels upon this account, that the law was given by them.

But then, as for Cerinthus, and other falſe apoſtles of the Jews, they owned Chriſt Jeſus as the Meſſiah, and yet were ſtiff aſſertors of the obligation of the law; and they by their philoſophy had introduced the worſhip of angels, after the Heathen manner. For Epiphanius informs us of Cerinthus, that he ſaid, "(*l*) The law and the prophets came from the an- "gels; and that he who gave the law, was one of "the angels that made the world." They had imbibed the philoſophy of Plato (*m*), which ſaith, "The "demons

(*d*) Τῷ ἄλλῳ ἀγωνιζομένῳ τὸν ἄλλον στεφανοῦσθαι λέγει ὁ ἀπόστολος καταβραβεύεσθαι.

(*e*) Ἦσαν τινὲς οἱ λέγοντες ὡς δεῖ ἡμᾶς διὰ τοῦ Χριστοῦ προσάγεσθαι (Θεῷ) ἀλλὰ διὰ τῶν ἀγγέλων, ἐκεῖνο γὰρ μεῖζον ἔφασαν εἶναι ἢ ἡμᾶς. Chryſoſt. Photius, Oecum. Theoph. in locum.

(*f*) Οἱ τῷ νόμῳ συνηγοροῦντες καὶ τοῖς ἀγγέλοις σέβειν αὐτοῖς εἰσηγοροῦντο, διὰ τούτου λέγοντες δεδόσθαι τὸν νόμον, τοῦτο τοίνυν συνεβούλευον ἐκεῖνοι γίνεσθαι ταπεινοφροσύνῃ δῆθεν κεχρημένοι, καὶ λέγοντες, ὡς ἀοράτος ὁ τῶν ὅλων Θεὸς, ἀνέφικτός τε, καὶ ἀπερικαταλήπτος, πρέπειν διὰ τῶν ἀγγέλων τὴν θείαν ἐυμένειαν πραγματεύεσθαι. In locum.

(*g*) Simonianæ diſciplinæ Magia Angelis inſerviens. *Tertull. de præſcript. cap.* 33. *p.* 214.

(*h*) Iren. l. 1. c. 23. l. 2. c. 57. (*i*) Epiphan. Hær. 21. § 4

(*k*) Theodoret, Hær. fab. l. 1. c. 5. p. 12. Ἀχώρητος, ἀνεξιχνίαστος, ἀκατάληπτος. Iren. l. 1. p. 10. 12. 14.

(*l*) Φάσκει δὲ ὗτος τὸν νόμον καὶ προφήτας ὑπὸ ἀγγέλων δεδόσθαι, καὶ τὸν δεδωκότα νόμον ἕνα εἶναι τῶν ἀγγέλων τὸν κόσμον ποιησάντων. Hær. 28. § 1. p 110.

(*m*) Πᾶν γὰρ τὸ δαιμόνιον μεταξύ ἐστι τοῦ Θεοῦ τε καὶ θνητοῦ----ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις. Conviv. p. 1194. A. B.

Θεὸς

" demons are of a middle nature betwixt gods and " mortals; that they brought our prayers and offer- " ings to them, and their commands to us; and " were to be worſhipped and invoked upon that ac- " count." That God had no immediate commerce with men, but all his converſe with us was by the mediation of theſe dæmons. And, ſuitable to this philoſophy, we find the angel, Tobit 12. 12. 15. ſaying, that he was one of the *ſeven angels* οἱ προσαναφέρουσι τὰς προσευχὰς τῶν ἁγίων, *who offered up the prayers of the ſaints;* and that when Tobit and Sarah prayed, *he brought the memorial of their prayer before the Holy One.* And Philo (*n*), in ſeveral places, declares, that as the philoſophers ſaid of their dæmons and heroes, ſo Moſes *introduces the angels* περιοδεύοντας, *doing the office of ambaſſadors,* καὶ διαγγελλοντας τάτε παρὰ τοῦ ἡγεμόνος τοῖς ὑπηκόοις ἀγαθὰ, καὶ τῷ Βασιλεῖ ὧν ἂῦ ὑπήκοοι χρεῖοι, *and being meſſengers of good things, from God to his ſubjects, and carrying back to God their needs.* In his book of the giants (*o*), he ſtyles them *ambaſſadors of good communications of men to God, and of God again to men.* And in his book *De ſomniis (p),* he repreſents them as " the ears and " eyes of the great King, ſeeing and hearing all " things; for," ſaith he, " they bring the com- " mands of the Father to his children, and the " needs of the children to the Father; not that God " needs their miniſtry, but that it is very needful " and beneficial for us frail men to have ſuch medi- " ators, as being unable, not only to receive God's " chaſtiſements, but even his very benefits, ſhould " he immediately confer them on us by himſelf." If Cerinthus had imbibed this philoſophy, which had then obtained among the Jews, and was ſo well known in the world, that one ſo much inſtructed in it, as Theodoret ſaith he was, could not well be ignorant of it; here is a ſufficient foundation for his introducing the worſhip of thoſe angels which gave the law, under pretence of humility; Philo (*q*) declaring, that, when the law was firſt given, " the " people deſired it might be ſo, and requeſted of " God theſe mediators, Saying, ſpeak thou to us, and " let not God ſpeak to us, leſt we die.

Ibid. ἃ μὴ ἑώρακεν ἐμβατεύων, *intruding into thoſe things he hath not ſeen.*] So read all the Greek and Latin copies now extant. *Fabius.* Now, this did the philoſophers, and thoſe Chriſtians which embraced their ſentiments, in all their inducements to worſhip theſe angels and inferior ſpirits; as, *v. g.*

1. In their pretence that (*r*) " the divine nature " could not immediately be converſed with, but that " all the intercourſe betwixt God and men was by " the intermediation of theſe dæmons; it being a " debaſing of the divine nature, to think we could " converſe with him without their intervention."

2. In ſaying that they were to be worſhipped χάριν τῆς ἐυφήμου διαπορείας, *for their laudable interceſſion;* and διὰ τῆς ἐυεργεσίας, *for the (ſ) benefits of common life we receive from them.*

3. As having from the ſupreme Deity their power and authority, and preſiding over us, καλὰ τάξιν ἢ ἕκαστος ἐτάχθη, *according to the order appointed to them;* and being therefore worſhipped, θείῳ νόμῳ καὶ θείᾳ βουλήσει, *by the divine law and counſel;* and only, ſaith Celſus, as he will have them to be honoured. *Plato in Phædro, p.* 264. *Hierocles in Carm. Pythag. p.* 9. 18. *Celſus apud Orig. l.* 8. *p.* 381.

4. Becauſe, by worſhipping theſe miniſters of his, we do a thing φίλον ἐκείνῳ, *grateful to him,* ſaith Celſus (*t*). Now, in all theſe things they did manifeſtly ἐμβατεύειν, *intrude into things* of which they neither had, nor could have any knowledge from the light of nature. And ſo do alſo the Romaniſts, in ſaying, that ſaints and angels ſee all things, or perceive our prayers, by ſeeing him who ſeeth all things; that they are worſhipped by the divine law and counſel; and that by invoking them, we do a thing grateful to him: it being certain that nothing of this nature can be proved from ſcripture, or from primitive tradition.

Moreover, Theodoret and Oecumenius here obſerve, that this worſhip of angels continued long in Piſidia, Phrygia, and Laodicea, near to Coloſſe, where they had (*u*) εὐκτήρια τῷ ἁγίῳ Μιχαὴλ, *oratories of St Michael, the captain of the Lord's hoſt,* as he is called, Joſh. 5. 14. which leads us to the very riſe

Θεὸς δὲ καὶ ἄνθρωπος ὁ μεγύλλαι, ἀλλὰ διὰ τάτε πᾶσα ἔῖιν ὁμιλία, καὶ ἡ διάλεκλος θεοῖς πρὸς ἀνθρώπες. Ibid.
Δαίμονας τῆς ἑρμηνείας αἴτιον ἐυχαῖς τιμᾶν μαλλὰ χρεῶν χάριν τῆς ἐυφήμου διαπορείας. Epin. p. 1010. 1011.

(*n*) Lib. de plant. No. p. 168. Vide inſignem hac de re locum in Platonis Sympoſio, apud Stob. eclog. phyſ. p. 24. 25.

(*o*) P. 222. F.

(*p*) Καὶ γαὶρ τὰς τῦ Πατρὸς ἐπικελεύσεις τοῖς ἐκγόνοις, καὶ τὰς τῶν ἐκγόνων χρείας τῷ Πατρὶ διαγγέλλεσι. P. 455. 456.

(*q*) Οἳ λαβόντες ἔντολιαν ἰδικήθημεν ποτέ τινος τῶν μέσων λέγοντες, λάλησον ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ Θεὸς, μὴ ἀποθάνωμεν. Ibid.

(*r*) Τὸν Θεὸν αὐτὸν καλαμιγνὺς ἀνθρωπίναις χρείαις ὁ φιλύτατος τῆς σιμπόταλος, ἐδὲ τεθεῖ τὸ ἄξιωμα αὐτὸ τῆς ἀρετῆς. Plutarch. de orac. defect. p. 414.
Ὁ δαιμόνων γένος μὴ ἀπολείποντες ἀνεπίμικλα τὰ τῶν θείων καὶ ἀνθρώπων πεῖσει, καὶ ἀσυναλλακλα τὴν ἑρμηνευτικὴν ὡς Πλάτων λέγει, καὶ διακονικὴν ἀναιρῦνλες φύσιν. P. 416. E.

(*ſ*) Euſeb. Præp. Evan. l. 5. c. 3. p. 128. D.

(*t*) Ibid. p. 381. 382.

(*u*) Oecum. apud Hœſchel. not. in Orig. p. 233.

of

of this worſhip, both among Jews and Chriſtians. For the Jews generally held, that he who is ſtyled *the captain of the Lord's hoſt*, was the angel Michael; ſee note on Heb. 2. 5. And his office, ſaith Origen, is, *mortalium preces, ſupplicationeſque curare* (*x*), "to "preſent the prayers of men;" and in the book of the Paſtor we read, ſaith he, that Chriſtians ἅμα τὸ πιστεύειν ὑπὸ τῷ Μιχαὴλ γίνονται, *as ſoon as they believe, are under the government of Michael.* (*y*) "The good "meſſenger," ſaith Hermas, "being Michael, "*qui populi hujus habet poteſtatem, et gubernat eos*, "who hath the government over this people." Whence by (*z*) Nicephorus he is ſtyled ὁ τῆς χριστιανῶν πίστεως ἔφορος, *the preſident or overſeer of the Chriſtian faith.*

Ver. 19. [r] Καὶ οὐ κρατῶν τὴν κεφαλὴν, *and not holding the head.*] Hence it appeareth, 1. That the apoſtle here ſpeaks of ſuch perſons as had embraced Chriſtianity, owning Chriſt Jeſus to be the head of the church, and being by profeſſion *dead with Chriſt from the rudiments of the world*, ver. 20.

2. That the fault they were guilty of was not the worſhipping angels, as mediators of redemption, but of interceſſion only, *i. e.* as mediators to bring us to God, and to preſent our prayers to him, as appears from the foregoing note.

3. That Jeſus Chriſt is repreſented in the holy ſcripture, as he by whom we have προσαγωγὴν πρὸς τὸν Θεὸν, *acceſs to God* in prayer with confidence, Eph. 2. 18. and 3. 12. Heb. 10. 19.—22. And ſo having acceſs to him by prayer, through any other mediator of interceſſion, muſt be intrenching on the office of the head of the church, and ſo not holding the head: and that the practice of the church of Rome, in praying to angels, is here condemned, I have fully proved in a *Diſcourſe of the idolatry of the church of Rome, chap.* 11.

Ibid. [s] Ἐπιχορηγούμενον, *by joints and bands having nouriſhment miniſtered;*] *i. e.* from which head communicating the gifts of the Spirit to his myſtical, as the head doth its ſpirits to the natural body, the whole body of Chriſtians (duly compacted together, by the aſſiſtance which every part of it gives to the whole; ſome ſuſtaining the office of inferior heads, ſome of an eye, ſome of an hand or foot, 1 Cor. 12. 15. 16. 17.) increaſeth in that love which proceedeth from the God of love, which he requires and approves, and which tends to his glory, and is therefore ſtyled *the increaſe of God*; as that righteouſneſs which he approves, and accepts of, is ſtyled *the righteouſneſs of God*, Rom. 1. 17. 2 Cor. 5. 21. Phil. 3. 9. Jam. 20. See the note on Eph. 4. 15. 16.

Ver. 20. [t] Ἀπὸ τῶν στοιχείων τοῦ κόσμου, *from the rudiments of the world.*] That theſe rudiments ſignify the Moſaical inſtitutions, as being for matter moſt the ſame with the rites uſed by the Heathens, proved, note on Gal. 4. 3. And this is alſo evident from the argument here uſed, to reſtrain the Coloſſians from being ſtill in bondage to them, *viz.* That they are blotted out, cancelled, and done away by the death of Chriſt, to which we profeſs to be conformed, ver. 14. *To live in the world*, is to live after the preſcripts of the men of the world, by whom theſe rites were uſed.

Ibid. [u] Δογματίζεσθε; *are ye ſubject to ordinances?* Δογματίζεσθαι, is to make rules and conſtitutions concerning theſe things. Thus of the feaſt of dedication of the temple purged from defilement, ἔστησαν μετὰ κοινῆς προσταγμάτος, *they ordained by a common ſtatute and decree, that every year thoſe days ſhould be kept*, 2 Mac. 10. 8. So when Judas had ſlain Nicanor, ἐδογμάτισαν πάντες μετὰ κοινῆς ψηφίσματος, *they ordained all with a common decree, in no caſe to let that day paſs without ſolemnity*, chap. 15. 36. See Eſd. 3. 9. 3. Eſdr. 6. 34. And ſo that may be rendered here, *Why, as living yet in conformity to the world*, are ye ſubject to the decrees and conſtitutions about them? Such as are,

Ver. 21. [x] Μὴ ἅψῃ, *Touch not.*] This may refer either to what is mentioned by St Paul, as the aphoriſm of ſome philoſophers or heretics, *It is good for a man* μὴ ἅπτεσθαι, *not to touch a woman.* Or it may be referred to things ſuffocated, or dead of themſelves, or offered to idols; which, as Clemens (*a*) of Alexandria ſaith, the Jews were not allowed to touch.

Ibid. [y] Μηδὲ γεύσῃ, *taſte not.*] This, doubtleſs, refers to meats and drinks, either fleſh and wine, which ſome of the philoſophers, particularly the Pythagoreans, would not taſte of. And ſome falſe apoſtles, mentioned by the (*b*) apoſtolical conſtitutions, forbade marriage, and "required men to abſtain from fleſh and wine, repreſenting marriage "and the procreation of children, and the eating "of fleſh, as things abominable."

Ibid. [z] Μηδὲ θίγῃς, *handle not,*] Any thing which may pollute you by touching it, or being offered to idols.

Ibid. [aa] Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *all which*

(*x*) Περὶ ἀρχῶν, l. 1. c. 8. in Matth. ed. Huet. p. 361. D.
(*y*) Lib. 3. Sim. 8. § 3. (*z*) Hiſt. l. 7. c. 50.
(*a*) Ὧν γὰρ ἐξῆν αὐτοῖς ἅπτεσθαι, πάλιν κεκώλυκε τούτων τὰ θηριμαχία, τὰ ἐπιπεπλασμένα, οὐδὲ γὰρ τούτων ἅπτεσθαι φησιν ἡμᾶς. Pædag. l. 2. c. 1. p. 149.
(*b*) Καὶ ἐκ μὲν αὐτῶν ἀγαμίαν διδάσκει, καὶ κρεῶν ἀποχὴν, καὶ οἴνου, βδελύττεσθαι λέγοντες εἶναι, καὶ τεκνῶν γένεσιν, καὶ βρωμάτων μετέχειν. Conſt. Apoſt. lib. 6. cap. 10.

things

things periſh in the uſing.] The word φθόρα is uſed often by St Peter, ſpeaking of ſuch men, not for natural, but a moral corruption; as when he ſaith, they were partakers of the divine nature, *who have eſcaped* τὴν φθορὰν, *the pollution which is in the world through luſt*, 2 Pet. i. 4. and that *they, as natural brute beaſts, made to be taken and deſtroyed, ſpeak evil of the things they underſtand not, and ſhall periſh* ἐν τῇ φθορᾷ αὐτῶν, *in their own corruption*, 2 Pet. ii. 12. And ver. 19. *Whilſt they promiſe them liberty, they themſelves are the ſervants* τῆς φθορᾶς, *of corruption.* And ſo the meaning of theſe words may be, that when theſe things are obſerved in compliance with the commands and doctrines of men, as things neceſſary, they corrupt men who uſe them thus. But I prefer the other ſenſe, which ſaith, that theſe meats periſh in the uſing, according to that (*c*) aphoriſm of the civil law, "We uſe thoſe things which remain after the uſe of them; *his vero abutimur, quæ nobis utentibus pereunt.*"

Ver. 23. ββ Ἅτινα ἐστι λόγον μὲν ἔχοντα τῆς σοφίας, *which things have a ſhew of wiſdom.*] Theſe words plainly refer to the former verſes; ἐθελοθρησκείᾳ, *will-worſhip*, to the θέλων ἐν θρησκείᾳ τῶν ἀγγέλων, *pleaſing themſelves in the worſhipping of angels*; and ſo it muſt be as bad as that; the *ſhew of humility*, to the doing this from a pretence of humility, ver. 18. *the neglecting of the body, and making no proviſions for it, to the ſatisfying of the fleſh*, to the abſtinence from fleſh, wine, and women, and from things offered to idols.

It remains only to conſider who were the perſons here intended. That they were not the Gnoſtics, or followers of Simon Magus, is evident: "For they," ſaith Irenæus (*d*), "were men who indulged to the fleſh, and who privily corrupted the women whom they taught; they were carefully to meditate upon the myſtery of wedlock, and upon that account enticed other mens wives to themſelves." And Epiphanius adds (*e*), That they participated of all manner of fleſh; that they indulged to drunkenneſs and venery, execrating them who were uſed to faſtings." They therefore could not be the men who neglected the body, by abſtaining from meats, and made no proviſion for the fleſh. They therefore ſeem to me to have been partly the Eſſenes, and partly the Pythagorean philoſophers. For,

1. Of the Eſſenes, Joſephus ſaith, that ὅτι γαμετὰς εἰσάγονται, &c. (*f*) "they neither would have "wives nor ſervants;" as thinking ſervitude an injury to our common nature, or tending to injuſtice; and marriage, to ſedition. And again, (*g*) Γάμον μὲν, ὑποψίαν παρ' αὐτοῖς, "they contemn marriage, not "becauſe they would have marriage taken away, or "the ſucceſſion of mankind to ceaſe, but to avoid "the intemperance of women; and becauſe they "think none of them can keep their faith to one." Philo ſays (*h*), "They have women with them, but "they are only ſuch as are γεραιαὶ, old women, or "παρθένοι τὴν ἀγνείαν, virgins as to their chaſtity, not "out of neceſſity, but διὰ ζῆλον καὶ πόθον σοφίας, from "their zeal to, and deſire of wiſdom." He adds, Σιτοῦνται δὲ πολυτελῶς ὐδὲν, ἀλλὰ ἄρτον ἁυτιλῷ καὶ ὕψον ἅλας, &c. (*i*) "They eat nothing that is delicate, having on"ly mean bread and ſalt for their meat; and, if "they be delicate, hyſſop for their ſauce, and river"water for their drink. (*k*) They uſe no wine in "their feaſts, οἶνος μὲν γὰρ ἀφροσύνης φάρμακον; for wine," ſay they, "is the incentive to madneſs." He goes on, τραπέζα καθαρὰ τῶν ἐναίμων, "Their table is pure "from all things that have blood in them, or from "the fleſh of living creatures; for ſuch things," ſay they, "irritate concupiſcence." And of this abſtinence from certain meats they are ſo tenacious, ſaith Joſephus (*l*), that "they will rather endure "all ſorts of torments, ἢ φαγεῖν τι τῶν ἀσυνήθων, than "eat any thing they were not accuſtomed to eat." Moreover, there were ſome things they muſt not touch, as (*m*) "oil; for κηλῖδα ὑπολαμβάνουσιν τὸ ἔλαιον, "they look on oil as a defilement; ſo that if any "of them be unwillingly anointed with it, he muſt "waſh it off from his body. The younger amongſt "them muſt not touch the elders, (*n*) ὥστε εἰ ψαύσειαν "αὐτῶν ἐκείνους ἀπολούσασθαι, καθάπερ ἀλλοφύλῳ συμφέρουσας, and "if they touched them, the elders waſhed them"ſelves as if they had touched an alien." They were ſuch ſtrict obſervers of the Sabbath, that they would provide no meat for themſelves, nor go to ſtool on that day. They had alſo (*o*) τοὺς τῶν ἀγγέλων ὀνόμασα, "certain names of angels which they held "in veneration;" and alſo proper δόγματα, opinions

(*c*) Cicero. top. n. 8. Pandect. l. 7. tit. 5.

(*d*) Ταῖς τῆς σαρκὸς ἡδοναῖς κατακόρως θαλύοντες, καὶ λάθρα τὰς διδασκομένας ὑπ' αὐτῶν γυναῖκας διαφθείροντες. Iren. l. 1. c. 1. p. 28. A.

Διὰ παντὸς τρόπου δεῖν αὐτοὺς ἀεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον. Ibid. Ταύτας ἀπ' ἀνδρῶν ἀποσπάσαντες ἰδίας γαμετὰς ἠγάγοντο. Ibid.

(*e*) Καὶ πάντων μεταλαμβάνουσι κρεῶν.---κοίτοις καὶ μέθαις σχολάσοντες, καὶ καθαρῶντες τὸν νηστεύοντα. Epiph. hær. 26. § 4. & 9.

(*f*) Antiq. l. 18. c. 2. p. 618. A. B. (*g*) De bell. Jud. l. 2. c. 12. p. 785.

(*h*) De vita contemp. p. 695. F. (*i*) P. 692. B. (*k*) P. 696. D.

(*l*) De bell. Jud. l. 2. c. 12. p. 787. F. (*m*) P. 785. C. (*n*) P. 777. D. (*o*) P. 786. F. G.

" or decrees, which they ſwore never to deliver to " others, otherwiſe than as they had received them." And thus they dogmatized. And laſtly, All this was the effect τῆς περὶ φιλοσοφίας ἐρωτος, " of their paſſion " for philoſophy," of which Philo (*p*) ſo often ſpeaks in his deſcription of them. So great reaſon is there to conceive they may be concerned in this chapter.

2. Theſe things being introduced as the rudiments of the world, and living according to theſe δόγμασι, *preſcriptions*, being living as in the world, I chiefly incline to refer theſe things to the abſtinence from touching and taſting fleſh and wine, and handling women, and from all the objects which gratify the ſenſes, the taſte, the eye, the touch, taught by the followers of Pythagoras and Empedocles; and defended with ſuch variety of learning by Porphyry, the very title of whoſe book is *De abſtinentia ab eſu animalium*, " of abſtinence from eating the fleſh " of any living creature." This he founds upon this principle, that τὸ ζῆν κατὰ τὸν νοῦν, (*q*) " To live " the intellectual life, and to enjoy the contempla- " tion of the moſt perfect Being, it is neceſſary we " ſhould abſtract our minds, as much as is poſſible, " from all ſenſual objects;" from the pleaſures which ariſe διὰ γεύσεως, *from the taſte*, particularly of wine; and from the touch: for, ſaith he, " ἅψαι, the ſen- " ſual objects which we touch, are not only σωμα- " τῶσαι τὴν ψυχὴν, ſuch as transform the ſoul into th " body, but alſo ſuch as ſtir up ſwarms of luſts a " paſſions in it." Hence he infers, that all the things are τὰ αἰσχρὰ, *filthy* and *polluting*, and ſuc as hinder τῆς ψυχῆς καθαρὰν ἐνέργειαν, *the pure oper tions of the ſoul*; therefore he that would live t intellectual live, muſt abſtain (*r*) " not only fro " the uſe of women, but from all ſenſual thing " they being ſuch as do defile the ſoul." Moreov what the apoſtle ſpeaks of the deceit of philoſoph exactly agrees with the ſentiments of thoſe me Doth he ſay, that it is κατὰ τὴν παράδοσιν ἀνθρώπων; i. *according to the tradition of men?* This abſtinen is ſtyled by Porphyry (*s*) νόμῳ ἄγραφος καὶ θείος, *a divi but unwritten law*. Doth he ſay of them, δόγμα ζονται, *they make decrees and ordinances?* This o nion is by Porphyry ſtyled (*t*) δόγμα παλαιὸν καὶ φίλον, *an ancient decree, and acceptable to the go* and τὸ διορίζόμενον, *a conſtitution*, or a thing defin Doth the apoſtle ſtyle it ἐθελοθρησκία, *will-worſhi* It is alſo (*u*) by Heraclides Ponticus ſtyled δεισιδαιμ *ſuperſtition*, and ſaid by Porphyry eſpecially, to done on the account of wiſdom, and the ſubdu of the body. So full an agreement is there betwi this philoſophy, and that which the apoſtle hath he ſaid concerning it.

CHAP. III.

Verſe 1. IF ye then be riſen with Chriſt (*through faith, chap.* 2. 12. *and by newneſs of life, Rom.* 6. 4. 5.), [a] ſeek thoſe things which are above, where Chriſt (*now raiſed from the dead*) ſitteth on the right hand of God.

2. Set your affections on things above, not on things on the earth.

3. For ye are dead (*to ſin, Rom.* 6. 6. 7. 8. *and to the world, Gal.* 6. 14. *and from the rudiments of it, chap.* 2. 20.), [b] and your (*future*) life is hid with Chriſt in God.

4. [c] When Chriſt who is (*the author and purchaſer of*) our life ſhall appear, then ſhall ye alſo appear with him in glory.

5. [d] Mortify therefore (*in order to the enjoyment of this life with God*) your members that are upon the earth, (i. e. *your earthly carnal members*); fornication, uncleanneſs, inordinate affection, evil concupiſcence, and [e] covetouſneſs, which is idolatry:

6. For which things ſake (*done by them*) the wra of God cometh upon (*men, as being*) the childr of diſobedience, (*or upon thoſe who obey not the co mands of God, to abſtain from them.*)

7. [f] In the which you (*of Coloſſe*) alſo walk ſometime, when ye lived in them.

8. But now alſo put off all theſe (*following vic viz.*) anger, wrath, malice, blaſphemy, (i. e. *ev ſpeaking*), [g] filthy communication (*or reproachf words, which ariſe from wrath*) out of your mou

9. (*And*) [h] lie not one to another, ſeeing ye ha put off the old man with his deeds; (*ſee note Eph.* 21. 4. 2.);

10. And have put on the new man, which is r newed in [i] knowledge, (*or by the acknowledgm of the truth, Eph.* 4. 22.), after the image of h that created him, (*in righteouſneſs, and holineſ truth, Eph.* 4. 24.)

11. Where (*or under which œconomy*) there

(*p*) De vita contemp. p. 635. F. 658. D.

(*q*) Οὐκ ἂν οὖν ἀλλῶς τυγχάνοι τις τέλους μὴ περιπλανῶμενος μὲν εἰ χρὴ φάναι τῷ Θεῷ, ἀφελωμένος δὲ ὅσα σώματος, καὶ τῶν διὰ τούτου ψυχῆς ἀποκλίσεων. l. 1. § 57.

(*r*) Ἀσκεῖ γὰρ πάντα ὡς πρὸς γε τὴν κατὰ νοῦν ζωὴν, καὶ πάντων ἐφεκτέον, καθάπερ τῶν ἀφροδισίων. l. 1. § 41. Διὸ καὶ τὰ ἀπὸ ἔμψυχα σώματα, P. 173. 174. et l. 1. p. 44. § 52.

(*s*) L. 1. § 28. (*t*) L. 1. § 3. (*u*) L. 1. § 6.

either (*reſpect had to any man, as being*) Greek, or Jew, (*of the*) circumciſion, nor uncircumciſion, (*as being*) Barbarian, Scythian, bond nor free; but (*this belonging to*) Chriſt is all, and in all.

12. Put on therefore, as (*becometh new creatures, and*) [a] the elect of God, (*or perſons choſen to be his church and people*), holy and beloved (*of him*), bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering;

13. Forbearing one another, and forgiving one another, if any man have (*ground of*) quarrel againſt any; even as Chriſt (*freely*) forgave you (*the greateſt of ſins out of mere grace and mercy*), ſo alſo do ye (*to others.*)

14. And above all theſe things, put on charity, which is the bond of perfectneſs, (i. e. *the moſt perfect bond of union among Chriſtians, Eph.* 4. 15. 16. *the end and the perfection of the commandments, 1 Tim.* 1. 5. *that which fulfils the reſt, Rom.* 13. 8. *Gal.* 5. 14.; *and that which renders us perfect, and unblameable in holineſs before God, 1 Theſſ.* 2. 12. 13.)

15. And let the peace of God rule (*or be the umpire*) in your hearts, to which you are called in one body, (*by being all made members of one body, Eph.* 4.) [b] and be ye thankful (*unto him that hath called you to peace, 1 Cor.* 7. 15.);

16. [c] Let the word of Chriſt dwell in you richly in all wiſdom, (*ſo that you may be employed in your families, by virtue of this gift of wiſdom, in*) teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, [d] ſinging with grace in your hearts to the Lord.

17. And whatſoever you do in word or deed, do all [e] in the name of the Lord Jeſus, giving thanks to God and (*or, who is*) [f] the Father by him.

18. Wives, ſubmit yourſelves (*or be ſubject*) to your own huſbands, (*in the offices belonging to that relation*), as it is fit (*for them to do that are*) in the Lord, (*that the name of the Lord may not be blaſphemed, by your pretending a Chriſtian liberty from the obſervances of the duty of a wife, Tit.* 2. 5.; *but that, by your greater exactneſs in it, you may commend Chriſtianity to others, 1 Pet.* 3. 5.; *or, in obedience to the Lord, requiring this ſubmiſſion, Eph.* 6. 6.).

19. Huſbands, [g] love your wives, and be not [h] bitter againſt them (*in the aſperity of words, or the ſeverity of your actions, to the alienation of your affections from them.*)

20. Children, obey your parents in all (*lawful*) things, for this is well-pleaſing to the Lord; (*and in all things to which the power of the parent reaches; for if he commands him not to marry, when he cannot contain, or to marry one he cannot love, he exceeds his paternal authority.*)

21. Fathers, (*whoſe names ſpeak clemency and kindneſs*), provoke not your children to anger, (*irritate them not with fourneſs, and hard uſage, immoderate or undeſerved ſtripes*), leſt they be diſcouraged, (i. e. *deſpair of pleaſing you.*)

22. [i] Servants, obey in all (*lawful*) things (*thoſe who are*) your maſters according to the fleſh; not (*as thoſe who do buſineſs*) with eye-ſervice, as (*being*) men-pleaſers, but in ſingleneſs of heart, (*as perſons*) fearing God. (*See the reaſon of this precept, note on ver.* 25.)

23. And whatſoever you do, do it heartily as unto the Lord, and not unto men, (*having reſpect to his glory, and his recompenſe. See the notes on Eph.* 6. *from ver.* 1. *to ver.* 9.)

24. [k] Knowing that of the Lord you ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.

25. But he (*of you*) that doth wrong (*to his maſter*), ſhall receive (*of the Lord puniſhment*) for the wrong which he hath done: and (γὰρ, *for*) there is no [l] reſpect of perſons with him.

ANNOTATIONS on Chap. III.

Verſe 1. 2. [a] Τὰ ἄνω ζητεῖτε, ver. 1. φρονεῖτε, ver. 2.] Theſe phraſes ſeem to import, 1. That we ſhould put the higheſt eſtimate and value on things above. 2. That we ſhould have them fixed on our ſpirits, and familiarly occurring to our thoughts, by fervent meditations and ſerious reflections on them. 3. That we ſhould have our wills inclined to them, and our affections poſſeſſed with fervent love and paſſionate deſires of them; for ζητεῖν is, ſaith Phavorinus, λογίζεσθαι, καὶ ἐνθυμεῖσθαι, σφόδρα, καὶ ἀπορρίπτεσθαι. 4. That we ſhould employ our faculties and members in purſuit of them with diligence and conſtancy; for ζητεῖν is *niti, curare, ſummo ſtudio quærere,* as ζητεῖν πολέμου in Demoſthenes, ζητεῖν ἀφελέσθαι, *nitor auferre,* Plutarch, ζητεῖν δὲ πολυπραγμονεῖν, Schol. Ariſtoph. p. 289.

Ver. 3. [b] Ἡ ζωὴ ὑμῶν ἡ πρόσ.] *i. e.* Your true life, which conſiſts in fruition of God, and which you ſhall live for ever with him, is hid with Chriſt, who is now removed from your ſight, and placed at the right hand of God; for *it doth not yet appear what we ſhall be,* 1 John 3. 2.

Ver. 4. [c] Note, Hence we learn that Chriſtians are not to expect to reign with Chriſt on earth a thouſand years, becauſe they are not to mind or ſeek τὰ ἐπὶ τῆς γῆς, *the things upon earth,* but only *thoſe above, where Chriſt ſitteth at the right hand of God*; whereas, were this life on earth a bleſſing, and reward which God

had promiſed them for their ſufferings, they might mind it, and ſet their affection on it: as alſo from all thoſe places where the hope, reward, inheritance of Chriſtians, is ſaid to be reſerved in the heavens for them; for, as Oecumenius notes, *ει ἐν ἐρανοῖς ἡ κληρονομία μυθώδης ἡ χιλιοέτης ἀποκατάστασις, if our inheritance be in heaven, the ſuppoſed millennium on earth muſt be but a fable. Great is your reward in heaven,* ſaith Chriſt to the Chriſtian ſufferer, Matth. 5. 12. Luke 9. 23. *Your hope is laid up for you in heaven,* Col. 1. 5. See 1 Pet. 1. 4.

Ver. 5. [a] Νεκρώσατε ἐν, *Mortify therefore your earthly members.*] There being in us naturally *the old man,* ver. 9. Eph. 4. 22. and the *body of ſin;* the inordinate affections and luſtings of it are ſtyled the members of that body; partly becauſe they exert themſelves by the members of the natural body; and partly, becauſe, as the members of the body are employed to fulfil and accompliſh the deſires of the natural body, ſo theſe affections are employed to gratify the deſires of the body of ſin: theſe members are ſtyled earthly members, becauſe they reſpect only earthly things, they fix our hearts upon, and employ our minds about them; to mortify them, is to reſiſt, and to ſuppreſs their motions, that we do not obey them, or gratify them in their inordinate deſires and affections, but carefully ſhun all the occaſions of ſin, and uſe thoſe means which tend to the ſubduing of it. And this exhortation being directed to believers, ſhews, that as they are by profeſſion, and by baptiſmal obligation, dead to ſin; ſo have they continual need to proceed in the practice of this duty, that they be not overcome by the deceitfulneſs of ſin, by their fleſhly luſts, which tend to fornication and uncleanneſs; their deſires of worldly honours, and vain-glory, which are evil concupiſcences, and by the inordinate love of the world, which is ſtyled covetouſneſs.

Ibid. Επιθυμία κακὴ, *evil concupiſcence.*] If hence it follows, that all concupiſcence is evil, then from διαλογισμοὶ κακοὶ, mentioned Mark 3. 21. it follows, that all thoughts and reaſonings are evil; and from ὁμιλίαι κακαὶ, mentioned 1 Cor. 15. 33. it alſo follows, that all our *converſation with one another muſt be evil;* ſo certain is it, that this place doth not prove that all concupiſcence is evil. And to be ſure the very firſt motions of concupiſcence, which ariſe naturally in the ſenſual appetite, and prevent our reaſon and deliberation, cannot be here intended, becauſe the apoſtle reckons this concupiſcence among thoſe members of the body which muſt be mortified, which the firſt motions of the appetite can never be.

2. Becauſe he adds, *That becauſe of theſe things cometh the wrath of God upon the children of diſobedience:* now, theſe firſt motions, if ſuppreſſed, and not conſented to, when they ariſe, can never render us children of diſobedience, and much leſs ſubject to the wrath of God. And if Satan hath the power to inject ſuch motions, or raiſe ſuch ideas in the brain, if they be our ſins, though not conſented to, it muſt be in his power to make us ſin, whether we will or no. From all which conſiderations it ſeems neceſſary to underſtand this of deliberate fleſhly luſtings indulged to, and not reſtrained by us.

Ibid. [c] Ητις ἐστὶν εἰδωλολατρία, *covetouſneſs, which is idolatry.*] Becauſe as Heathens place their confidence in idols, even ſo the avaritious man doth place his confidence in gold and ſilver, which are the matter of their idols; he chiefly doth purſue them, and for their ſakes only doth other matters. And that ſuch actions do partake of the true nature of idolatry, reaſon as well as ſcripture will evince: for reaſon ſhews, that love, hope, truſt, obedience, are parts of that internal worſhip which we owe to God in the moſt excellent degrees, and which he more regards than building temples, or erecting altars, the bending of the knee or body, or any act of outward worſhip, and therefore in thoſe acts doth more eſpecially conſiſt God's worſhip; wherefore he that confers them upon any creature in that degree, or in thoſe actions in which they only ought to be aſcribed to God, muſt be as truly an idolater, as he that payeth to a creature any outward act of religious and divine worſhip. And as the covetous perſon, though he doth not indeed believe his riches or his money to be a God; yet by ſo loving, and ſo truſting in them, as God only ought to be loved and truſted in, he is as truly guilty of idolatry, as if he ſo believed. So though the Roman Catholics do not believe their ſaints and angels to be God; yet by addreſſing to them even (x) mental prayers, and giving to them the inward worſhip of the ſoul, which, as St Auſtin (y) well obſerves, "the catholic church always reſerved to God," they are as guilty of idolatry, as if they did believe them to be gods, ſince thereby they aſcribe to them the knowledge of the heart, and of the inward motions of the ſoul, which only do belong to God.

(x) Qui dicit ſtultum eſſe (*ſanctis*) in cœlo regnantibus voce vel mente ſupplicare, anathema ſit. *Concil. Trid. ſeſſ.* 25.

(y) Divine et ſingulariter in eccleſia catholica traditur, nullam creaturam colendam eſſe animæ (libentius enim loquor his verbis, quibus hæc mihi inſinuata ſunt), ſed ipſum tantummodo rerum quæ ſunt omnium creatorem. *De quantit. animæ, cap.* 34.

Ver. 7.

Ver. 7. [f] The Coloſſians dwelling in Phrygia celebrated the *ſacra* of Bacchus (*z*), and of the mother of the gods, called therefore *Phrygia Mater*, and doubtleſs complied with all the luxury of Aſia Minor, of which they were a part.

Ver. 8. [g] Αἰσχρολογίαν, *filthy communication.*] This is uſually referred to obſcene and impure words; but Heſychius, Phavorinus, and J. Pollux, *l.* 2. *c.* 4. have informed us, that the word ſignifies *reproachful words*, ſuch as tend to put a man to ſhame; and to this ſenſe the words preceding make it moſt proper to refer it, wrath, anger, malice, or evil machinations of the heart, being the inward diſpoſitions which render us diſaffected to, and prone to do evil to others; railing and opprobrious ſpeeches, which tend to render our brother infamous to others, being the uſual effects of theſe evil diſpoſitions.

Ver. 9. [h] Hence it appears, that to be addicted to lying is an evidence that we have not yet put off the old man.

Ver. 10. [i] Εἰς ἐπίγνωσιν, *in knowledge.*] The Chriſtian faith being *the knowledge of the truth which is after godlineſs*, Tit. 1. 1. it being that by which *we eſcape the pollutions of the world through luſt*, 2 Pet. 2. 20. and *recover out of the ſnare of Satan*, 2 Tim. 2. 25. 26. that by which we have *all things given us which appertain to life and godlineſs*, 2 Pet. 1. 3. and that, ſaith the apoſtle here, by which we are enabled *to walk worthy of the Lord unto all well-pleaſing, being fruitful in every good work, and increaſing in them*, as we increaſe εἰς ἐπίγνωσιν τοῦ Θεοῦ, *in the knowledge of God.* The being renewed in this knowledge may well import our being *renewed in righteouſneſs and true holineſs*, as the apoſtle ſpeaks, Eph. 4. 24. eſpecially if we conſider, that whilſt the judgment ſtill continues to *approve the things which are moſt excellent*, the will ſtill chuſes, and the inferior faculties will be employed in proſecution of them.

Ver. 12. [k] Ὡς ἐκλεκτοὶ τοῦ Θεοῦ, *as the elect of God.*] That the apoſtle ſpeaks not here of any abſolute election of ſome particular perſons to eternal life, but of their being choſen out of the Heathen world to be his church and people, is evident, becauſe he ſpeaks to the church in general; and yet to theſe elect he promiſeth the bleſſings of Chriſtianity, only if they *continue in the faith rooted and grounded, and be not moved away from the hope of the goſpel*, chap. 1. 23.; 2. 2. 4. 18. expreſſing his care and fear leſt they ſhould be deceived, and robbed of their rewards.

Ver. 15. [l] Βραβευέτω, *rule.*] Μεσιτευέτω, ἰθυνέσθω, ſaith Phavorinus, *i. e.* let that peaceable diſpoſition which God requires from all Chriſtians be the umpire and director to compoſe all differences among you, for peace hath God for its author. He hath called us to it; he hath made us all one body, and nothing is more unſeemly or pernicious than that the members ſhould be at diſcord with each other. In Joſephus (*a*) it ſignifies, *Let him have the chief place;* thus of Jehoſhaphat he ſaith, he did βραβεύειν, ἅπασι ἴσος, *excel, as being equal to them all.*

Ver. 16. [m] Ὁ λόγος τοῦ Χριστοῦ, *the word of Chriſt.*] The word dictated by the Holy Spirit is therefore the word of Chriſt, becauſe the Spirit is the Spirit of Chriſt, 1 Pet. 1. 11. as proceeding both from the Father and the Son.

Ibid. [n] Ἐν χάριτι, *ſinging with grace;*] that is, ſay ſome interpreters, χαριέντως, *Becher.*, ſo as that their hymns may be grateful to others, and be received by them with ſpiritual delight, which is, ſay they, the import of the phraſe, Eph. 4. 29. Col. 4. 6.; but this ſeems rather to depend on others than ourſelves: ſay others, he exhorts them to ſing with a grateful mind, full of the ſenſe of divine goodneſs, in which ſenſe χάρις τῷ Θεῷ is often uſed, ſee 1 Cor. 15. 27. 2 Cor. 2. 14.; but according to the ancients (*b*), he exhorts them, ἀπὸ χαρισματος ἁδειν, *to ſing by the gifts given them by the Holy Ghoſt*, of which one is the word of wiſdom; and this expoſition is confirmed by the parallel place, Eph. 5. 18. 19. *Be ye filled with the Spirit, ſpeaking to one another in pſalms, and hymns, and ſpiritual ſongs.* Now, theſe gifts being chiefly exerciſed in their aſſemblies, where eſpecially they did ψάλλειν τῷ πνεύματι, *ſing in the ſpirit*, 1 Cor. 14. 15. 16. and every one had his pſalm, and his διδαχὴ, doctrine, ver. 26. I conceive theſe ſpiritual ſongs, in which they were to teach and to admoniſh one another, may refer chiefly to their aſſemblies, then managed by their prophets, in which they met together for that end. So Pliny doth inform us, that the Chriſtians uſed to meet together on a certain day, *carmenque Chriſto quaſi Deo dicere ſecum invicem*, "and ſing an hymn to Chriſt as God." *Lib.* 10. *ep.* 97.

Ver. 17. [o] Ἐν ὀνόματι Κυρίου, *in the name of the Lord.*] To do all in the name of the Lord is, *1ſt*, To have reſpect in all things to his will, as knowing we are obliged to live to him, 2 Cor. 5. 14. to the honour of his name and doctrine. *2dly*, To be deſirous that our actions may be well-pleaſing to him, 2 Cor. 5. 8. 9. *3dly*, To expect acceptance of our actions, prayers, John 14. 13. 14. 15. 16. and praiſes, through him, Heb. 13. 15. and a recompenſe of them from him hereafter, Eph. 6. 8. here, ver. 24.; and ſaith

(*z*) Strabo, l. 10. p. 469. 470. 471. (*a*) Arch. l. 9. c. 1.

(*b*) Καὶ τῷ Θεῷ δὲ ᾠδὴ Παλαιᾷ ἐυχαριστίαν δὶ αὐτοῦ ἀναπέμπειν, μὴ διὰ τῶν αἰσθήσεων. Theod. Τὸ δὲ ἐν ἡμῖν προσάγεσθαι αὐτῷ ἀνδρώπους, ἢ μὴ δι' ἀγγέλων. Oecum.

Chryſoſtom,

Chryſoſtom (*c*), ἐπὶ πάντων πρότερον αὐτῷ ἐυχόμενος, *praying to him before we begin our work.*

Ibid. ᵛ Πατρὶ δι' αὐτοῦ, *to the Father by him.*] "It "is the manner of the ſcriptures," ſaith Biſhop Davenant, "to refer our prayers and praiſes to the per- "ſon of the Father, becauſe he is the fountain of "the Deity;" add, and becauſe they are to find acceptance through the interceſſion of, and the preſenting of them by the Son, Rev. 8. 3. 4. Our prayers muſt be offered to the Father in his name, John 16. 23. and yet the bleſſing aſked is to be given by him, John 15. 16. that the Father may be glorified in the Son, John 14. 13. 14. Our praiſes muſt be offered up to the Father in the name of the Lord Jeſus Chriſt, Eph. 5. 20.; by him we muſt *offer the ſacrifice of praiſe to God continually*, Heb. 13. 15.; theſe ſpiritual ſacrifices being *acceptable to God through Jeſus Chriſt*, 1 Pet. 2. 5.; and yet it is very frequent in theſe epiſtles, to pray as well to our Lord Jeſus Chriſt as to God the Father; ſee note on Rom. 10. 13.; and in the Revelation to give praiſe and glory to him, chap. 4. 9. 11. and 5. 12. 13. But it is eſpecially to be noted, that all the Greek interpreters here obſerve, that this is ſpoken againſt the worſhip of angels or dæmons, which the philoſophers, and eſpecially the Platoniſts, had introduced, as thinking them the perſons who carried up all our prayers and praiſes to God, and conveyed down all his bleſſings to us.

Ver. 17. *Do all* ἐν ὀνόματι Κυρίου, *in the name of the Lord.*] It is well worth the obſervation, that all the ancient commentators on this epiſtle do frequently inform us, that it was written to *prevent the worſhip of angels*, and to fix Chriſtians to the worſhip of Jeſus Chriſt only. Hilary's preface to this epiſtle ſaith, it is an exhortation to the Coloſſians, *ne alicui præter Chriſtum aliquam eſſe ſpem putarent*, to place no hope in any other but in Chriſt. St Chryſoſtom notes on the firſt verſe of the firſt chapter, that the diſeaſe of the Coloſſians being this, that δι' ἀγγέλων προσάγεσθαι ἤοντο τῷ Θεῷ, *they thought they were to come to God by angels;* the apoſtle endeavours to correct this diſtemper, by telling them, that what he ſaid in this epiſtle to them was according to the will of God; and Oecumenius brings in the apoſtle ſpeaking thus, *Know therefore, that it is according to the will of God*, ὑπὸ υἱὸν ὑμᾶς προσάγεσθαι, *that you ſhould come to him by his Son*, and then, πῶς δὲ ἀγγέλων προσαγωγὴν εἶναι ὑπειλήφατε; *how is it that you think you ſhould come to him by angels?* And again, *This is the will of the Father, δι' οὗ προσάγεσθαι αὐτῷ τοὺς ἀνθρώπους, καὶ μὴ δι' ἀγγέλων, that men ſhould have acceſs to him by the Son, and not by angels.* The ſame words he repeats on ver. 18. and on chap. 2. 3. Chryſoſtom notes, that by ſaying *that all the treaſures of wiſdom and knowledge are hid in him*, he teaches πάντα δι' αὐτοῦ αἰτεῖν, *to aſk all things by Chriſt;* Oecumenius, *that the myſtery of the Father and the Son is this*, τὸ τὴν προσαγωγὴν, τὸν τε τὸν Πατέρα διὰ τοῦ υἱοῦ γίνεσθαι, καὶ οὐ διὰ τῶν ἁγίων ἀγγέλων, *that the introduction to the Father ſhould be by the Son, and not by the holy angels.* Theodoret upon this verſe ſaith thus, Ἐπειδὴ γὰρ ἐκεῖνοι τὰς ἀγγέλους σέβειν ἔπεισαν, αὐτὸς τὸ ἐναντίον παρεγγυᾷ ἀντὶ τοῦ τοὺς λόγους καὶ τὰ ἔργα κοσμῆσαι τῇ μνήμῃ τοῦ δεσπότου Χριστοῦ, καὶ τῷ Θεῷ δι' αὐτοῦ καὶ Πατρὶ τὴν εὐχαριστίαν δι' αὐτοῦ ἀναπέμπειν, *becauſe they* (who perverted the Coloſſians) *perſuaded them to worſhip angels, he injoins the contrary, that they ſhould adorn their words and deeds with the commemoration of the Lord Chriſt*, and ſend up thankſgiving *to God the Father by him*, μὴ δι' ἀγγέλων, *and not by angels.* St Chryſoſtom here having ſaid, *that he commands us to do all things according to God*, μὴ τοὺς ἀγγέλους ἐπεισάγειν, *and not to introduce the angels*, adds, *that the devil envying our honour*, τὰ τῶν ἀγγέλων ἐπεισήγαγε, *hath introduced the worſhip of angels*; and concludes thus, *Be he an angel, an archangel, or a cherubim, endure it not*, ἐπεὶ δοῦ αὐτοὺ οἱ δαίμονες καταδέξονται, ἀλλὰ καὶ ἀποστήσονται, *for neither will they receive, but reject it when they ſee their Lord diſhonoured*, ἐγὼ σε ἐτίμησα καὶ ἔπεσον, ἐμὲ κάλει, καὶ σὺ ἀτιμάζεις αὐτόν. *I have honoured thee, and ſaid, Call upon me, and thou diſhonourſt me.*

Ver. 19. ᵠ Ἀγαπᾶτε, *love your wives;*] delighting in their converſation, Prov. 5. 18. 19. deſiring to promote their welfare both temporal and eternal, for this is ſurely comprehended in loving her as we do ourſelves, Eph. 5. 33. providing for her all things neceſſary to the happineſs and comfort of her life, for this is loving her as Chriſt did love his church, ver. 25. This, ſay the very Heathens (*d*), is the property of a ſincere affection in the general, and therefore much more of that affection which we are to bear to our own fleſh and body, as the wife is to be eſteemed, Eph. 5. 28. 29.

Ibid. ʳ Καὶ μὴ πικραίνεσθε πρὸς αὐτάς, *and be not bitter againſt them;*] for, as St Ambroſe ſaith, *Non eſt dominus, ſed maritus; non ancillam ſortitus es, ſed uxorem; gubernatorem voluit te eſſe Deus ſexus fortioris, non tyrannum*, Hexam. 5. 7. Hence the prieſt who ſacrificed to Juno Nuptialis, ſaith Plutarch (*e*), *did ſeparate the gall from the ſacrifice, and throw it away*, ſignifying τὸ μηδέποτε δεῖν χολὴν μηδὲ ὀργὴν γάμου παρεῖναι.

(*c*) In Col. hom. 9.

(*d*) Τὸ φίλον ἐστὶ βούλεσθαί τινι ἃ οἴεται ἀγαθὰ ἐκείνου ἕνεκα, ἀλλὰ μὴ αὐτοῦ, καὶ τὸ κατὰ δύναμιν πρακτικὸν εἶναι τούτων. Arist. rhetoric. l. 2. c. 8.

(*e*) Præcepta conjugalia, p. 141.

…, *that there ſhould be no bitterneſs or wrath be-*
…*ixt thoſe that were married.*

Ver. 22 [r] *Servants, obey, &c.*] *In omnibus ad quæ …s domini quod in ſervum habet extenditur, et in …ilus dominus carnis domino ſpiritus contrarius non …t.* Hieron.

Ibid. Κατὰ πάντα, and κατὰ σάρκα, cap. 4. 2. ἐν ἐυχα-…ια, ver. 3. τῷ λόγῳ, ver. 10. ὁ συναιχμάλωτός μου, are …ll defended from the cenſure of Dr Mills, that they …e additions to the text. See *Examen Millii.*

Ver. 24. [s] Note, "We are," ſaith Schlictingius a …cinian, "to ſerve Chriſt as our heavenly Lord, …which," ſaith he (*a*), "comprehends faith in him, obedience to him, and worſhip and adoration of him, the giving him the honour which agrees to him, and invocation of him." Now, ſaith Chriſt, *…u ſhalt worſhip the Lord thy God, and him only …alt thou ſerve*, Matth. 4. 10. and God alone is worthy of religious invocation from all Chriſtians, being only omniſcient, omnipreſent, and the ſearcher of all hearts; Chriſt therefore muſt be tru-…God. Moreover, the apoſtle reckons it part of the idolatry of the Heathen, that *they ſerved* or paid religious worſhip *to them which by nature were no gods*, Gal. 4. 8.; the Socinians therefore either muſt confeſs Chriſt is by nature, as well as by office, God, or elſe acknowledge that they are guilty of idolatry, in giving this religious worſhip to him.

Ver. 25. [t] Προσωποληψία, *reſpect of perſons.*] Chriſt, in judging men at the laſt day, will have no reſpect to the quality or external condition of any man's perſon, but whether he be bond or free, he ſhall receive recompenſe for the good that he hath done, in obedience to him; whether he be maſter or ſervant, he ſhall be puniſhed for the wrong that he doth in thoſe relations; it being certain from chap. 2. that the Judaizers were got into the church of Coloſſe, and that many of them denied that the Jews ought to be ſervants to any; and the Eſſenes judging all ſervitude unlawful. (See note on 1 Pet. 2. 15. 1 Tim. 6. 1. 2.) This might be the reaſon why here and Tit. 2. the apoſtle is ſo large in charging this duty upon ſervants.

CHAP. IV.

…ſe 1. MAſters, give unto your ſervants that which is [a] juſt and equal, knowing …t you alſo have a maſter in heaven, (*who, with …hat meaſure you mete to others, will mete to you a-…in, Matth. 7. 2. and deal with you his ſervants, as …u deal with yours.*)

2. Continue (*inſtant*) in prayer, and watch in the …me (γρηγορῦντες, *being vigilant in it*) with thankſgi-…ng, (*for the mercies you have already received*);

3. Withal, [b] praying alſo for us, that God would …en to us a door of utterance, (*by enabling us*) to …ak (*with freedom*) the myſtery of Chriſt, for which …m alſo (*now*) in bonds; (*See note on Eph.* 6. 19. 20.):

4. That I may make it manifeſt as I ought to …ak (*it.*)

5. Walk in wiſdom (*or diſcretion*) towards them …t are without (*the church*, i. e. *the Heathens, …Theſſ.* 4. 12.), redeeming the time, (i. e. *endea-…uring to avoid, as much as you are able, by careful …unſpection, and inoffenſive carriage, the dangers …u may be expoſed to from them. See note on Eph.* …15.)

6. Let your ſpeech be always [c] with grace, (*mild …d courteous*), ſeaſoned with ſalt, (*wiſe and diſcreet*), …at ye may know how ye ought to anſwer every …n, (*ſo as conduceth to the credit of Chriſtianity, …Pet.* 3. 15. *and to your own ſafety in theſe evil …es, Eph.* 5. 16. 17.)

7. (*And as for what concerns me*), all my ſtate ſhall [d] Tychicus declare unto you, who is a beloved brother, and faithful miniſter, and fellow-ſervant in the (*work of the*) Lord:

8. Whom I have ſent unto you for the ſame purpoſe, that he might know your ſtate, and comfort your hearts (*under your preſſures*):

9. (*And*) with (*him I have ſent*) [e] Oneſimus, a faithful and beloved brother, who is one of you, (*being ſervant to Philemon a chief man in Coloſſe*). They ſhall make known unto you all things that are done here (*at Rome.*)

10. Ariſtarchus my fellow-priſoner ſaluteth you, and [f] Marcus ſiſter's ſon to Barnabas, concerning whom (i. e. *which Marcus*) you received commands; if he come to you, (*to*) receive him (*kindly.*)

11. And Jeſus, who is called Juſtus, (*Acts* 18. 5. 6. 7.), who are of the circumciſion. Theſe only (*of the Jews*) are my fellow-workers to (*the promotion of*) the kingdom of God, which have been a comfort to me.

12. [g] Epaphras, who is one of you, (*a citizen of Coloſſe, ſee ver.* 9.), a ſervant of Chriſt, ſaluteth you, always labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God.

13. For I bear him record, that he hath a great zeal for you, and for them that are in Laodicea, and them in Hierapolis, (*two other cities of Phrygia.*)

(*f*) Quod ſervitium et fidem in ipſum, et obedientiam, et cultum, adorationem, honorem ei convenientem, et invoca-…em complectitur.

14. Luke

14. Luke the beloved phyſician, and Demas, greet you.

15. Salute the brethren which are in Laodicea, and Nymphas, and [b] the church which is in his houſe, (i. e. *his Chriſtian houſehold.*)

16. And when this epiſtle is read amongſt you, cauſe that it be read alſo in the church of the Laodiceans, and *(ſee)* that ye likewiſe read [i] the epiſtle from Laodicea.

17. And ſay to [k] Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.

18. The ſalutation *(written)* by the hand of me Paul (*is in token that this is my epiſtle*, 2 *Theſſ.* 3. 17.). Remember my *(being in)* bonds, *(ſo as to pray for my deliverance, ver.* 3. *and to prepare for patient ſuffering, by my example.)* Grace be with you. Amen.

ANNOTATIONS on Chap. IV.

Verſe 1. [a] Τὸ δίκαιον, *what is juſt and equal.*] Hence it is evident, that juſtice is to be obſerved towards ſervants, and that there be offices of humanity and charity due to them. As, 1. That we do not look upon them as vile perſons, but as partakers of the ſame grace and nature with us, and ſo not only ſervants, but as brethren, Philem. ver. 16. 2. That we do not always puniſh all their miſcarriages, but ſometimes do remit the puniſhments which in anger we threatened to inflict, Eph. 6. 9. 3. That we do not make them ſerve with rigor, καὶ καλατενεῖς αὐτὸν ἐν τῷ μόχθῳ, *Thou ſhalt not oppreſs, afflict, or wear him out with labour, but ſhalt fear the Lord*, Lev. 25. 43. 4. That we permit them to plead their cauſe, and to defend their right, provided they do it with humility, not contradicting, or ſpeaking againſt the commands of their maſters, Tit. 2. 9. *If I did deſpiſe the cauſe of my man-ſervant, or maid-ſervant, when they contended with me, what then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him?* Job 31. 13. 14. 5. That to well-deſerving ſervants we give ſomething even above their wages, and after a long and profitable ſervice we do not ſuffer them to go empty from us: *When thou ſendeſt him out from thee, thou ſhalt not let him go away empty, thou ſhalt furniſh him liberally out of thy flock, and out of thy floor, and out of thy wine-preſs; of that wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him*, Deut. 15. 13. 14. Theſe things the Lord commanded under the Old Teſtament, becauſe their ſervants were his ſervants alſo, redeemed by him out of Egypt, Lev. 25. 15. Deut. 15. 15. and therefore they ſeem as ſtrongly to oblige under that œconomy, where we are all the ſervants of Chriſt, our common Lord, and redeemed by his precious blood, Eph. 6. 6. 1 Cor. 7. 22. 23.

Ver. 3. [b] Προσευχόμενοι περὶ ἡμῶν, *praying for us.*] That this apoſtle, who ſo paſſionately writes to Chriſtians, deſiring that they would *ſtrive together with him in their prayers to God*, Rom. 15. 30. 31.; *that they would always with all perſeverance pray for him*; that they would *continue in prayer, that God would open to him a door of utterance to ſpeak the myſtery of Chriſt*, Eph. 6. 18. 19. Col. 4. 2. 3.; and that he might be *delivered from unreaſonable and wicked men*, 1 Theſſ. 5. 25. 2 Theſſ. 3. 1. 2.; ſhould never pray to the Virgin Mary, and to angels, or to ſaints departed, for any of theſe things, is an evidence that he approved not of thoſe prayers.

Ver. 6. [c] Ἐν χάριτι, *with grace;*] *i. e.* with *ſweetneſs and courteouſneſs*, ſaith Theodoret, that it may be acceptable to the hearers: ἵνα αὐτοὺς κεχαριτωμένους ἐργάζηται, *that it may render you gracious to, and favoured by them*, ſo Theophylact; *ſeaſoned with ſalt.* Salt is the ſymbol of wiſdom, and in this ſenſe the word is uſed, Matth. 5. 13. Mark 9. 15. *Have*, ſaith Theodoret, σύνεσιν πνευματικὴν, *ſpiritual wiſdom, that ye may know*, &c.

Ver. 7. [d] Τυχικός.] That this epiſtle was written at the ſame time with that to the Epheſians, is pleaded from this, that it was ſent by the ſame perſon Tychicus, with the very ſame words contained in this and the following verſe, Eph. 6. 21. 22.

Ver. 9. [e] *Oneſimus*;] of whom St Jerom ſaith (g) *We read, that of a ſervant he was made a deacon.*

Ver. 10. [f] Μάρκος.] It ſeems evident hence, that St Paul's diſpleaſure againſt him, mentioned Acts 15. 38. laſted not long; for he deſires Timothy to bring him with him, as being *profitable to him for the miniſtry*, 2 Tim. 4. 11. and ſtyles him his *fellow-labourer*, Philem. 24.

Ver. 11. *Theſe only are my fellow-workers in the* (promotion of the) *kingdom of God, which have been a comfort to me.*] Hence it is evident, that either St Peter was not at Rome when St Paul was, or that he was no comfort to him, no promoter of the kingdom of God with him, which ſure is no compliment to St Peter.

Ver. 12. [g] Ἐπαφρᾶς.] That Epaphras was about this time priſoner at Rome is concluded very probably from Philem. 23. where he is ſtyled by St Paul his *fellow-priſoner*; for that the epiſtle to Philemon and this were written at the ſame time, may be con-

(g) Legimus Oneſimum inter Pauli renatum vincula, diaconum eſſe cœpiſſe a ſervo. *Contr. error. Joh. Hieroſ.*

jectured,

jectured, by the naming Timothy at the beginning, and all the ſame perſons, ſave only Juſtus, *viz.* Epaphras, Marcus, Ariſtarchus, Demas, Lucas, at the end of both of them; but that he was biſhop of Coloſſe, is not ſaid by any of the Greek commentators on the place: he might have this zeal for them mentioned in theſe two verſes, either as being one of them, ver. 12. or as being employed in preaching the goſpel to them.

Ver. 15. [h] *The church which is in his houſe;*] *i. e.* his Chriſtian houſehold; for all the brethren are mentioned before. So Theodoret, Oecumenius, St Chryſoſtom, and Theophylact note, that τὸν οἶκον πᾶν πιστὸς εἶχεν, ὥστε καὶ ἐκκλησίαν καλεῖσθαι, *he had made his whole family Chriſtians, ſo as to be called a church.*

Ver. 16. [i] Καὶ τὴν ἐκ Λαοδικείας, *and that from Laodicea.*] Some ſay, that the epiſtle here mentioned, is from Laodicea, was the firſt epiſtle of St Paul to Timothy, becauſe the poſtſcript ſaith it was written from Laodicea; but that ſubſcription is eaſily confuted, both from this conſideration, that the firſt epiſtle to Timothy was written two or three years after this; ſee the preface to it; and from this very epiſtle, in which the apoſtle mentions them of Laodicea among thoſe who had not ſeen his face in the fleſh, chap. 2. 1. St Chryſoſtom, Theodoret, Oecumenius, and Theophylact underſtood by it ſome epiſtle writ by them of Laodicea to St Paul; but the apoſtle doth not ſay, Read the epiſtle ſent to me from Laodicea, nor doth he mention one word of ſuch an epiſtle ſent from them to him here, or elſewhere; nor is it to be doubted but he would have anſwered their epiſtle had they ſent any, as he did that which the church of Corinth ſent to him. Others underſtand this of an epiſtle ſent by St Paul to them, which is now loſt: but all the ancients are not only ſilent in this matter, but ſome of them expreſsly do explode this imagination, obſerving, that the apoſtle propoſes to their reading, not τὴν πρὸς Λαοδικεῖς, ἀλλὰ τὴν ἐκ Λαοδικείας γραφεῖσαν, *an epiſtle writ to the Laodiceans, but only from Laodicea, to be ſent to Coloſſe.* I therefore acquieſce in their opinion who underſtand this of the epiſtle to the Epheſians, ſent, by the admonition of St Paul, from Epheſus, the metropolis of Laodicea, ſubject to it, as the epiſtles to the church of Corinth belonged to all the churches of Achaia, 2 Cor. 1. 1.: for Tertullian (*h*) witneſſeth, that this epiſtle to the Epheſians was by Marcion ſtyled the epiſtle to the Laodiceans; and the place which Marcion cites in Epiphanius (*i*), as from the epiſtle to the Laodiceans, is in the epiſtle to the Epheſians, chap. 4. 5. 6. viz. *There is one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, and in you all.* Moreover, the epiſtle to the Coloſſians, as I have ſhewed, and as Theodoret notes, was writ ſoon after that to the Epheſians, and ſent to them both by the hands of Tychicus; and there is a great reſemblance obſervable betwixt them, both in the doctrines and exhortations, and in the very expreſſions: ſo that it is not to be wondered that the apoſtle would have that epiſtle alſo read to the Coloſſians, to let them ſee, that he writ the ſame doctrine, and gave the ſame inſtructions to other churches of the ſaints.

Ver. 17. [k] Ἀρχίππῳ, *Archippus.*] That this Archippus ſhould be then biſhop of Coloſſe, as St Jerom on the epiſtle to Philemon thinks, and that St Paul ſhould not write one word, or ſend one ſalutation to him, but ſend to the people of Coloſſe to admoniſh him of his duty, is not very credible in itſelf, nor do the ancients teſtify that he bore that character.

(*h*) Prætereo hic de alia epiſtola quam nos ad Epheſios præſcriptam habemus, hæretici vero ad Laodicenos. *Adv. Marcion. l.* 5. *c.* 11. *p.* 476. *et c.* 17. *p.* 481. Eccleſiæ veritate epiſtolam iſtam ad Epheſios habemus emiſſam, ſed Marcion ei titulum interpolare juſſit.

(*i*) Προσέθετο δὲ ἐν τῷ ἰδίῳ ἀποστολικῷ καλυμμένῳ, καὶ τῆς καλυμένης πρὸς Λαοδικέας, εἷς Κύριος, μία πίστις, &c. Epiph. hær. 42. p. 374. B.

THE PREFACE TO THE First EPISTLE to the THESSALONIANS.

THAT St Paul laid the foundation of the gospel among the Theſſalonians, ἀπιλεγόντων μὲν Ἰουδαίων, *the Jews contradicting, and openly contending againſt it*, we learn from the hiſtory of the Acts (*a*): and this church conſiſting, as Oecumenius notes (*b*), partly of Jews, and partly of Gentiles, they were perſecuted both by the unbelieving Jews and Gentiles; the Jews exciting the Gentiles to this perſecution, Acts 17. 5. The apoſtle therefore writes to confirm them in the faith, and to prevent their being ſhaken by theſe perſecutions; informing them, that it was nothing ſtrange they ſhould thus ſuffer from thoſe Jews, who had killed the Lord Jeſus, and had perſecuted both the apoſtles and their own prophets; or that they ſhould ſuffer from their own countrymen, as the Jews in Judea did from theirs, chap. 2. 14.

Moreover, concerning this epiſtle, the firſt note of the fathers is this, *Theſſalonica was the metropolis of Macedonia* (*c*); whence we may certainly conclude that Philippi was not ſo.

This epiſtle muſt be written after the council held at Jeruſalem, *A. D.* 49.; from thence Paul goes to Antioch, Acts 15. 30. ſtays there ſome conſiderable time, ver. 35. from thence goes through Syria and Cilicia, confirming the brethren, ver. 41. thence to Derbe and Lyſtra, chap. 16. 1. through Phrygia and Galatia, ver. 6. then to Troas, ver. 8. to Samothracia and Neapolis, ver. 11. and ſo to Philippi, ver. 12. then to Amphipolis and Apollonia, and ſo to Theſſalonica, chap. 17. 1.; there planting the goſpel; thence they are expelled by the Jews and Gentiles, and go to Beræa, ver. 10. thence to Athens, ver. 15. and from thence to Corinth, chap. 18. 1. where Timotheus coming to him, and giving him a comfortable account of their faith and conſtancy, he writes this epiſtle to them, chap. 3. 6.; whence it appears, that it could not be written in leſs time than a year or two after that council; and that the inſcription of it running thus, *Paul, and Sylvanus, and Timotheus, to the church of the Theſſalonians*, it muſt be written after their return to him, and ſo not from Athens, as the ſubſcription hath it, but from Corinth, Acts 18. 1. 5. *A. D.* 51. or 52. for it was written after he had been *ſeparated from them but a little while*, chap. 2. 17.

(*a*) Theodoret in Acts 17. 5. (*b*) Ἦσαν Ἑλληνικαὶ καὶ Ἰουδαϊκαὶ ἐκκλησίαι, in c. 1. v. 1.
(*c*) Θεσσαλονικὴ πρωτεύει μὲν τῆς Μακεδονίας.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

First EPISTLE to the THESSALONIANS.

CHAP. I.

Verse 1. (I) Paul (*the apoſtle of Jeſus Chriſt*), and Sylvanus and Timotheus, (*my fellow-labourers, write*) [a] to the church of the Theſſalonians, (*eſtabliſhed*) in (*the knowledge and worſhip of*) God the Father, and the Lord Jeſus Chriſt: (*wiſhing*) grace (*may*) be to you, and peace from God our Father, and (*from*) the Lord Jeſus Chriſt.

2. (*And advertiſing you, that*) we give thanks to God always for you all, making mention of you in our prayers,

3. [b] Remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, (*ver.* 10. *when we appear*) [c] in the ſight of God, and (*even*) our Father:

4. (*And*) knowing, brethren beloved, (*by your proficiency in theſe Chriſtian virtues*), [d] your election of God.

5. For our goſpel came not to you in word only, but alſo in (*the*) power (*of miracles*), and in (*or with*) the (*diſtributions of*) the Holy Ghoſt, and in much aſſurance (*or full conviction both to you of the truth of our doctrine, and to us, that God hath choſen you to be his church and people*); as you know what manner of men we were among you for your ſake, (*or how we were enabled by theſe things to give full proof of our miniſtry.*)

6. And ye became followers of us, and of the Lord (*in your ſufferings for his ſake*), having received the word in much affliction, (*Acts* 17. 5. *and yet*) [e] with joy in the Holy Ghoſt:

7. So that ye were examples (*of faith and patience*) to all that believe in Macedonia and Achaia.

8. For from you ſounded out the word of the Lord, not only in Macedonia and Achaia, (*and ſo they could not be ignorant of your good works*), but alſo in every place (*the fame of*) your faith to Godward is ſpread abroad, (*or hath gone forth*), ſo that we need not to ſpeak any thing (*to others of the grace of God given us towards you, Eph.* 3. 3. *Col.* 1. 25.)

9 [f] For they themſelves ſhew of us, what manner of entering in we had unto you, (i. e. *with what power and aſſiſtance of the Holy Ghoſt we preached the goſpel to you, ver.* 5.), and how (*thereupon*) ye turned to God from idols, to ſerve the living and true God,

10. And to wait for (*the coming of*) his Son from heaven (*to be glorified in his ſaints, 2 Theſſ.* 1. 10.), whom he (*hath already*) raiſed from the dead, even Jeſus who (*by his death hath*) hath delivered us from the wrath to come.

ANNOTATIONS on Chap. I.

Verſe 1. [a] Τῇ ἐκκλησίᾳ Θεσσαλονικέων, *to the church of the Theſſalonians.*] "He names not "the preſbyters and deacons," ſaith Grotius, "be- "cauſe the church was newly planted, and had not "received its full form;" and yet in his note on thoſe words, chap. 5. 12. *I intreat you, brethren, know them that labour among you, and are over you in the Lord,* he ſaith, οἱ κοπιῶντες, *the labourers are the princes of the aſſembly, called biſhops;* οἱ προϊστάμενοι, *they that are over you are the preſbyters;* but againſt this ſee the note there.

Ver. 3. [b] Ἀδιαλείπτως μνημονεύοντες, *remembering without ceaſing;*] *i. e.* as often as we appear before God our Father, thankfully remembering your faith, fruitful in good works; your love to the ſaints making you laborious to promote their good, and your hope in the Lord Jeſus, ver. 10. rendering you patient in all tribulations for his ſake, chap. 5. 17. See note there.

Ver. 3. *Your labour of love and patience.*] Oecumenius here notes, that it is the property of true love, τὰ πάντα ὑπὲρ τῶ ἠγαπημένε πάσχειν, *to ſuffer all things for the ſake of the beloved.*

Ibid. [c] Ἀπὸ Θεῶ Πατρὸς, *from God the Father*, ver. 1. and *before God even our Father*, ver. 3.] The Spirit of God vouchſafed under the goſpel enables us to cry, *Abba, Father*, i. e. to come to God with the aſſurance of his fatherly affection to us, as being now the ſons of God through faith in Jeſus Chriſt; on which account is God our father, or the father of us Chriſtians, Eph. 3. 15. ſo often mentioned for their conſolation in thoſe times of peril.

Ver. 4. [d] Την ἐκλογὴν ὑμῶν, *your election of God.*] The goſpel came to ſome in word only, *i. e.* they heard the ſound of it, but did not believe and obey it, and ſo *the word did not profit them, not being mixed with faith in them that heard it*, Heb. 4. 2.; and theſe were only κλητοὶ, *called*, but not ἐκλεκτοὶ, *choſen*, Matth. 22. 14. To others, the preaching of the apoſtles was attended with a greater power of miracles and extraordinary effuſions of the Holy Ghoſt, prevailing on many to embrace it as the word of God; ſo that from hence the apoſtles had full aſſurance, that it was the good pleaſure of God to gather a church of believers and faithful people there; and theſe were called *the elect*, ἐκλογὴ Θεῶ, *the election of God, the election of grace, i. e.* men choſen to be partakers of the bleſſings of the goſpel, and to be God's peculiar church and people. For the apoſtle doth not here ſpeak of any abſolute election of the whole church of the Theſſalonians to eternal life, becauſe he could have no certain knowledge of it; or if he had, he could not have been under any juſt grounds of fear, as we find he was, *leſt by ſome means the tempter ſhould have tempted them, and their labour be in vain among them*, chap. 3. 5. Moreover the reaſon of his knowledge here aſſigned, viz. the miracles and gifts of the Holy Ghoſt, with which his preaching was attended, gave him a certain knowledge that God deſigned to gather there a church of Chriſtians; but it was no certain indication of their election to eternal life, ſeeing the apoſtle informs us, that they who had *taſted of theſe powers of the world to come*, and received theſe gifts of the Holy Ghoſt, *might fall away*, ſo as not to be *renewed to repentance*, Heb. 6. 4. 5. 6. and many of the converted Jews actually did ſo afterwards.

Ver. 6. [e] Μετὰ χαρᾶς, *with joy of the Holy Ghoſt.*] In the foregoing verſe he lays before them the outward teſtimonies of the truth of Chriſtianity from the miracles wrought, and the gifts of the Holy Ghoſt exerciſed among them; here he appeals alſo to the inward teſtimonies they had received of it, even a ſtrong ſpiritual joy wrought in them by the Holy Ghoſt, under the ſharpeſt ſufferings, according to thoſe words of St Peter, *If ye ſuffer for the ſake of righteouſneſs, and be reproached for Chriſt's ſake happy are ye; for the Spirit of glory, and of God reſts upon you*, 1 Pet. 4. 14.

Ver. 9. [f] These words, ſaith Theodoret (a), ſtruct us how to expound our Saviour's words, *This is life eternal, to know thee, the only true God*; teaching us, that he is ſo ſtyled in oppoſition not to Jeſus Chriſt, but to idols only.

CHAP. II.

Verſe 1. *(WE need not, I ſay, ſpeak any thing farther of the effectual working of God with us in our entrance in unto you)*; for yourſelves, brethren, know our entrance in unto you, that it was not [a] in vain, (i. e. *not without demonſtration of divine aſſiſtance, chap.* 1. 5.)

2. But *(we had ſuch aſſurance of God's will to preach to you, that)* even after that we had ſuffered before, and were ſhamefully intreated, as ye know at Philippi, (*Acts* 16. 23.), we were *(ſtill)* bold in the *ſtrength of* our God, to ſpeak unto you the goſpel of God, (*though this we did*) with much contention

(a) Οὐ γὰρ τὸν μὴ ὄντα σημαίνων, ἀλλὰ τοῖς ἐκ τῶν θεῖων, τὸν ὄντα Θεὸν, Θεὸν ζῶντα, καὶ ἀληθινὸν, αὐτὸν προσηγόρευσε.

(and opposition from the unbelieving Jews, Acts 17. 5.)

3. For our exhortation (*made to you to embrace the gospel*) was not of deceit, nor of uncleanness, nor in guile, (*as are the exhortations of the philosophers among you, and the deceitful workers of the Jewish nation, who endeavour to corrupt you*):

4. But as we were allowed (Gr. *have been approved*) of God (*as persons fit*) to be put in trust with the gospel, even so we speak (*the truth sincerely*), not as pleasing men, but (*as approving ourselves to that*) God, who trieth our hearts, (*Gal.* 1. 10.)

5. For neither at any time used we [b] flattering words, as ye know, nor a cloak of covetousness; God is witness, (2 *Cor.* 2. 17.)

6. Nor of men sought we glory, (*or high estimation*), neither of you, nor yet of others (*provisions*), when we might (*not only with a fair pretence, but with just reason*) have been (*thus*) [c] burdensome, as (*being*) the apostles of Christ.

7. (*I say, we sought not high esteem, or rich provisions*); but we were [d] gentle (*meek and unburdensome*) among you, even as a nurse cherisheth her children, (*bearing herself the burden of them, and giving them her milk, as we dispense to you the sincere milk of the word freely*):

8. (*And* so, being affectionately desirous of you-(*r good*), we were willing to have imparted to you, not the gospel of God only, but also our [e] own souls, (i. e. *to have spent our lives in your service*), because ye were dear unto us.

9. (*And of this affection you cannot well be ignorant*); [f] for ye remember, brethren, our labour and travel: for labouring night and day, because we would not be chargeable to any of you, we preached to you (*freely*) the gospel of God.

10. Ye are witnesses, and God also, how holily (*towards God*), and justly, and unblameably we behaved ourselves (*whilst we conversed*) among you that believe.

11. As (*and likewise*) you know how we exhorted, and comforted, and charged every one of you, as a father doth his children, (Gr. *how we loved every one of you, as a father doth his children, exhorting you to the performance of your duty, comforting you under your tribulations, and testifying*),

12. That ye would (*ought to*) walk [g] worthy of God, who hath called you to his kingdom and glory.

13. For this cause also (*or, and for this thing*) thank we God without ceasing, because when you received the word of God, which you heard from us, ye received it not as the word of men (*speaking from their own human wisdom*), but (as it is in truth) the word of God, [h] which effectually worketh also in you that believe (*the fruits of Christian patience.*)

14. For ye, brethren, (*in this*) became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered (*patiently*) like things of your own countrymen, even as they have of the Jews (*their countrymen*):

15. Who both killed the Lord Jesus, and (*before him*) their own prophets, and have (*since*) persecuted us (*his apostles*); and they please not God, and are [i] contrary to all men (*who are not of their own nation or religion*):

16. (*And this they shew in*) forbidding us to speak to the Gentiles, that they might be saved, (*by the preaching of the gospel*), [k] to fill up their sins always, (i. e. *which they are given up to do, to fill up the measure of their sins, which being thus disposed, and thus deserted by God, they will do*): for (*the*) wrath (*of God*) is come upon them to the uttermost.

17. But we, brethren, being (*by their impatient malice*) taken from you for a short time, (*Acts* 17. 5. 10. *and this*) in presence (*only*), not in heart, endeavoured the more abundantly to see your face (*again*) with great desire.

18. Wherefore we would have come unto you (even I Paul) once and again; but [l] Satan (*by his ministers still*) hindered us.

19. For what is our hope, or joy, or crown of rejoicing? are not even ye (Gr. ἢ οὐχὶ καὶ ὑμεῖς, *will it not among others be you also, when we stand*), in the presence of our Lord Jesus Christ at his coming?

20. For ye are (*even at present*) our glory and joy.

ANNOTATIONS on Chap. II.

Verse 1. [a] Οὐ κενὴ, *not vain.*] I grant that the apostle doth not intend to signify by this phrase, only that his word was not ineffectual among them, but also to declare the reason why it was not so, *viz.* because it wanted not a demonstration of divine authority and power to confirm them in the faith that heard it, and those that preached it in their expectations of success, and their assurance that the Thessalonians were by God designed to receive the faith; as it would have been, had it come to them in word only, and not *in power, and the Holy Ghost, and much assurance.* For the word *vain*, when it is applied to God's message, signifies the not accomplishing the great ends for which it was designed: so Is. 55. 11. *The word that goeth out of my mouth shall not return to me in vain, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it.* And Jer. 8. 8. *How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it, the pen of the scribes*

is in vain. And Jer. 2. 30. *In vain have I ſmitten your children, they have received no correction. Our entrance therefore to you was not in vain*; that is, it was not without ſuch divine aſſiſtance as was ſufficient to work conviction in you, and to engage you to embrace the truth delivered to you.

Ver. 5. [b] Ὁ λόγος κολακείας,] here ſignifies *flattering words*, or words that are flattery, as λόγος ἀκοῆς, ver. 13. is *the word heard*, and λόγος ἀληθείας, *the word which is the truth*, 2 Cor. 6. 7. Col. 1. 5. and πρόφασις πλεονεξίας, is *a pretence to gratify their covetouſneſs*: for that the apoſtles never were under a defamation or accuſation of theſe things, neither could the Theſſalonians know, nor was it a thing proper to call God to witneſs to; but that no ſuch guilt could truly be charged upon them, the Theſſalonians might know, and that they inwardly deſigned no ſuch thing, God only could be witneſs, as being alone the ſearcher of the heart.

Ver. 6. [c] Ἐν βάρει εἶναι, *be burdenſome.*] This ſeems not to refer to the cenſures of the church, but to the apoſtles living at the charge of their converts; for he ſaith, ver. 9. that he and his companions *laboured night and day, πρὸς τὸ μὴ ἐπιβαρῆσαι, that they might burden none of them.* So 2 Cor. 11. 9. *Other churches ſupplied my wants, ſo that in all things I have kept myſelf ἀβαρῆ, unburdenſome to you.* And 1 Tim. 5. 16. *If any man or woman that believeth hath widows, let them relieve them, καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, and let not the church be burdened with them.*

Ibid. *Though we might have been burdenſome.*] Here Theophylact cries out, βαθὺ τῆς προθυμίας καὶ τῆς ὑπὲρ τοῦ μὴ σκανδαλίσαι τινὰ σπουδῆς, "O the ſtudy and ſe-"dulity of the apoſtle, not to ſcandalize any per-"ſon!" And the deſcant of Eſthius upon the words is this, We accommodated ourſelves to you in all things, *neque jus noſtrum, neque imperium urgentes, ut veſtram promoveamus ſalutem*; "forbearing "our own right, to promote your happineſs." And if the apoſtles forbore to exerciſe their own power, that they might not be burdenſome to the weak Theſſalonians, how much more would they have done it to prevent their ruin?

Ver. 7. [d] Ἤπιοι, *meek.*] If the various lection noted by Theodoret, Oecumenius, and Theophylact, who here read νήπιοι, *children*, were the original, the ſenſe would run thus, *But we, O children, were among you as a nurſe that cheriſheth her children*; ſee ver. 11. And that Origen read ſo, is certain from his commentary on St Matthew, p. 372. 375.

Ver. 8. [e] Τὰς ἑαυτῶν ψυχὰς, *our own ſouls,*] *i. e.* our own lives; as when Chriſt is ſaid to give τὴν ψυχὴν αὐτοῦ, *his life a ranſom for many*, Matth. 20. 28. *to lay down* τὴν ψυχὴν αὐτοῦ, *his life for the ſheep*, John 10. 11. 15. 17. and 15. 13. 1 John 3. 16.; and when we are bid *to lay down* τὰς ψυχὰς, *our lives for the brethren*, 1 John 3. 16. or ſaid to *loſe* or *gain* τὴν ψυχὴν, *our life*, Luke 9. 24. John 12. 25. See Acts 20. 10. Rom. 11. 3. and 16. 4. 2 Cor. 12. 15. Phil. 2. 13. 1 Pet. 4. 19.

Ver. 9. [f] It is the opinion of Dr Hammond, that the apoſtle, here from the third to the fourth verſe, refers to the Gnoſtics, and clears himſelf from the vile arts they uſed, and ill deſigns they had in promoting their deluſions. But this epiſtle being writ, ſaith the ſame Reverend perſon, about the year fifty, and whilſt Simon Magus was yet living, it cannot be proved that theſe Gnoſtics were then in being, much leſs that they ever were at Theſſalonica.

We read in ſcripture of ſome teachers of the law, who *gave heed to fables*, 1 Tim. 1. 4. 7. and who *counted gain godlineſs*, chap. 6. 5.; of ſome Jews who were *deceitful workers*, 2 Cor. 11. 13. 22. 1 Cor. 4. 2. and had their πανουργίαι, *ſubtilties*, 2 Cor. 11. 3. and who were given to uncleanneſs, Rom. 2. 22. and taught unclean doctrines, 1 Cor. 3. 16. 17. chap. 6. 13.—19. 2 Cor. 12. 21. See the note there. And it is likely the apoſtle might in theſe words reſpect thoſe deceivers.

Or we may refer theſe things to the philoſophers of thoſe times, who did συλαγωγεῖν, *make a prey of men by philoſophy, and vain deceit*, Col. 2. 8.; who were, ſaith the poet, in Athenæus (*b*), μειρακιαξεται, *deceivers of young men*, and δοξοματαιόφρονες, *deſirous of vain-glory*; whoſe buſineſs it was (*c*) χαριτογλωσσεῖν, *to ſpeak to pleaſe men*; who taught only *for ſtipends*, or ἐργολαβίας ἕνεκεν, as Diodorus Siculus (*d*) ſaith of the Grecian philoſophers; and τῶν κατὰ τὴν ἐργολαβίαν κέρδους ἕνεκα ζηλούντων, *philoſophized*, ſaith Plato (*e*), *out of love of gain*; and who are every where repreſented as (*f*) *given to impurity*, and exerciſing the vileſt practices with thoſe they taught their vain philoſophy. Whence they were ſometimes baniſhed from the places of their abodes, ſaith Athenæus (*g*), ὡς διαφθείροντες τοὺς νέους, *as corruptors of the youth*; and did κυνικῶς ζῆν, *lead the lives of Cynics.* And Plato (*h*) himſelf confeſſeth, that one reaſon why they were ſo generally decried, was this, that moſt of them were πανοῦργοι, *the worſt of men.*

Ver. 11. 12. Οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς, *You know how we exhorted, and comforted, and charged every one of you as a father does his children.*] Here our tranſlation puts the παρηγορούμενοι, *perſuading*, *teſtifying*, or *charging*, which begins the 12th verſe, before the beginning

(*b*) L. 4. p. 162. (*c*) P. 365. (*d*) Hiſt. l. 2. p. 115. 116. (*e*) Men. p. 422. Phæd. p. 1245. 1246.
(*f*) Plutarch de lib. educ. p. 11. (*g*) L. 13. p. 610. 611. l. 4. p. 162. (*h*) De repub. l. 6. p. 675. B. of

of the 11th, which is an unusual transposition, and changeth the participles into verbs; which, though it be usual, cannot here be admitted because of the ἵνα following παρακαλοῦντες; I think therefore it is better to own an ellipsis, or deficiency of the word ἐρωτῶμεν, or ἐξαπόστειλον, or ἐβάλψαμεν, from ver. 7.; of which ellipsis we find many instances, *v. g.* there is an ellipsis of the verb ἐποίει, Rom. 8. 3. of ἐλπίζετε, Eph. 1. 13. See 1 Cor. 4. 15. Gal. 2. 7. 2 Thess. 2. 7. 1 John 2. 19. Matth. 20. 23. And then the words may be thus translated, *Ye know how I loved every one of you as a father doth his children*, exhorting, and comforting you, verse 12. and charging you.

Ver. 12. [g] Ἀξίως τοῦ Θεοῦ, *worthy of God.*] *i. e.* That you would walk, 1. So as is best pleasing to him. 2. As becomes them who are called to enjoy a glorious kingdom. 3. As most conduceth to his glory. And, 4. So as to resemble his imitable perfections in your conversation.

Ver. 13. [h] Ὃς ἐνεργεῖται, *which effectually worketh in you.*] For, saith Theodoret, προφητικῆς καὶ αὐτοὶ χάριτος ἀπολαύσαντες, καὶ προεφήτευον, καὶ γλώσσαις ἐλάλουν, καὶ θαύματα ἐτελοῦμεν περιδόξα, *They partaking of the prophetical grace, both prophesied, and spake with tongues, and did great miracles.* For to those who in those times embraced the gospel, were granted χαρίσματα καὶ ἐνεργήματα, *the gifts and operations of the Holy Ghost*, 1 Cor. 12. 6. 10. 11. Eph. 3. 20. So that as Satan was πνεῦμα ἐνεργοῦν, *a spirit working in the children of disobedience*, Eph. 2. 2. and they that were possessed by him, were styled ἐνεργεμένοι; so they who had the afflatus of the Holy Spirit, found him effectually working in them, Jam. 5. 16. And as the Antichrists, or adversaries of the truth, wrought *lying wonders*, κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the deceitful working of Satan*, in and by them, 2 Thess. 2. 9. 11.; so had the Christians, from the Holy Spirit, their ἐνεργήματα δυνάμεων, *miraculous operations*, by which they were enabled to confirm the faith: and these spiritual gifts were to them strong confirmations of the faith, the seals and earnest of the blessings promised, and that which did enable them not only to suffer patiently, but also to *rejoice in tribulations*, Rom. 5. 3. 4. 5. 1 Thess. 1. 6. 2 Tim. 1. 7. 8. 1 Pet. 4. 14.

Ver. 15. [i] *Contrary to all men.*] Thus Tacitus (*i*) saith of them, *Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium.* "They have great fidelity and kindness towards "men of their own nation, but as great hatred to "all others." But that which the apostle chiefly here respects, was their fond imagination that God would grant no salvation to the Gentiles, upon any other terms than their being circumcised, and obedient to the law of Moses, Acts 15. 1.; on which account they became enemies to the gospel, and the preachers of it; because they offered salvation to the Gentiles, through faith in Christ, without observation of their law, Rom. 11. 28. Gal. 4. 16. Hence also note, That none are greater enemies to the good of mankind, than they who do obstruct the preaching and the propagating of the gospel through the world.

Ver. 16. [k] Ἀναπληρῶσαι, *to fill up the measure of their sins.*] Our Lord had said to them, *Fill ye up the measure of your fathers*, by adding to the murder of the prophets, the murder of me, and of those prophets and *wise men* I shall send to you, Matth. 23. 32.—35. *that upon you of this generation may come all the bloodshed from Abel to this present time*, Luke 11. 49. 51. This prediction, saith the apostle, is now fulfilled; and they, by fulfilling it, have filled up the measure of their sins; and God's wrath is so incensed against them, that it will now destroy their church and nation, εἰς τέλος, *to the uttermost*; so that it shall not be now as formerly, when they were sometimes in bondage, and again in freedom from their enemies; sometimes were captives, and then returned again, after seventy years, to their own land; found God for a while angry, and anon reconciled to them: but this wrath shall now remain upon them to the uttermost, *till the times of the Gentiles are come in*, Luke 21. 24.; see note on Rom. 11. 25.; or εἰς τέλος, *till they be consumed*; so the phrase is used often in the Old Testament, as εἰς τέλος ἀποθανώμεν; *shall we be consumed with dying?* Numb. 17. 13. *They fell by the sword*, εἰς τέλος, *till they were consumed*, Josh. 8. 24. *slaying them*, εἰς τέλος, *till they were consumed*; and chap. 10. 20. *i. e.* God's wrath hath begun to fall upon them; and they will still continue under it, till they be consumed by it.

Ver. 18. [l] Ὁ Σατανᾶς, *Satan.*] Hence note, That they who obstruct the progress of the gospel, and persecute the promoters of it, are the ministers of Satan, and therefore bear his name. So chap. 3. 5. 2 Cor. 11. 15. Rev. 2. 10.

CHAP. III.

Verse 1. WHerefore, when we could no longer forbear, (μηκέτι στέγοντες, *no longer enduring to want the certain knowledge of your affairs, though we had given commandment to Timothy to*

(*i*) Hist. l. 5. p. 616.

some

come quickly to us to Athens, Acts 17. 15. *yet as for me and Silas*) we thought it good to be left at Athens alone, (*rather than to continue ignorant of the ſtate of your faith*, ver. 5.):

2. And (*therefore*) ſent Timotheus our brother (*in Chriſt, Philem.* 16. *Heb.* 13. 23.), and (*the*) miniſter of God, and our fellow-labourer in (*advancing*) the goſpel of Chriſt, to [a] ſtabliſh you (*in*), and to comfort you concerning your faith;

3. That (*ſo*) no man ſhould (*might*) be moved (*from his ſtedfaſtneſs in the faith*) by theſe afflictions; (*and not you eſpecially*): for yourſelves know (*from us*), that we (*Chriſtians*) are appointed thereunto, (*for hereunto are we called*, 1 *Pet.* 2. 21.)

4. For verily, when we were with you, we told you before (*it came to paſs*), that we ſhould ſuffer tribulation: even as it (*ſhortly after*) came to paſs, (*Acts* 17. 5.—10.), and ye know (*it did ſo.*)

5. For this cauſe, when I could no longer forbear, I ſent (καγὼ μηκέτι στέγων ἔπεμψα, *I alſo, not bearing longer the uncertainty of your affairs, have ſent*) to know (*the ſtedfaſtneſs of*) your faith, leſt by ſome means the [b] tempter (*may*) have tempted you, and (*ſo*) our labour (*among you ſhould*) be in vain.

6. But now, when Timotheus came from you to us, and brought us good tidings of your faith and charity, and (*in particular*) that you have (*ſtill a*) good remembrance of us always, deſiring greatly to ſee us, as we alſo (*do to ſee*) you.

7. Therefore, (διὰ τοῦτο, *by this*), brethren, we were comforted over you (ἐφ' ὑμῖν, *concerning you, or in you*) in all our affliction and diſtreſs by (*reaſon of*) your (*conſtancy in the*) faith.

Ver. 8. For [c] now we live (*joyfully*), if ye ſtand faſt in the Lord.

Ver. 9. [d] For what (*ſufficient*) thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God,

10. Night and day (*alſo*) praying exceedingly, that we might ſee your face, and might perfect that which is (*yet*) lacking in your faith, (*by reaſon of our very ſmall ſtay with you, Acts* 17. 1.—10.)?

11. [e] Now God himſelf, and (*or, who is*) our Father, and our Lord Jeſus Chriſt, direct our way unto you.

12. [f] And the Lord make you to increaſe and abound in love one towards another, and [g] towards all men, even as we do (*abound in love*) towards you:

13. [h] To the end he may eſtabliſh your hearts unblameable in holineſs before God, even our Father, (τῷ Θεῷ καὶ Πατρὶ ἡμῶν, *our God and Father*), at the (*glorious*) coming of our Lord Jeſus Chriſt with all his ſaints.

ANNOTATIONS on Chap. III.

Verſe 2. [a] Στηρίξαι ὑμᾶς, *To eſtabliſh you*] in it, by conſideration of that miraculous power, and thoſe gifts of the Holy Ghoſt which accompanied our preaching, and your receiving of it, 1 Theſſ. 1. 5. 6. and which are ſtill exerciſed among you, chap. 5. 19. 20. to comfort you concerning it, by conſideration of the joys of the Holy Ghoſt, which you have found already, under your afflictions, chap. 1. 6. by the ſalvation you are to obtain by Chriſt, the life you ſhall for ever live with him in glory, chap. 4. 17. 18. chap. 5. 9. 10. 11.; the eternal reſt you ſhall have, when the Lord Jeſus Chriſt ſhall come to be *glorified in his ſaints*, and of which your conſtancy in the faith, under theſe ſufferings, will make you to be *accounted worthy*, 2 Theſſ. 1. 5. 6. 7. 10.

Ver. 5. [b] Ὁ πειράζων.] Here note, 1. That the perſecutions of the ſaints are aſcribed to Satan, the tempter, who, by his miniſters, endeavours to hinder the progreſs of the goſpel, chap. 2. 18. and by their perſecutions to terrify men, and ſeduce them from the profeſſion of it. See Rev. 2. 10.

2. That πειράζων here doth ſignify, not barely *to tempt*, but to ſucceed in his temptation; for otherwiſe the labour of the apoſtle could not be rendered vain among them. See note on Gal. 6. 1.

3. Note, That it is hence evident, that the apoſtle did not think them ſecure (by the election of them, mentioned chap. 1. 4.) from falling ſo, as that his labour might have been in vain among them.

Note, 4. from Eſthius, That a faithful perſon truly juſtified may ſo fall from the faith, as that it ſhall become in vain to him.

Ver. 8. [c] Νῦν ζῶμεν, *now we live.*] Ζῆν, ſaith Suidas, is to live μετὰ τρυφῆς καὶ πολυτελείας, *with delight and magnificence*; according to that of Horace, *Virendum hodie*, which is the frequent import of the Hebrew word *chajah*; as in that wiſh, *Let the king live*, 1 Sam. 10. 24. 1 Kings 1. 25. 2 Kings 11. 12. *i. e.* Let him have a proſperous and happy reign. And in the words of the pſalmiſt, Pſal. 16. 11. *Thou wilt ſhew me the way of life; in thy preſence is fulneſs of joy.* Pſal. 34. 13. *He that would live, i. e. ſee good days.* So Pſal. 22. 26. and 38. 19. Eccl. 6. 8. and 7. 12. "Our maſters teach," ſaith Maimonides (*k*), "That the juſt are called living, even "in their death; the wicked, dead while they live:

(*k*) More Nevoch. l. 1. c. 42.

"becauſe

"because the first are happy in their death; the "second, miserable in their life."

Ver. 9. [d] Esthius observes from ver. 9. That both the apostles joy, and their faith and constancy, were the gift of God; *nam gratiarum actio non est nisi de beneficiis acceptis.* He might also have observed, with others, the excellent pattern the apostle here gives to all the bishops and pastors of the church, to be continually solicitous to know of the welfare of their flock, incessantly praying for it, blessing God daily for it, and looking upon it as the very felicity of their own lives.

Ver. 11. [e] Here the note of Schlictingius runs thus: "You see that our Lord Jesus takes care of "our affairs and actions, and therefore we deser- "vedly invoke him in our necessities;" as the apostle again doth, ver. 12. But since this invocation of him by all Christians, in all places, must suppose him omniscient, omnipresent, and the searcher of the heart, and these are the properties of God alone; it also must suppose him to be truly God.

Ver. 12. [f] Ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι.] These are optative aorists, which signify transitively, μεταβατικῶς, say the grammarians; and therefore are well rendered by our translation, *The Lord make you to increase, and make you to abound.* See note on 2 Cor. 9. 8. Ecclus 45. 5.

Ibid. [g] *And towards all men.*] "This," saith Theophylact (*m*), "is the character of divine love, to "comprehend all; whereas human love hath re- "spect to one man, and not to another."

Ver. 13. [h] Ἀμέμπτους, *that he may stablish your hearts unblameable in holiness.*] Hence note, That a general and abounding charity to all men, being that by which we become most like to God, and that which tends to cover our own sins, 1 Pet. 4. 8. especially if it be charity to the souls of men, James 5. 20. tends to *stablish our hearts unblameable before God in love*, and to procure our acceptance with him at the great day of our accounts, Matth. 25. 35. 36.

Note also, That to stablish our hearts unblameable at Christ's coming, is so to confirm us in holy living, that we may be found unblameable by him at that day. See note on 1 Cor. 1. 8. 1 Thess. 5. 23. 2 Pet. 3. 14.

CHAP. IV.

Verse 1. FUrthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as you have received of us (*directions*) how ye ought to walk, and to please God, so you would abound more and more (*in your care to conform yourselves to them.*)

2. (*In which thing you need no further instructions*); for ye know what (*holy*) commandments we gave you [a] by the Lord Jesus.

3. For (*we have already told you, that*) this is the will of God, even your sanctification, (*and this sanctification requires*) that ye should abstain from fornication:

4. [b] (*And*) that every one of you should know how (*much it is your duty*) to possess his (*body, which is the*) vessel (*of the Holy Spirit*) in sanctification and in honour; (i. e. *free from those lusts which are* πάθη ἀτιμίας, *Rom.* 1. 26. *dishonourable passions*);

5. Not in the lusts of concupiscence, [c] even as the Gentiles (*do*) which know not God:

6. That [d] no man go beyond (*the bounds of matrimony*) or defraud his brother in any matter, (*Gr. or exceed toward his brother in this matter*): because the Lord is the avenger of all such, as we have also forewarned you, and testified.

7. (*He is, I say, the avenger of all such Christians, as acting oppositely to their holy calling*); for God hath not called us (*Christians*) to uncleanness, but unto holiness.

8. He therefore that despiseth (*this command*), despiseth not man (*only*), but God who hath also given [e] to us his Holy Spirit.

9. (*This I thought necessary to say, to warn you against that uncleanness which so reigneth in the Heathen world, and to which you so strongly were addicted, whilst you were without the knowledge of God in the world.*) But as touching brotherly love, ye need not that I write (*so fully*) to you: for ye yourselves are [f] taught of God to love one another.

10. And indeed ye do it to all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more (*in this Christian virtue*);

11. And that ye study to be quiet, and [g] to do your own business, (*not meddling with other mens matters*), and to work with your own hands, as we commanded you;

12. That (*so*) ye may walk honestly (εὐσχημόνως, *decently, and in good behaviour*) towards them that are without, and that ye may have [h] lack of nothing.

13. But (*especially*) I would not have you to be ignorant, brethren, concerning (*the state of*) them that are asleep, that ye sorrow not (*for them*), [i] even as others (*other Gentiles do*), which have no hope (*of a resurrection of the body*).

(*m*) Τοῦτο γὰρ τῆς κατὰ θεὸν ἀγάπης ἴδιον, τὸ πάσας περιπλέκεσθαι· ἐὰν δὲ τὸν δεῖνα μὲν, τὸν δεῖνα δ' ᾖ, κατ' ἄνθρωπον ἡ ἀγάπη.

14. For if we believe that Jeſus died, and roſe again, (*as the firſt-fruits of them that ſlept*, 1 *Cor.* 15. 20.); even ſo (*are we to believe, that*) [k] them alſo which ſleep in Jeſus, will bring God with him, (*when he comes to judge the world, and reward all his faithful ſervants.*)

15. For this we ſay unto you, (*not from ourſelves, but*) by the word of the Lord, that [l] we who are (*then*) alive and remain unto the coming of the Lord, ſhall not prevent them which are aſleep, (*ſo as to receive our happy change, before their reſurrection.*)

16. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and (*then*) the dead in Chriſt ſhall riſe firſt:

17. Then we which are alive and remain (*on the earth*), ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be [m] with the Lord.

18. Wherefore, comfort one another (*concerning your deceaſed friends*) with theſe words.

ANNOTATIONS on Chap. IV.

Verſe 2. [a] Διὰ τῦ Κυρίυ, *by the Lord.*] Note hence, That the inſtructions and commandments which the apoſtles gave to the churches, are to be looked upon as the commandments of the Lord, and as the will of God; they being dictated by his Spirit, ver. 8. and delivered by his authority, who ſaid, *He that heareth you, heareth me; and he that heareth me, heareth him that ſent me*, Luke 10. 16.

Verſe 4. 5. [b] Here note, 1. That theſe inſtructions were very neceſſary for the Theſſalonians, ἐκεῖ γὰρ πλείστη ἀταξία, καὶ ἀκαθαρσία, for there was *all manner of diſorder and impurity*, ſaith Socrates (*n*). And Athenæus (*o*) informs us, τὴν τέτων τρυφὴν, that *their luxury invited the Perſians into Greece*; that it was their cuſtom, in their banquets, to bring in their (*p*) *wenches dancing naked*, and afterwards *they enjoyed them at their pleaſure.*

2. Note alſo, That having mentioned fornication, ver. 3. he ſeems, ver. 4. and 5. to advance to other Heathenith luſts, deſiring them to keep their veſſels in ſanctification and honour: 1. By preſerving their bodies from unnatural luſts, which are by the apoſtle ſtyled πάθη ἀτιμίας, *diſhonourable paſſions*; and their matrimonial bed from defilement, by the uſe of other women, Heb. 13. 4. Accordingly theſe things, in ſcripture, are expreſſed by ignominy and vileneſs; by the Septuagint, by τὰ ἀσχήμα, *things indecorous and diſhonourable*; which word the apoſtle applies to unnatural luſts, Rom. 1. 26. and in the language of the Targum and the Rabbins, they are ſtyled קלנא, *ignominy* and *vileneſs*. Thus Sychem is ſaid to have wrought קלנא, ſaith the Chaldee; τὸ ἀσχήμον, the Septuagint; *i. e. ignominy in Iſrael*, by knowing Dinah. This is the name the Chaldee gives to the adultery committed by the men of Benjamin upon the Levite's concubine, Judg. 19. 24. the incest committed by Amnon on his ſiſter Thamar, 2 Sam. 13. 12. and in the (*q*) Rabbinical language, *to abuſe boys*, בקלין, is to uſe them to the ſatisfying of unnatural luſts.

Ibid. [c] Καθάπερ τὰ ἔθνη, *even as the Gentiles.*] Among whom theſe luſts abounded, and by whom they were allowed. For whoredom was eſteemed no crime; (*r*) they taught, μὴ πάντως παρὰ τὸ καθῆκον τῦτο γίνεσθαι. Their (*s*) orator ſpeaks thus: "Si "quis eſt qui etiam meretriciis amoribus interdi- "ctum juventuti putet——abhorret non modo a "hujus ſeculi licentia, verum etiam a majorum con- "ſuetudine atque conceſſis. Quando enim hoc non "factum eſt? Quando reprehenſum? Quando non "permiſſum? Quando denique fuit, ut quod licet "non liceret?" Epictetus (*t*) adviſes them who can not abſtain, to uſe it only ὡς νομιμὸν ἐσὶ, *as the law allowed it.* Now that, ſaith Plato (*u*), was τῶν ἐλευθέρων γυναικῶν μὴ ἅπτεσθαι, not to meddle with free women, but only libertines and ſervants, and thoſe that ſold themſelves to it. And Demoſthenes (*x*) declares of all the Grecians thus: Τὰς μὲν ἑταίρας ἡδονῆς ἕνεκα ἔχομεν, τὰς δὲ παλλακὰς τῆς καθ' ἡμέραν παλλακείας, τὰς δὲ γυναῖκας τῦ παιδοποιεῖσθαι γνησίως.

The τὸ παρὰ φύσιν τόλμημα, as Plato ſtyles it, obtained in Greece without blame, ſaith Berdeſanes (*y*) amongſt the Grecians and many Barbarians, ſaith Plato (*z*); amongſt the Cretians and Lacedæmonians, ſaith the ſame Plato. How prone the Romans and other nations were to it, Plautus, Petronius Arbiter, Ariſtophanes, and Athenæus (*a*), ſufficiently inform us, as alſo that it was the ſin of the philoſophers eſpecially.

(*n*) Apud Plat. (*o*) L. 14. p. 663. vid. eundem, l. 12. p. 527.
(*p*) L. 13. p. 607. l. 6. p. 206. (*q*) Buxtorf. in voce קלן, p. 2035.
(*r*) Orig. in Celſum, p. 177. (*s*) Orat. pro Cœlio. (*t*) Cap. 47.
(*u*) Conv. p. 1180. de leg. l. 8. p. 914. A. B. (*x*) Orat. contra Neræam, apud Athen. p. 573.
(*y*) Apud Euſeb. præparat. evang. l. 6. c. 10. p. 276. B.
(*z*) De leg. l. 8. p. 913. D. Ibid. p. 919. D. E. l. 1. p. 776. E. (*a*) Athenæus, l. 13. p. 605.

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Ver. 6. [d] Μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν, *not to go beyond or defraud.*] It is the opinion of all the Greek scholiasts, that this verse contains a prohibition of adultery, Πλεονεξίαν ἐνταῦθα τὴν μοιχείαν ἐκάλεσε. By the word πλεονεξία, he denotes *adultery*, say Theodoret and Thyophylact. God hath put bounds to this appetite, say Oecumenius and Theophylact, by tying us to one wife, ὥστε ἡ πρὸς ἑτέραν μίξις, παράδοσίς τις καὶ πλεονεξία ἐστὶν, *so that to be familiar with one another is excess and covetousness;* and when this is done to another man's wife, it is to exceed to the injury of his brother. And as (*b*) St Jerom hath observed, the words preceding, which speak of abstaining "from fornication, and keeping our vessels in sanc-"tification and honour, and not in the lusts of "concupiscence;" and the words following, which give this reason of the precept, that *God hath not called us to uncleanness, but to holiness*, seem also plainly to inforce this sense, which the Greek, in the judgment of the forecited fathers, will bear. For,

1. The words ὑπερβαίνειν and ἐπιβαίνειν, bear this sense in other authors. Thus Philo (*c*), speaking of unnatural lusts committed by men, saith ἀνδρες ὑπ' ἀλλήλων ἐπιβεβήκασι. And Plutarch (*d*) saith of the Egyptians, that they call "that land which Nile "ascends, mixing and engendering with it, the "body of Isis." And when Nile is thus ὑπερβαλὼν καὶ πλησιάσας, *filling and ascending, they call this the joining of Osiris with Nepthe.* So the Hebrew word בוא, from which Βῶ and Βάω, and from them βαῖνω, is derived, hath this signification, as Josh. 23. 12. *If you contract affinity with the Heathens,* ובאתם בהם *and go in unto them,* εἰ ἐπιγαμίας ποιήσετε, καὶ συγκατα-μιγῆτε αὐτοῖς, *if you marry and mix with them,* saith the Septuagint, *the Lord will not drive them out.* And in the Misnah, הביעל אחותן is, he that *reveals the nakedness of his sister*, and may be rendered ὑπερβαίνων τὴν ἀδελφὴν αὐτοῦ.

2. The word πλεονεξία bears the same sense in that verse, in which Venus promises to him that finds and brings her Cupid to her, *not a bare kiss, but something more*, saying, ἀ γυμνὸν τὸ φίλαμά τοι ξένε, καὶ πλέον ἔξεις. And Socrates (*e*) tells Callicles, pleading for those pleasures, That men ought not to be ἐπιθυμίας ἀκολάστους *of unbounded lusts*, σὺ δὲ πλεονεξίαν οἶμαι δεῖν ἀσκεῖν, *but thou*, saith he, *thinkest that a man may exceed in these matters.* And in the scholiast of (*f*) Aristophanes, these are put as words equivalent, ὑπερπαίειν, ὑπερβαίνειν, πλεονάζειν.

And whereas against this interpretation it is objected, that the words following, *viz. in any matter*, being general, will not admit of this restrained sense:

I answer, That in the Greek the words are ἐν τῷ πράγματι, and may be rendered, *in this matter*; or *in the matter, viz.* forementioned, or absolutely, in the matter; for so it plainly signifies in these words, 2 Cor. 7. 11. *You have approved yourselves clear* ἐν τῷ πράγματι, *in this matter*: and it being observed by Phavorinus and Suidas (*g*), that the word πράγμα is used by the ancients in an evil sense; and the apostolical constitutions complaining that the younger widows marrying again, under pretence that they (*h*) could not contain, were *engaged in an evil matter*; and by Oecumenius being glossed thus, ἐν τῇ μίξει, I hope I have sufficiently vindicated this interpretation of Dr Hammond and the ancients, from the exceptions of Mr le Clerc.

Ibid. Ἐν τῷ πράγματι, *in this matter.*] So it plainly signifies in those words, 2 Cor. 7. 11. *You have approved yourselves clear* ἐν τῷ πράγματι, *in this matter.*

Ver. 8. [e] Εἰς ἡμᾶς, *to us.*] To us apostles, to enable us to give you these commandments; and to us Christians, to render us the temples of the Holy Ghost, which temples we corrupt by our uncleanness, 1 Cor. 3. 15. 16. chap. 6. 15. 16. 17. and 11. 19. 2 Cor. 6. 16.

Ver. 9. [f] Θεοδίδακτοι, *taught of God.*] By this new commandment, that we *love one another*, 1 John 3. 11. 23. and 4. 21. Matth. 22. 39. θεοδίδακτοι γὰρ ἡμεῖς ἱερὰ ὄντως γράμματα παρὰ τοῦ ὑὸς τοῦ Θεοῦ παιδευόμενοι, saith Clemens of Alexandria (*i*), *We are taught by God having the holy scriptures;* and by the example of that God, *who loved us, and gave his Son for us*, Eph. 5. 2. Hence they who are taught of God, are said to hear (his commands) and learn (by his example), John 6. 45.

Ver. 11. [g] Τὰ ἴδια, *to do your own business.*] I follow here the sense of Dr Hammond, and other interpreters; though the following words, *to work*

(*b*) Diligenter observa, quia ad castitatem nos provocans, et volans uxoribus tantum esse contentos, dixerit, ne quis supergrediatur, et circumscribat negotio fratrem suum, id est, ne suum conjugem derelinquens, alterius polluere queat uxorem. *In Eph.* 4. 19.

(*c*) De Abrahamo, p. 285. B.

(*d*) Ἴσιδι σῶμα γὰρ ἔχουσι καὶ νομίζουσιν ἅ πᾶσαν, ἀλλ' ἧς ὁ Νεῖλος ἐπιβαίνει σπερμαίνων καὶ μιγνύμενος----τοῦτο μίξιν Ὀσίριδος πρὸς Νέφθην καλοῦσιν. De Isiride et Osir. p. 366. A. B. Ita ἐπιβαίνειν, Aristoph. Βάτραχ. p. 211.

(*e*) Apud Platon. Gregor. p. 346. C. D. (*f*) Ἐκκλησ. p. 757.

(*g*) Πράγματα ἐπὶ τοῦ κακοῦ χρῶνται τῇ λέξει οἱ παλαιοι. Phav.

(*h*) Μηπόλε προφάσει τοῦ μὴ δύνασθαι κρατεῖν τῆς ἀκρασίας, ἐπὶ διγαμίαν ἐλθεῖσαι ἐν πράγμασι γένωνται----ἐν πράγμασι ἀπρεπέσι ἀναστρέφωνται. Lib. 3. cap. 2.

(*i*) Strom. 1. p. 318. L. D.

with your own hands, ſeem to lead to the doing their own buſineſs themſelves, and not to leave all to ſlaves and ſervants, as the idle and luxurious of old were wont to do. See Athenæus, *l.* 12.

Ver. 12. [b] Καὶ μηδενὸς χρείαν ἔχητε, *and that ye may have lack of nothing.*] *i. e.* From the Heathen. So the Greek ſcholiaſts: for, ſay they, if Chriſtians, ſeeing a Chriſtian beg, when he is able to live by his work, are ſcandalized, how much more will Heathens be ſo? And indeed this was one objection of the Heathens againſt Chriſtians, that they were (*k*) *infructuoſi in negotiis*, uſeleſs creatures. The apoſtle therefore doth exhort them ſo to provide for their neceſſities by their honeſt labour, that they may not need the help of infidels, and never may be forced by their wants to aſk it of them.

Ver. 13. [i] Καθὼς οἱ λοιποὶ, *as do others.*] Though many Heathens believed the immortality of the ſoul, none of them had any expectation of the reſurrection of the body. This the philoſophers, who ſtyled the body *the priſon of the ſoul*, and thought it the great hinderance of knowledge and of virtue, repreſented as a very deſpicable thing, (*l*) τὸ σφόδρα μιαρὸν, καὶ ἀπόπτυστον ἅμα καὶ ἀδύνατον. So Celſus: *It is vile*, ſaith he, *abominable, and impoſſible*; σκωλήκων ἡ ἐλπὶς, *a hope fitter for worms than men.* And he confutes the poſſibility of it, not only from the repugnancy of the thing to nature, but alſo from the vileneſs of it, declaring God therefore cannot do it, (*m*) "becauſe "as he will not do what is againſt nature, ſo he can-"not do what is vile." Plotinus ſaith, that ſuch a reſurrection would only be ἀνάστασις εἰς ἄλλον ὕπνον, *a reſurrection to another ſleep.* And all the other Heathens held it a thing impoſſible, and without example, and therefore made it matter of their ſport; *it being*, ſaith Origen, μυσήριον γελώμενον ὑπὸ τῶν ἀπίστων. See Juſtin. M. Apol. 2. p. 57. C. D. Theophilus ad Autol. l. p. 77. De Minuc. p. 11. Arnob. l. 2. p. 51. Lact. l. 7. c. 22.

Ver. 14. [k] Τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ, *thoſe that ſleep in, or through Jeſus.*] That the martyrs are not here excluded, is certain; but I ſee no reaſon to grant, that this expreſſion ſhould peculiarly reſpect them. All the Greek ſcholiaſts interpret the words generally. Chryſoſtom and Theophylact ſay, that they who ſleep in Jeſus, are *the faithful* in general; Oecumenius, "thoſe that ſleep in the faith of Je-"ſus." The apoſtle treating of this ſubject, calls all the dead, τοὺς κοιμηθέντας ἐν τῷ Χριστῷ, *thoſe that ſleep in Chriſt*, 1 Cor. 15. 18.; and the context here requires this ſenſe; for the apoſtle ſpeaks, ver. 13. of them that ſleep in general, and of the hope of the reſurrection in general. And when Chriſt comes to judgment, he will not bring the martyrs only, but all the faithful with him. See ver. 15. 16. where the ſame perſons are *the dead with Chriſt.*

Ver. 15. [l] Ἡμεῖς οἱ ζῶντες, *we who are alive.*] It is well obſerved by the Greek ſcholiaſts, that the apoſtle ſpeaks theſe words, οὐκ ἐπὶ τῷ ἑαυτῷ προσώπῳ, ἀλλ' ἐπὶ τῶν κατ' ἐκεῖνον τὸν καιρὸν περιόντων ἀνθρώπων, *not of himſelf, but of the Chriſtians that were to remain alive at the day of judgment*: ſo Chryſoſtom, Theodoret, Oecumenius, and Theophylact; for he well knew he was not perſonally to live till the reſurrection; yea, he himſelf expected a reſurrection, ſaying to the Corinthians, *He that raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you*, 2 Cor. 4. 14. He laboured that he might attain *to the reſurrection of the dead*, Phil. 3. 11. Yet there are ſome divines, who, from this and ſome other places in the epiſtles, conceive that the apoſtles ſometimes thought, and declared to other Chriſtians, that they themſelves might live until the reſurrection; and that St Paul afterwards changed this opinion, and admoniſhed the Theſſalonians of it, 2 Theſſ. 2. This I conceive to be a dangerous miſtake, and highly prejudicial to the Chriſtian faith, and the authority of the apoſtles; for if the churches of Chriſt had once received this doctrine from them, and afterwards had underſtood, even from their own confeſſion, that it was a miſtake, this would have naturally led them to conceive that they might have been miſtaken alſo in any other doctrine contained in their epiſtles, and to ſuſpect the certainty and truth of all that was contained in them. And this the apoſtle ſeemeth to inſinuate in theſe words, 2 Theſſ. 2. 1. 2. *I beſeech you, brethren, that you be not ſoon ſhaken in mind, or troubled, either by word or letter, as from us, as that the day of Chriſt is at hand:* for theſe words ſeem plainly to import, that in the apoſtle's own judgment, the belief that the apoſtles had taught by word, or by epiſtle, this doctrine, would tend to the unſettling of their minds in the faith.

But that St Paul taught no ſuch doctrine in any of his epiſtles to the Theſſalonians, will be exceeding evident.

1. From the following words in that chapter: for there, ſaith he, ver. 3. *Let no man deceive you by any means*; declaring them deceivers, who either taught this doctrine, or impoſed it on them, as ſpoken or indited by them; there alſo having ſaid in oppoſition to that vain imagination, that day was not to come, till there was *a falling away firſt, and the man of ſin was revealed*; he adds, *Remember you not that when I was yet with you, I told you theſe*

(*k*) Tertul. Apol. c. 42. (*l*) Apud Orig. p. 240.
(*m*) Ἀλλ' ἔστι γε τὰ αἰσχρὰ ὁ Θεὸς δύναται· οὐδὲ τὰ παρὰ φύσιν βούλεται. Ibid.

things?

things? ver. 5. He therefore had taught them the contrary, before he had indited either of these epistles, and therefore in them cannot rationally be supposed to contradict himself.

2. From the very words used for proof of this opinion; for they are introduced with this solemnity, *This we say unto you by the word of the Lord, that we that are alive*; in which words he most plainly voucheth the authority of Christ Jesus for the truth of what he saith; and therefore, if he were mistaken, either our Lord himself must err with him, or the apostle must vouch Christ's word, and his authority, when Christ had spoken no such word, and given him no authority to speak this doctrine in his name; both which assertions overthrow the certainty and truth of all St Paul's epistles. Now, hence it follows, that the apostle could not deliver this assertion in any other of his epistles; for all the learned do agree in this, that these epistles to the Thessalonians were the first epistles St Paul wrote; whence it must follow, that he could not deliver in his following writings to that church or any other churches, that doctrine which he had so industriously before confuted, and declared very dangerous, in his epistle to the church of Thessalonica.

The truth seems therefore to be this, that as our Lord had told them, *it was not for them to know the times and seasons*, Acts 1. 7. so were they left still in the dark touching the time of the general judgment, and therefore they continually speak of it as a day that was to come upon men *as a thief in the night, ipsis insciis*, as here, chap. 5. 1. They perhaps did not know when it might happen, and so they say nothing at any time dogmatically, but only ἐιδιαζως, and disjunctly, *if we shall be found clothed, and not naked*; and here, chap. 5. 10. *Whether we sleep or wake.* Nor are these sayings to be taken personally, as meant of the apostles, but rather as spoken by them in the person of Christians in the general, some of which would be then surviving.

Ver. 16. [f] Καὶ ἐν σάλπιγγι Θεοῦ, *and in the trump of God.*] Pious here and fit to be regarded is the note of Theodoret, that if the loud sound of the trumpet, when the law was given from Mount Sinai, was so dreadful to the Jews, that they said to Moses, *Let not the Lord speak to us, lest we die*; how terrible must be the sound of this trumpet which calls all men to the final judgment?

Ver. 17. [m] Σὺν Κυρίῳ, *with the Lord.*] From which words it may be probably collected, that even the souls of the faithful were not ever with the Lord, or in his celestial presence before the resurrection.

CHAP. V.

Verse 1. [a] BUT of the (*exact*) times and (*critical*) seasons, brethren, (*when the coming of the Lord shall happen*), you have no need that I should write unto you.

2. For *(you)* yourselves know perfectly *(from what I taught when present with you)* that the day of the Lord so cometh as a thief in the night, (*of the time of whose coming the master of the house can have no certain knowledge, Matth.* 24. 42. 43. *and* 25. 13. *Mark* 13. 33. *Luke* 12. 39. 40. *and* 21. 36.)

3. [b] For when they (*of the Jewish nation then, and the wicked at the great day of wrath*) shall say, Peace and safety, (*expecting no such thing as wrath and judgment*); then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape (*it*).

4. But ye, brethren, are not (*as formerly*) in (*a state of*) darkness, that that day should overtake you as a thief, (*or come upon you unexpected, or unprepared for it.*)

5. Ye are all (*by virtue of your faith and knowledge, and your profession of Christianity*) the children of light, (*as having the light, and believing in it, John* 12. 36. *Eph.* 5. 8.), and the children of the day (*of grace, Rom.* 13. 12. 13. *and of salvation,* 2 *Cor.* 6. 2.): we are not of the night, nor of darkness, (*as the Jewish nation at present is, upon whom the darkness is come, John* 12. 35. *and who are cast out into utter darkness; see note on Matth.* 8. 12. *and as the Heathens always were; see note on Rom.* 13. 12.)

6. Therefore let us not sleep as do others, *(securely in their sin, without expecting judgment, or preparing for it, Matth.* 28. 38. *Luke* 17. 26.—30.); but let us watch and be sober, (*that that day do not come upon us unawares, nor find us overcharged with surfeiting and drunkenness, Luke* 21. 34. 36. *this being only proper to them who are of the night.*)

7. For they that sleep, sleep in the night; and they that are drunken, [c] are drunken in the night.

8. But let us who are (*children*) of the day, be sober, (*and vigilant,* 1 *Pet.* 4. 7. *and* 5. 8.), putting on the [d] breast-plate of faith and love, (*that firm assurance of faith, which will not suffer us to doubt of the divine assistance, and that love which casts out fear of any thing we may suffer for the cause of Christ*), and for an helmet (*to your head*), the hope of salvation.

9. (*Which hope of salvation we Christians have*); for God hath not appointed us unto wrath, (*as he hath done the Heathen world who are children of wrath, Eph.* 2. 3. *and the unbelieving Jews, who are vessels of wrath fitted for destruction, Rom.* 9. 22. *and upon whom wrath is coming to the end,* 1 *Thess.* 2. 16.);

2. 16.), but to obtain ſalvation by our Lord Jeſus Chriſt,

10 Who died[e] for us, that whether we [f] wake or ſleep, (i. e. *whether he come in the night, and ſo find us taking our natural reſt, or in the day when we are waking*), we may live together with him (*when he comes.*)

11. Wherefore comfort yourſelves together (*with this hope*), and [g] edify one another, even as alſo you do.

12. And we beſeech you, brethren, to know (*and reverence*) them which labour among you, and [h] are over you in the Lord, and admoniſh you;

13. And to eſteem them very highly in love for their works ſake. And be at peace among yourſelves.

14. Now (παρακαλοῦμεν δὲ, *and*) we exhort you, brethren, warn them that are unruly, (*as walking not according to the doctrine they have received from us*, 2 *Theſſ.* 3. 6. 14.), comfort the feeble-minded, (*who are of a wounded ſpirit under afflictions*, ὀλιγόψυχοι, *Prov.* 18. 14. *that are of a fearful ſpirit under them*, *Iſ.* 35. 4. *of a grieved ſpirit*, *Iſ.* 54. 6. *whoſe ſpirit fails under them*, *Iſ.* 57. 16. *whoſe hands hang down, and whoſe knees are feeble*, *Heb.* 12. 12.), ſupport the weak (*in faith, who are ſoon ſcandalized, and apt to periſh by it*, *Rom.* 14. 1. 2. 21. 1 *Cor.* 8. 7. *and* 9. 10. 11. 12.), be patient toward all men.

15. See that none render evil for evil unto any man, (*whatever the provocation may be*, *Rom.* 12. 27.): but ever follow that which is good, both among yourſelves, and to all men, (*even them that hate you*, *Matth.* 5. 44.)

16. [i] Rejoice evermore.

17. Pray [k] without ceaſing.

18. [l] In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you.

19. [m] Quench not the Spirit.

20. [n] Deſpiſe not prophecyings.

21. [o] Prove all things (*by the ſpirit of diſcretion which is in the church, and the conſonancy of their pretended prophecies and interpretations with what we have delivered to you; and then*) hold faſt that which is good.

22. (*And*) [p] abſtain from all appearance of evil.

23. And the very God of peace ſanctify you wholly: and I pray God (*that*) your [q] whole ſpirit, and ſoul and body be preſerved blameleſs to the coming of our Lord Jeſus Chriſt.

24. [r] Faithful is he who calleth you (*to this holineſs*), who alſo will do (*his part towards*) it.

25. Brethren, pray for us. (*See note on Col.* 4. 4.)

26. Greet all the brethren with an holy kiſs.

27. [s] I charge you by the Lord, that this epiſtle be read to all the holy brethren.

28. The grace of our Lord Jeſus Chriſt be with you. Amen.

ANNOTATIONS on Chap. V.

Verſe 1. 2. [a] THat all this to the 12th verſe doth evidently belong only to the deſtruction of the perſecuting Jews and Gnoſtics, at the time of Chriſt's coming to deſtroy the Jewiſh church and nation, is confidently aſſerted by a reverend and learned commentator on this place; but is not once hinted by the ancients, who all interpret theſe words περὶ τῆς κοινῆς συντελείας, *of Chriſt's general advent.* Nor do his arguments prove his aſſertion.

Arg. 1. Firſt, Whereas he ſaith, Ἡμέρα Χριστοῦ, "the "day of Chriſt," here mentioned, "is, without "queſtion, the ſame which is ſo often called the "coming of Chriſt, for the deſtroying of the ene-"mies of Chriſtianity:"

Anſ. It is certain, that *this day of Chriſt*, in the epiſtles, doth almoſt generally ſignify the day of our Lord's coming to the final judgment; as in the following words: *He ſhall confirm you unto the end, that you may be blameleſs in the day of our Lord Jeſus Chriſt*, 1 Cor. 1. 8.; *That the Spirit may be ſaved in the day of the Lord Jeſus Chriſt*, 1 Cor. 5. 5.; *You are our rejoicing in the day of the Lord Jeſus*, 2 Cor. 1. 14; *He that hath begun a good work in you, ſhall perfect it to the day of the Lord Jeſus*, Philip. 1. 6.; *That ye may be ſincere, and blameleſs, until the day of Jeſus Chriſt, ver.* 10.; *That I may rejoice in the day of Chriſt*, Philip. 2. 16. See 2 Tim. 1. 12. 18. and 4. 8.

Arg. 2. Secondly, Whereas he adds, "That this "cannot belong to the laſt coming of Chriſt to "judgment; becauſe the apoſtle had made that "the ſubject of his former diſcourſe, chap. 4. and "enters upon this as a diſtinct matter, with a περὶ "δὲ," &c.:

Anſ. It is granted, that the time when this judgment ſhall be is a diſtinct matter from the judgment itſelf, which is all that this argument proves.

Arg. 3. Thirdly, Whereas he argues this, "From "the end of this diſcourſe, which is to comfort the "Chriſtians which were under perſecution, and give "them patience and conſtancy, for which this was "a fit conſideration, that this judgment of God "would come ſuddenly, and when it was leaſt ex-"pected, and ſo would ſurpriſe them if they were "not watchful; all which belonged peculiarly to "this doom upon the Jews, and not to the general "judgment, which thoſe who then lived were not "concerned in:"

Anſ.

Ans. 1*st*, It is certain, that the apostle both in this epistle, chap. 4. 18. and in his other epistle, chap. 1. doth comfort his Thessalonians under their persecutions, from the consideration of Christ's coming to reward them at the day of judgment.

2*dly*, It is also certain, that Christ and his apostles exhort Christians to be watchful, that they may not be surprised at the day of judgment. So doth Christ, Matth. 25. 13. Luke 12. 35.—40. So doth St Paul, 2 Cor. 5. 9. 10. So doth St Peter, 2 Pet. 3. 11. 12. 14. as being that which all men, who must die, and after that be judged *according to what they have done in the flesh*, must be as well concerned to prepare for, by watchfulness, as if it were to come while they were living; and upon this account it is that the apostle, in this chapter, ver. 23. and in the forecited places, prays so oft that Christians *may be confirmed, and kept blameless to the day of the Lord Jesus.*

Let it be then observed, that the apostle had spoken, chap. 1. 10. of their *waiting for the coming of the Lord from heaven;* chap. 3. 13. *Of his coming with all his saints;* chap. 4. 16. *Of his coming with the voice of the archangel, and of the trump of God.* He had also hinted, chap. 2. 10. that the unbelieving Jews were, by their opposition to the gospel, preached to the Gentiles, and by their persecutions of them who had embraced it, filling up the measure of their sins, and drawing down that day of wrath upon them, which is mentioned, Matth. 24. I therefore shall descant on these words, as relating to both these days of judgment.

Ver. 3. [b] Josephus (*n*) informs us, that when the tumults foretold by our Saviour were begun, the Jews were expecting σημεῖα ἐλευθερίας, *signs from God of their liberty*; and that "after all the clear signs "God had given them of their approaching ruin, "and when it was even accomplished, they were "confidently expecting τὴν ἀπὸ Θεοῦ βοήθειαν, the divine "aid (*o*)." And, which is more remarkable, that the promise of a Messiah, which their sacred books declared was to come κατὰ τὸν καιρὸν ἐκεῖνον, *about that time*, was τὸ ἐπάραν αὐτοὺς μάλιστα πρὸς πόλεμον, *that which chiefly incited them to the war* (*p*).

Ver. 7. [c] Note, O the sad dissoluteness of the manners of the Christians of our age, who frequently are guilty of that drunkenness in the day-time, which Heathens only practised in the night!

Ver. 8. [d] Θώρακα, *the breast-plate of faith*, &c.] This metaphor, relating to our Christian warfare, is taken from soldiers who anciently watched, or kept centinel in their armour, having especially their helmet and breast-plate on; for, as Livy (*q*) notes, *Scuto præ se erecto stabant galeati*, "they stood "with their shield before them, and their helmet "on their heads." Whence he says of Paulus Æmilius, that *milites novo more scutum in vigiliam ferre vetuit*, "after a new manner he forbade the soldiers "to wear their shield when they watched." Now, the head and heart being the two chief fountains of life and sensation, the preserving them safe, is, in effect, the preserving of the whole man.

Ver. 10. [e] Εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν·] that is, say some, *whether we live or die:* and true it is, that Christians dying are said *to fall asleep.* So 1 Cor. 11. 30. κοιμῶνται ἱκανοί, *some are fallen asleep;* chap. 15. 51. πάντες μὲν οὐ κοιμηθησόμεθα, *we shall not all sleep;* so here, chap. 4. 13. *I would not have you ignorant,* περὶ τῶν κεκοιμημένων, *concerning them that are fallen asleep;* and ver. 14. τοὺς κοιμηθέντας, *them that sleep in Jesus will God bring with him.* But because in all these places the Greek word is never καθεύδω, but always κοιμάομαι, I prefer the exposition of the paraphrase.

But then that the *hope of salvation*, ver. 8. the περιποίησιν σωτηρίας, *the obtainment of salvation by Christ Jesus*, ver. 9. *the living with him*, ver. 10. should refer chiefly to the purchase of deliverance from Jewish persecutions, and the enjoyment of this present life, I can by no means grant; for the Christian's hope is *the hope of the glory of God*, Rom. 5. 3.; *the hope of the redemption of the body from corruption*, chap. 8. 23. 24.; *the hope which is laid up for us in heaven*, Col. 1. 5.; *the hope of glory*, ver. 27.; *a blessed hope*, Tit. 2. 13.; *the hope of eternal life*, chap. 3. 7.

The salvation purchased for us by Christ's death is not deliverance from persecutions, for *all that will live godly in Christ Jesus must suffer persecutions*, 2 Tim. 3. 12.; in these we are to be *conformed to his death*, Rom. 8. 17. 2 Tim. 2. 12. *he having suffered, leaving us an example that we should follow his steps*, 1 Pet. 2. 21.

And to *live with Christ*, is to live in a state of glory with him, and be conformed to his resurrection, Rom. 6. 8. 2 Tim. 2. 12. Col. 3. 3. 4. 1 Pet. 4. 13. And this is the comfort which the apostle had given them, chap. 4. 18. and to which he now proceeds.

Ver. 11. [f] Οἰκοδομεῖτε εἰς τὸν ἕνα, *edify yourselves into one body*,] by your mutual love to one another, as being members of the same body, Eph. 4. 16.; and by your strict union, and peaceable conversation with one another, which is the edification of one of us unto another, commanded, Rom. 14. 19. See note on Rom. 15. 2.

Ver. 12. [g] Καὶ προϊσταμένους ὑμῶν.] That the persons here mentioned, as labouring among them, as being

(*n*) De bell Jud. l. 2. c. 22. p. 796.
(*p*) Cap. 61. p. 961. F.
(*o*) L. 7. c. 30. p. 960.
(*q*) Lib. 44.

over

over them, in the plural, ſhould be the biſhops of the metropolis of Theſſalonica, ſeems very improbable, there being ſcarcely any ordinary fixed officers then placed in the church, *anno Chriſti* 49 or 51, when this epiſtle was written: and therefore the learned Mr Dodwell (*r*), notwithſtanding theſe words, ſaith, *Quod nulla ſit rectorum mentio in utravis epiſtola ad Theſſalonicenſes,* "that there is no "mention of any fixed rulers in either of the epi-"ſtles to the Theſſalonians." And, 1. We find no notice taken of them in the front of theſe epiſtles, as there is of the biſhops and deacons, Philip. 1. 1.; no ſalutation of them in the cloſe of theſe epiſtles, the words of ſalutation being only theſe, *Salute all the brethren with an holy kiſs.* 2. We find no directions given to them in particular, (but only to the brethren in general), touching ſuch matters as muſt have related to their office only, or chiefly, had they been ſettled rulers in the church. The charge in the very next verſe runs thus, *We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak.* In the ſecond epiſtle, chap. 3. 6. thus, *We command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walks diſorderly, and not according to the tradition which ye received from us.* And, ver. 13. 14. *And ye, brethren,— if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed; yet count him not as an enemy, but admoniſh him as a brother.* And, *laſtly*, To theſe brethren the adjuration is here directed, ver. 27. charging them by the Lord, that *this epiſtle be read to all the holy brethren.* It is therefore to be noted, that the apoſtles, prophets, preachers, evangeliſts, who were all extraordinary officers, are reckoned among thoſe whom God had ſettled in the church, 1 Cor. 12. 12. and Chriſt, aſcending up on high, had given for the edification of his body, Eph. 4. 11. 12. Some of theſe prophets and teachers were in moſt churches, as at Antioch, Acts 13. 1. and officiated in them, ver. 3.; at Rome, chap. 12. 6. 7.; at Corinth, 1 Cor. 14.; at Galatia, ſee note on chap. 6. 1. Some of them were itinerants, ſent by the apoſtles or prophets to teach other churches, and by the Holy Spirit ſeparated to that work, Acts 13. 2. 3. 4. exhorting and confirming the Chriſtians where they came, as being prophets authorized ſo to do, Acts 16. 32. and travelling up and down for the converting and eſtabliſhing of the Gentiles, 3d epiſtle of St John, ver. 7. 8.; ſee note on 1 Cor. 12. 28. Of one of theſe two kinds of prophets, and teachers, and ſpiritual men, the apoſtle may here be underſtood.

(*r*) Lib. de jure laic. ſacerdotali, cap. 3. *c.* 18. *p.* 232.

Ibid. *Know them who labour among you, and are over you in the Lord.*] Here, ſaith Theophylact, "if you honour them who preſide over you in tem-"poral affairs, how much more ſhould you reſpect "them who do it in ſpiritual things, who regene-"rate you in baptiſm, pray for you, viſit you in ſick-"neſs, and miniſter phyſic to your ſouls?"

Ver. 16. ᵇ Κἂν εἰς πειρασμὸς, κἂν εἰς λύπας ἐμπέσητε.] Oecumenius, *Though you fall into manifold temptations and afflictions*, James 1. 2. and be brought into a very low condition in this world, yet *rejoice in the Lord always*, Philip. 4. 4.; *Rejoice in the hope of the glory of God*, Rom. 5. 3. and of that great reward you ſhall receive for all your ſufferings, Matth. 5. 11. 12. Heb. 10. 34. and in the ſpiritual fruits they work in you, Rom. 5. 4. James 1. 3.

Ver. 17. ⁱ Ἀδιαλείπτως, *without ceaſing.*] To give, once for all, the true ſenſe of thoſe injunctions, ſo frequent in the ſcripture, *to pray, and to give thanks always*, and *without ceaſing*; obſerve,

1. That theſe phraſes do, in the mildeſt ſenſe, import, that theſe ſhould be the employment of every day, our morning and evening ſacrifice, that ſo beginning and ending the day with them, we may be, in the ſcripture-language, ſaid to do them *always*. Thus St Luke tells us, chap. 24. 53. that *the apoſtles were continually in the temple*, διαπαντὸς, *praiſing God*, that is, they were καθ' ἡμέραν, *daily in the temple*, Acts 2. 46. 47. reſorting thither at the third hour of the morning, and at the ninth of the evening-ſacrifice, Acts 3. 1. The ſacrifice which was appointed to be thus offered daily at morning and evening, is, in the Hebrew תמיד, *the continual ſacrifice*, Dan. 8. 11. and accordingly is rendered by the Septuagint ἡ θυσία διαπαντὸς. Thus the *Minchah*, which the high prieſt offered every day, half of it in the morning, and half in the evening, is ſtyled by them ἡ θυσία διαπαντὸς, *the continual ſacrifice*, Lev. 6. 20.; the burnt-offering which was offered without intermiſſion, twice a-day, is, in the Hebrew, תמיד עלת, and in the Seventy, ὁλοκαύτωμα τὸ διαπαντὸς, *the continual ſacrifice*, Numb. 28. 24. 31. And in alluſion to it, the author to the Hebrews ſaith of our High Prieſt, *By him let us offer up the ſacrifice of praiſe to God continually.* This therefore is the prime import of the phraſe.

2. Theſe phraſes do import, that we ſhould be employed in the performance of theſe duties, as Providence doth miniſter occaſion for them. In this ſenſe is the word *always* uſed twice, when our Lord ſaith, *I was always in the temple, whether the Jews always reſort*, John 18. 20.; for neither did the Jews always reſort unto the temple, but only at the hours of prayer, nor did Chriſt always teach in it,

but

but only when he went up to Jerusalem. And thus the Holy Ghost in scripture leads us to expound these phrases, injoining us *to abound always to every good work*, 2 Cor. 9. 8. and elsewhere *to do good* ὡς καιρὸν ἔχωμεν, *as we have occasion*, Gal. 6. 10.; so *to pray always*, Luke 18. 1. is to pray ἐν παντὶ καιρῷ, *in every season*, chap. 21. 36.; and *to pray without ceasing* here, is to pray ἐν παντὶ καιρῷ, *in every opportunity*, Eph. 6. 18.; so 1 Maccab. 12. 11. Ἡμεῖς δὲ ἐν παντὶ καιρῷ ἀδιαλείπτως, *We at all times, without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, i. e.* we do it as oft as we have occasion to offer sacrifice.

3. In reference to our prayers particularly, it imports, that we should not grow faint and weary, when Providence seems for a season to defer the blessing we implore, Luke 18. 1. but should still προσμένειν, *abide in supplication*, 1 Tim. 5. 5. and ἀγρυπνῶν, *watch unto it with all perseverance*, Eph. 6. 18.

Ver. 18. [k] Ἐν παντὶ, *in every thing;*] for sparing and preventing, for common and extraordinary, general and special, past and present, temporary and spiritual mercies; not only for prosperous and grateful, but also for afflicting providences, for chastisements and seasonable corrections: Πάντας γὰρ πρὸς τὸ συμφέρον τοῦτο ὁ Θεὸς, κἂν ἡμεῖς ἀγνοῶμεν αὐτοῦ τὰς οἰκονομίας· *for God designs them all for our good, though we at present see not how they tend unto it.*

Ver. 19. [l] *Quench not the Spirit;*] Τοῦτο, χάρισμα μὴ ἐμφάσεσθε ἢ κολύετε, τῷ ἀποστρέφεσθαι ἢ μὴ ἐᾶν λαλεῖν· that is, *Hinder not the gifts of the Spirit, by turning away from them that have them, and not suffering them to speak.* These gifts were quenched by strife, emulation, schisms, and contention about them, 1 Cor. 3. 1. 3. 2. By a disorderly use of them, not to the edification of the church, but to vain ostentation, confusion in the church, and the scandal of Heathens, 1 Cor. 14.; by a neglect to exercise them, 1 Tim. 4. 14.; and by the prohibition of them; *Forbid not to speak with tongues*, 1 Cor. 15. 39.

Ver. 20. [m] Προφάσει τῶν ψευδοπροφητῶν, ἢ τὰς ἀληθεῖς λύσωσι, Oecumenius. Some of these false prophets had crept into the church of Thessalonica, as is hinted in those words, *Be not troubled by* (them who pretend a revelation from the) *Spirit, as if the day of Christ were at hand*, 2 Thess. 2. 2. which made them less regardful of what was delivered by men pretending to this gift, and made it necessary for St John to say, *Believe not every spirit, but try the spirits, whether they be of God; for many false prophets are gone out into the world*, 1 John 4. 1.; and to prevent the mischief the Thessalonians might receive from them, the apostle here adds, *Try all things*, &c. ver. 21.

Ver. 21. [n] Δοκιμάζετε, *try.*] Note, That the apostle doth not here bid the guides of the church try all things, and the people hold fast that which they delivered to them; but gives an injunction common to all Christians, having *their senses exercised to discern betwixt good and evil*, to all who are obliged to hold fast that which is good, and not to believe false prophets; which is a strong argument for the perspicuity and the sufficiency of the holy scripture for this work, and against the necessity of a living judge; for he that must try all things, must also try the doctrine of this living judge; and therefore, till he hath made this trial, must not admit his doctine as an article of Christian faith; for these words plainly teach, that what we must hold fast, must first be tried. "Hearers," saith St Basil, "who are instructed in the "scriptures, ought to try the things spoken by their "teachers, καὶ τὰ μὲν σύμφωνα ταῖς γραφαῖς δέχεσθαι, τὰ δὲ "ἀλλότρια ἐκβάλλειν, and receive those doctrines which "are consonant, and reject those which are alien "from the holy scriptures; because St Paul hath "said, *Try all things; hold fast that which is good.*" See Clem. Alex. strom. 1. p. 354. strom. 6. p. 655. Orig. in Joh. tom. 19. ed. Huet. p. 268. and hom. 2. in Ezek. F. 135. G. St Jerom. in ep. ad Eph. l. 3. c. 5. p. 101. Cyril of Alex. in Joh. l. 4. p. 374. 407. and l. 1. adv. Nestor. p. 2.

Ver. 22. [o] Ἀπὸ παντὸς εἴδους πονηροῦ, *from all kinds or sorts of evil.*] So the Syriac doth render these words. So Chrysostom and Theophylact upon this place. St Basil and Leontius, cited by Dr Hammond, who descant thus upon the words, *Fly not from this, or that only, but from every sin.* Or, 2*dly*, If the apostle here exhorts us to abstain *from all appearance of evil*, his meaning cannot be this, that we should abstain from what appears evil to others, it being in many cases impossible to know what appears so, and impracticable to act by such a rule, because it would destroy our Christian liberty in things indifferent, and create in our minds continual perplexities, there being scarcely any thing which may not appear evil to some or other of those numerous sects which swarm among us; he therefore only must injoin us to abstain from that which, after trial, seems evil to ourselves, and is judged by us so to be; for the apostle makes these two things, *the holding that which is good*, and *the abstaining from all appearance of evil*, the consequent of trying all things. Now, we try all things, that, after trial, we may hold that which seemeth to us good, and abstain from that which seemeth to us evil, not to abstain from that which seemeth so to others only.

Ver. 23. [p] Ὁλόκληρον ὑμῶν τὸ πνεῦμα, ἢ ἡ ψυχὴ, ἢ τὸ σῶμα, *your whole spirit, and soul, and body.*] Here the apostle justifies the ancient and true philosophy, that man is, as Nemesius styles him, τριμερὴς ὑπόστασις, *a compound of three different parts.* This was the doc-

trine of the Pythagoreans, as we learn from Jambilicus (*s*), who having told us, that man conſiſts of ſoul and body, adds, *that the ſoul conſiſts of two parts, one endued with reaſon, and one without reaſon.* This alſo was the philoſophy of the Platoniſts, as we learn from Nemeſius (*t*), Salluſt, and Laertius, who informs us, *that there is in man a ſoul irrational, which follows the affections of the body, and a mind which uſeth the body as its inſtrument, and fights againſt it.* This alſo was the doctrine of the Stoics; whence Antoninus ſaith, *the three conſtituent parts of man are,* σῶμα, ψυχὴ, νῦς, *the body, ſoul, and mind.* Irenæus (*u*), and Clemens of Alexandria (*x*) and Origen (*y*), ſay the ſame. Mr le Clerc here is very poſitive, that this philoſophy is falſe, and that there is nothing in man but his body and his reaſonable ſoul; but he ſaith nothing to ſuſtain this confidence againſt thoſe two excellent philoſophers, Gaſſendus (*z*), and Dr Willis (*a*), who have eſtabliſhed this philoſophy beyond all reaſonable contradiction. Nor can the conflict betwixt the mind and ſpirit, and the fleſh, mentioned, Rom. 7. 14.—25. and Gal. 5. 16. 17. be explained; nor can any man tell what the τὸ ἀρχικὸν, or ruling principle in us, is to govern, without admitting this inferior ſoul as the fountain of all our ſenſual appetites; or even tell us what it is to die, unleſs it be to make this inferior ſoul, which conſiſts in the motion of the animal ſpirits, and the ſenſitive appetites they produce in us, to ceaſe to act, or move, as formerly. He will have ψυχὴ here to ſignify *life*, as indeed it doth in other places, but never where the conſtituent parts of a man are enumerated, as here they are; and ſeeing the ſpirit and the body are unqueſtionably the conſtituent parts of a man, it is reaſonable to conceive, that the ψυχὴ mentioned here muſt be ſo alſo, eſpecially ſince it is divided from the ſpirit and the body by the particle καὶ. Moreover, by following the motions of this brutiſh appetite, is a man ſtyled ψυχικὸς, the animal man; and by being animated and informed by this ψυχὴ, is the body called σῶμα ψυχικὸν, an animal body, 1 Cor. 15. 44. 45.; and by conveying of this ψυχὴ, or inferior ſoul to his poſterity, is the firſt Adam ſaid to be made εἰς ψυχὴν ζῶσαν, to convey this animal life to his poſterity; though this at laſt may be only a ſtrife about words, the animal ſpirits being included in the body.

Ver. 24. ὁ πιστὸς ὁ καλῶν ὑμᾶς, *Faithful is he that calleth you.*] Who therefore will not be wanting in what is requiſite on his part towards it: I ſay his part; for if the fidelity of God required that he would ſanctify and preſerve us blameleſs to the end, without our care and induſtry, or ſhould work in us abſolutely and certainly that care, and the apoſtle believed this, how could he fear leſt the Theſſalonians ſhould be ſo overcome by Satan's temptations, as that his labour with them might have been in vain, 1 Theſſ. 3. 5. this being in effect to fear that God might be unfaithful to his promiſe?

Ver. 27. ἐνορκίζω ὑμᾶς, *I adjure you by the Lord.*] In judicial oaths the cuſtom among the Jews was, not for the perſon who came under the obligation of an oath, to pronounce the words of ſwearing with his own mouth, but an oath was exacted from him by the magiſtrate or ſuperior, and ſo he became bound to anſwer upon oath by *hearing the voice of adjuration,* φωνὴν ὁρκισμοῦ, ſo the Septuagint, Lev. 5. 1. See Gen. 50. 15. *thy father* ὥρκισε, *made us ſwear before he died;* Joſh. 6. 26. ὥρκισεν Ἰησοῦς ἐναντίον Κυρίου, *Joſhua adjured them, ſaying, Curſed be the man before the Lord, that riſeth up and buildeth Jericho;* 1 Sam. 14. 24. *Saul had adjured the people,* ὁρκίσας ὥρκισε τὸν λαὸν, *ſaying, Curſed be the man that eateth any food;* that is, he charged the people with an oath; 1 Kings 22. 16. Ποσάκις ὁρκίζω σε; *How oft ſhall I adjure thee?* So in the New Teſtament, the high prieſt ſaith to Chriſt, ὁρκίζω σὲ κατὰ τοῦ Θεοῦ ζῶντος, *I adjure thee by the living God.* Now, hence two things are evident, 1. That St Paul did not judge all judicial oaths unlawful, for then he would not have laid this oath upon his Theſſalonians. 2. That Chriſt did not forbid judicial, but only voluntary oaths, becauſe it was not in the power of the Jews to whom he ſpake, to avoid judicial oaths, nor would he then have anſwered to the adjuration of the high prieſt.

(*s*) Ψυχῆς δὲ, τὸ μὲν ἦν ἔχον λόγον, τὸ δὲ οὐκ ἔχον. Protrept. p. 34. 35.

(*t*) Καὶ ἡ μὲν ἀλόγῳ τοῖς σωματικοῖς ἔπεται πάθεσι. ἡ δὲ λογικὴ αἰσθήσεως, καὶ φαντασίας ἄρχουσα ---- τῷ δὲ σώματος μετὰ λόγου καὶ αἰσθήσεως. De diis, &c. c. 8. D. Laert. l. 3. p. 219.

(*u*) Perfectus homo conſtat carne, animo, et ſpiritu. *Iren. l.* 5. *c.* 9. *p.* 446. *et l.* 2. *c.* 62.

(*x*) Οἱ μὲν τρεῖς σαρξ δὲ, καὶ ψυχὴ, καὶ πνεῦμα. Strom. 3. p. 454.

(*y*) Ὁ ἄνθρωπος συνίστηκεν ἐκ σώματος, καὶ ψυχῆς, καὶ πνεύματος. Origen. Philocal. p. 8.

(*z*) Phyſ. l. 9. c. 11. § 3. (*a*) De anima brut. c. 7.

THE

THE PREFACE TO THE Second EPISTLE to the THESSALONIANS.

HAVING offered a new interpretation of the ſecond chapter of this epiſtle, which treateth of *the man of ſin*, commonly called *Antichriſt*, there mentioned, I ſhall here give the reaſons why I could not acquieſce in any of the expoſitions already given either by Proteſtants or Papiſts, and anſwer ſome objections againſt the expoſition I have put upon the words of the apoſtle in that chapter. And,

§ 1. Firſt, Whereas Mr Obadiah Walker hath taken a great deal of pains to apply all that the apoſtle ſaith to Mahomet and his followers, that vain conceit will be demonſtratively confuted from the following conſiderations.

1. That the apoſtle here exhorts the Theſſalonians, *not to be ſhaken in mind, or troubled either by Spirit, or by letter, or by word as from us* (the apoſtles), *as if the day of the Lord were at hand*, ver. 2. Now, what day doth the apoſtle mean? Surely that day *when the Lord ſhall conſume the wicked one by the breath of his mouth, and by the brightneſs of his coming*, ver. 8. Now, ſure it is that Mahomet came not till 567 years after the writing this epiſtle, *viz. A.D.* 608. nor is our Lord yet come to conſume him with the breath of his mouth, nor know we when he will do ſo: how therefore could it be that they who were foretold ſo punctually of the apoſtaſy which ſhould introduce the man of ſin, and what yet hindered the revelation of him in his ſeaſon, as the Theſſalonians were, ver. 5. 6. ſhould think the day of the Lord's coming to deſtroy Mahomet and his followers was at hand? Or that they ſhould be led into this apprehenſion by any word, epiſtle, or revelation, made, ſpoken, or written by the apoſtles or prophetic men concerning him? Could they then know from the mouth of St Paul, that this man of ſin was one Mahomet, who was not to appear till 567 years after his ſpeaking of him, and when he did appear, was to continue above a thouſand years before the coming of our Lord to conſume him, and yet by any of his words be induced to conceive *the day of the Lord was at hand?*

Moreover, If the coming of our Lord here mentioned, was to conſume the beaſt, or Roman antichriſt, ſeeing this beaſt was to ariſe out of the ruins of the Roman empire, and if St Paul had told them any thing from Daniel of this matter, he muſt have let them know that this was ſo; and alſo that this antichriſt, when riſen out of the ruins of the empire, was to continue for *a time and times and half a time*, that is, 1260 years before the coming of our Saviour to deſtroy him. It is as difficult to conceive how, after this, the Theſſalonians could think Chriſt's coming to conſume the beaſt, could be then inſtant when this epiſtle was indited.

§ 2. *Arg.* 2. I argue, *ſecondly*, againſt this opinion, from thoſe words, *Remember ye not, that when I was with you, I told you of theſe things*, ver. 5. 6. 7. that is, I told you of the apoſtaſy that was to precede the man of ſin; how he ſhould *exalt himſelf above all that is called God*, &c.; and what it was *that hindered his being revealed in his ſeaſon*. Now, can any one believe that the apoſtle, who was not with the Theſſalonians long enough *to perfect what was lacking in their faith*, 1 Theſſ. 3. 10. ſhould yet employ his time in telling them a long ſtory of the apoſtaſy of the Arians and Neſtorians, ſaith Mr Walker, and of one Mahomet, who ſhould thus exalt himſelf, and what then hindered his being revealed? Could he ſay that very myſtery of iniquity, this Mahomet, was to bring into the world, then wrought, only becauſe there were ſome heretics, already come, who *confeſſed not that Jeſus Chriſt was come in the fleſh*, though Mahomet confeſſed this very freely? As well may it be ſaid, that the myſtery of Quakeriſm, wrought in the ſecond and third centuries, becauſe

some heretics of those times taught doctrines like those they now profess.

And since it is equally improbable the apostle, in that little time, should speak to them of the apostasy of the church of Rome from the faith, and how the Bishop of Rome should lord it over Christian emperors, and over the laws of God and Christ, and wear out the saints of the Most High for 1260 years, and is still more improbable, that he should say all this then to them, and here again bring the same thing to their remembrance, and yet that not the least intimation of any thing of this nature should appear in any Christian writers on this subject, for six following centuries; since, I say, this is so, this argument must be of equal strength against those who conceive the Papal antichrist should primarily and chiefly be intended here.

§ 3. *Arg.* 3. *Thirdly*, I argue against this opinion from those words, *And then shall that wicked one be revealed, whom the Lord shall consume with the breath of his mouth*, &c. ver. 8. For hence it seems plain, this wicked one was to be destroyed by the coming of our Lord soon after the time of his revelation, and not above a thousand years after; as both the opinion of those Papists, who say that he is Mahomet, and of those Protestants who say he is the Pope and his clergy, must make the interval betwixt his revelation and destruction be; for the same thing that hindered his revelation, hindered the coming of our Lord to destroy him thus revealed: and these two things seem to be thus connected: "The "day of the Lord will not come till there come first "an apostasy, and by that a revelation of the man "of sin; when therefore this apostasy, and this re- "velation of the man of sin happens, then will "Christ come to consume him." And otherwise the Christians of after-ages might have been subject, from the apostle's words, to a like mistake to that here mentioned, seeing, to tell them they had no reason yet to expect this day of the Lord, because it was not to come till the man of sin was revealed, and to add, when that which hindered the revelation of him in his season was once taken away, then should he also be revealed, *whom the Lord should consume with the brightness of his coming*, must fairly lead them to expect this day soon after his revelation, and not after he had been thus revealed above a thousand years.

§ 4. Those arguments are such as equally confute the opinion of those Protestants who conceive the apostle primarily to characterize the Pope and his clergy, and of those who apply these words to Mahomet.

Arg. 4. But, *fourthly*, I argue against them who suppose Mahomet to be the man here intended, from these words of the apostle, that the coming of this wicked one shall be *according to the working of Satan, in all power, signs, and lying wonders*, ver. 9; for the words δυνάμεις, σημεῖα, τέρατα, *powers, signs*, and *wonders*, are never used in scripture for any wonderful things done by God upon men, or any ecstasies or conferences of angels with them, but always for outward signs done by them upon other things or persons; such as were the healing of the sick and lame, the casting out of devils, the raising of the dead. See note on Heb. 2. 4. Now, Mahomet every where professeth that he came not with any such miracles, and therefore he could not be the person here designed. For his opposers demanded of him such miracles, saying, "Moses and Jesus, "according to thy own doctrine, wrought miracles "to prove their mission from God, and therefore if "thou be a prophet, and greater than any that were "ever sent before thee, as thou boastest thyself to "be, do thou the like miracles to manifest it to us; "do thou make the dead to rise, the dumb to speak, "the deaf to hear, &c. and then we will believe in "thy word." This objection, saith Dr Prideaux (*a*), he endeavoured to evade by several answers. "One "while he tells them, he is only a man sent to "preach to them the rewards of paradise, and the "punishments of hell; at another time, that their "predecessors contemned the miracles of Saleh and "the other prophets, and that for this reason God "would work no more among them; and a while "after, that those whom God had ordained to be- "lieve, should believe without miracles, and those "whom he had not ordained to believe, should not "be convinced though all these miracles should be "wrought in their sight which they required. But "this not satisfying, as being a plain confession that "he wanted that power of miracles, which all other "prophets had to prove their mission, several of "those that were his followers departed from him. "Having therefore got the sword into his hand, "and an army to back his cause, his doctrine then "was, that God had sent Moses and Jesus with mi- "racles, and yet men would not be obedient to "their word; and therefore he had now sent him in "the last place without miracles, to force them by "the power of the sword to do his will.

"However," says he, "it is not to be denied, "that there are several miracles reckoned up which "Mahomet is said to have wrought; as that he did "cleave the moon in two; that the trees went forth "to meet him; and that the stones saluted him;" which are the miracles here mentioned by Mr Walker. But then he adds, "That they who relate

(*a*) Life of Mahomet, p. 30. 31. 32.

"them

" them are only such as are reckoned among their " fabulous and legendary writers; their learned " doctors renounce them all, as doth Mahomet him- " self, who, in several places of his Alcoran, owns " that he wrought no miracles."

§ 5. Against the opinion of Grotius, that Caius Caligula was the man of sin, it is superfluous to say much, it being grounded upon an error in chronology, that St Paul writ this epistle *A. D.* 40. when Caius appeared; whereas it is certain from 1 Thess. 1. 5. that Paul had been at Thessalonica before this epistle was writ: for St Paul went up to Jerusalem, say the best chronologers, *A. D.* 49. and it is evident that then he had not been at Thessalonica, and so had writ no epistle to them, it being writ *after his entrance in to them*, ver. 9.; *after he had spoken to them the gospel of God*, chap. 2. 2.; *after he had been taken from them for a short time*, ver. 17. Now, that he had not been at Thessalonica before his going up to the council at Jerusalem, appears from the history of the Acts, which saith, that after this council he went to Antioch, chap. 15. 30.; then through Syria and Cilicia, ver. 41.; then to Derbe and Lystra, chap. 16. 1. 2.; then through Phrygia, Galatia, and Mysia, and so to Troas, ver. 6. 7. 8.; then to Samothracia, Neapolis, and Philippi, ver. 11. 12.; and having passed through Amphipolis, and Apollonia, he came to Thessalonica, chap. 17. 1. He therefore coming only thither eight years after the death of Caius, and not writing this epistle till after he had left them, could not then write of Caius as the man of sin to be yet revealed.

§ 6. I pass on to the interpretatation of Dr Hammond, which is this.

1. " That the man of sin, the son of perdition, " was Simon Magus, together with his followers " the Gnostics, designed for destruction. *Paraph.* " *on ver.* 3.

2. " That Simon Magus setting himself in the " head of them, Christ should destroy him by extra- " ordinary means, the preaching and the miracles of " St Peter; and the Gnostics that adhered to him, " at the destruction of the unbelieving Jews. *Pa-* " *raph. on ver.* 8.

3. " That the falling away first, must be a great " departure or defection from the faith to the here- " sy of the Gnostics, or the Christians breaking off " their compliance with the impenitent Jews, leaving them as obdurate, and departing avowedly " to the Gentiles. *Paraph on ver.* 3.

4. " That which with-holdeth, and he that let- " teth, was the apostles not giving over preaching " to the Jews as hopeless and refractory, and going " to the Gentiles. *Paraph. on ver.* 6.; and the " Christians walking warily, and doing nothing " contrary to the Mosaical law.

5. " That the mystery already working was this sort " of men already formed into a sect under their ring- " leaders Simon and Carpocrates. *Paraph. on ver.* 7.

Now, against this opinion I argue,

1. From *the day of the Lord* here mentioned, ver. 1. 2. for that indeed doth often signify in scripture the day of the Lord's coming to the destruction of the temple, city, and nation of the Jews, which, saith the Reverend Dr Hammond, is the true import of the phrase here; but it never signifies his coming to destroy Simon Magus. Moreover, it is plain from the 8th verse, that this coming of the Lord is to destroy *the man of sin*, he being to be destroyed *by the brightness of his coming*; how then can this day be the time appointed for the destruction of Simon Magus, who perished some years before Christ's coming to the destruction of Jerusalem? For, according to Valesius (*b*), Eusebius, and Simeon Metaphrastes, Simon perished in the reign of Claudius; he coming then to Rome, and St Peter then also coming after him, to detect his frauds; whence he well argues, that (*c*) " it is not probable he " should long there insult over the Christian faith, " St Peter being then present to oppose him." Now, if this be true, he perished at the least sixteen years before the destruction of Jerusalem, and Christ came to destroy him within four years after the writing this epistle. If he perished, as others will have it, in the fourth of Nero, he must die twelve years before Christ came to destroy Jerusalem; or if he continued till the twelfth of Nero, opposing Christianity twelve years at Rome, under the very nose of the two chief apostles, which is not very probable, yet must he die four years before Christ's coming to the destruction of Jerusalem, and therefore could not be destroyed *by the brightness of his coming*.

Must we then refer this only to the destruction of his followers the Gnostics? That they were then in being, I could never yet see proved, and much less that any of them perished at the destruction of

(*b*) Eusebium secutus, Symeon Metaphrastes Simonis interitum Claudii temporibus accidisse scribit. *Not. in Euseb. l.* 2. *c.* 15.

(*c*) Ego Eusebii sententiam veriorem esse puto; cum enim constet ex Justino (*Apol.* 2. *p.* 69. *E. et p.* 91. *B.*) et Irenæo (*l.* 1. *c.* 20.) Simonem sub Claudio Romam venisse, et fraudulenta edidisse miracula, cumque etiam constet Petrum ejusdem Claudii temporibus Romam se contulisse, ad Simonis fraudes confutandas, verisimile non est Simonem tam diu, præsente et adstante Petro, insultasse fidei Christianæ.

Jerusalem.

Jeruſalem. I know the Doctor cites Euſebius (*d*), as ſaying that the Gnoſtics, Θόγυ δύσπλον εἰς τὸ παλιλλὲς ἀπισθήκασιν, *in a moment were utterly extinct*; whereas it is manifeſt Euſebius ſays this, not of the Gnoſtics, but the Nicolaitans; nor could he ſay it of them who flouriſhed chiefly in the ſecond century: whence it is ſtyled *Seculum Gnoſticum:* moreover, it is a plain flaw in this, or any like interpretation, to make the head of any party with his followers, to be *the man of ſin* to be conſumed by the coming of our Lord; and yet to make the *antiſignanus* periſh before his coming, and his followers only at it.

Add to this, that the whole foundation of this opinion depends upon the (*e*) tale of Simon Magus's flying in the air at Rome, and his falling down and breaking his bones, at the prayer of St Peter (*f*); which is a thing not only uncertain, but, in the judgment of many learned perſons, abſolutely falſe. Cotelerius, a Romaniſt, is forced, ἐπίσχειν, to ſuſpend his judgment about it: 1. By reaſon of the original of the ſtory, which, ſaith he, had its riſe *e libris apochryphis et pſeudepigraphis*, from apocryphal and ſpurious authors (*g*).

2. By reaſon of the great diſcrepancy to be found among them, in their relations of divers circumſtances of this ſtory: ſome of them ſaying, that Simon Magus made himſelf (*h*) wings to fly; ſome, that he was held up by two devils (*i*); others that he made himſelf a (*k*) chariot, or aſcended in a fiery chariot, drawn by four horſes; and all ſay that he did this by the art of magic.

Again, they differ equally as to the effects this fall had upon this magician; ſome ſaying that he died by it, and was (*l*) ſeen dead upon the ſpot, that it (*m*) daſhed out his brains, (*n*) broke his whole body, yea, brake it into (*o*) four parts. Others, that (*p*) Peter prayed he might not die, and ſo he only broke his thigh, ſay ſome; or his hands and feet, as others.

Some tell us, this was done in the reign of Claudius; and others, that it was done in the reign of Nero; ſome that it was done by Peter (*q*) only; others, that it was done by St Peter and St Paul (*r*); ſome that it was done by prayer (*s*); and others, that they added faſting to their prayer: ſo little agreement is there amongſt them in any circumſtance of this action. And,

3. The ſtory may deſerve to be ſuſpected, by reaſon of the ſilence of all the ancients of the three firſt centuries, who ſpeak much of his being at Rome, and of his being honoured with a ſtatue there, but ſay nothing of his flight, or fall, by virtue of the prayers of St Peter, though they had juſt occaſion to ſpeak of it, had they believed the ſtory. For Juſtin Martyr (*t*), in his Apology, ſpeaks twice of this ſtatue; and deſires the emperor and ſenate, that, learning the truth, they would aboliſh that ſtatue; but he ſaith not one word of this illuſtrious combat, which was ſo admirable a conviction of his fraud. Clemens of Alexandria (*u*) ſaith, That Simon heard St Peter preach a little while, but addeth not one word of what he ſuffered by St Peter's prayers. Tertul-

(*d*) Lib. 3. cap. 29.

(*e*) Hæc fabula a ſcriptoribus eccleſiaſticis paſſim inculcatur. *Heraldus ad Arnob. l. 2. p. 50.*

(*f*) Viderant enim currum Simonis Magi et quadrigas igneas, Petri ore diſſlatas, et nominato Chriſto evanuiſſe, viderant inquam fidentem diis falſis, et ab eiſdem metuentibus proditum, pondere præcipitatum ſuo, cruribus jacuiſſe perfractis, *Arnob. p. 50.* Tum illuſtris illa adverſus Simonem Petri ac Pauli congreſſio fuit, qui cum magicis artibus, ut ſe Deum probaret, duobus ſuffultus dæmoniis evolaſſet, orationibus apoſtolorum fugatis dæmonibus, delapſus in terram populo inſpectante, diſruptus eſt. *Sulp. l. 2. c. 41.* Petrus Simonem, alta cœli magico volatu petentem, diſſoluta carminum poteſtate dejecit et ſtravit.

(*g*) Conſtit. apoſt. l. 6. c. 9. Abdias hiſt. l. 1. c. 15. Hegeſip. de bello Jud. l. 3. c. 2. Author. actorum Petri et Pauli.

(*h*) Hegeſippus, Abdias, Patres 6. Syn. Act. 18.

(*i*) Μετεωριζθεὶς ὑπὸ δαιμόνων ἐπήλατο μιᾷ ἡμέρᾳ εἰς ἄερα. Conſt. apoſt. Ἐπ' ὀχήμασι δαιμόνων ἐπ' ἄκρας φερομένην. Cyril. cat. 6. p. 54. A. Sulpitius.

(*k*) Arnobius. Magicis artibus volare cæpit. *Auguſt. tom. 10. ſerm. 3. de Petro et Paulo apoſtolis.*

(*l*) Νεκρὸν ἐυθὺς ἀπέδειξαν. Cyril. Hieroſ. ibid.

(*m*) In caput collapſus cerebro viam diſperſit. *Nicet. Theſſ. l. 4. c. 1.*

(*n*) Συνθρύπτει ἅπαν τὸ δύσκνον σῶμα. Metaphraſt.

(*o*) Τέτρασι μέρη γενόμενος. Act. Petri et Pauli apud Cotel. not. in lib. 6. Conſt. apoſt. p. 269.

(*p*) Ῥῆξαι δὲ, μὴ θανατῶσαι, ἀλλὰ συνθρύψαι----συνθρύπτει τὸ ἰσχιον, καὶ τῶν ποδῶν τὰς ταρσὰς. Conſt. apoſt.

(*q*) Arnobius, Conſtit. apoſt. St. Ambroſ. St Auſtin. (*r*) Sulpitius Sev. Cyrillus Hieroſ.

Pridie cum ejuſdem urbis eccleſia jejunaverit. *Auguſt. ep. ad Caſul.*

(*s*) Διὰ τῆς προσευχῆς. Cyril. Hieroſ. &c.

(*t*) Τὴν τε ἱερὰν σύγκλητον, καὶ τὸν δῆμον τὸν Ῥωμαίων συνεπιγνώμονας· ταύτης ἡμῶν τῆς ἀξιώσεως παραλαβεῖν αἰτοῦμαι· ἐν ᾗ τις ἐν τοῖς ἀπ' ἐκείνου διδάγμασι καθεχόμενος, τ' ἀληθῆ μαθὼν, τὴν πλάνην φυγεῖν δυνηθῇ, καὶ τὸν ἀνθρωπάρεσκον, εἰ βούλεσθε, καθωμολογήσαι. P. 19. B. C.

(*u*) Μεθ' ὃν Σίμων, ἐπ' ὀλίγον κηρύσσοντος τῷ Πέτρῳ, ἐπήκουσεν. Strom. 7. p. 764. D.

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Ian (*x*) having noted, that, after the coming of the goſpel, magicians were always puniſhed, ſpeaks only of Simon Magus as ejected out of the church, though he obſerves that Elymas was ſtruck blind. And that in the (*y*) Acts of the apoſtles, he received a juſt ſentence, and worthy of himſelf, from the apoſtle Peter, but addeth not one word of what he ſuffered from St Peter at Rome. Origen (*z*) proves, that there was οὐδὲν θεῖον, *nothing divine* in Simon, from the nature of his doctrine, which made idolatry a thing indifferent; and from the ſucceſs of it, it being in his time almoſt extinct, and that he periſhed with his ſilver; but adds not a hint of his periſhing by the prayers of the apoſtles, which was the ſtrongeſt proof againſt his pretenſions that he was the power of God. Euſebius (*a*) declares, how the devil raiſed up Simon as the great adverſary to the apoſtles, and how the divine grace, by their appearance and preſence, extinguiſhed that flame; and how the providence of God ſent Peter after him to Rome, in the days of Claudius, to ſet himſelf againſt him; and how he prevailed, by cauſing the light of the goſpel to ſhine there; but gives not the leaſt hint of his being thus overcome, or thrown down, by the prayers of Peter. The biſhops of Rome, who, ſaith Cotelerius, *ſua tacere non ſolent*, "uſe not to be ſilent in matters relating to themſelves," ſay nothing of it. Nor is it credible, ſaith Hornius (*b*), *ſcriptores Romanos tam memorabilem rem præterituros fuiſſe*; that all the Roman writers of thoſe times, Suetonius, Tacitus, Pliny, &c. ſhould paſs over ſo memorable a thing in ſilence; eſpecially if Simon was ſo honoured by Claudius, and beloved by Nero, as ſome authors of this ſtory ſay he was. It ſeems inconſiſtent, ſaith Valeſius, with that other ſtory, of Simon's being honoured at Rome as a god, by the emperor, ſenate, and the people, and the continuance of his ſtatue there in Juſtin Martyr's days; which ſure it would not have done, had he been ſo remarkably defeated, or deſtroyed before their eyes. And laſtly, St Auſtin (*c*) freely owns, that at Rome "this ſtory was by moſt "people deemed falſe." And is ſuch a tale fit to be laid as the foundation of the interpretation of this chapter?

§ 7. *Arg.* 2. This opinion may alſo be confuted from thoſe words, *This day ſhall not come, unleſs there be an apoſtaſy firſt, and the man of ſin be revealed.* For,

1. It is intolerable to think that act, which was ſo neceſſary for the promotion of the goſpel among the Gentiles, viz. the not impoſing on them circumciſion, and the Jewiſh yoke, and the ceaſing to preach in the ſynagogues of the Jews, was the apoſtaſy intended by the apoſtle in theſe words. The zealots among the Jews might ſay of Paul, *Thou teacheſt apoſtaſy from the law of Moſes*; for afterwards the (*d*) Ebionites rejected all his epiſtles, ἀποστάτην ἀποκαλοῦντες αὐτὸν τοῦ νόμου, *calling him an apoſtate from the law*; but that St Paul himſelf ſpeaking to the Gentiles, ſhould call this his own practice an apoſtaſy, is incredible.

Moreover, what advantage would it do them in this matter, to tell them of an apoſtaſy which had happened before their converſion, Acts 13. 46. *Lo, we turn unto the Gentiles, for ſo hath the Lord commanded us*; and happened again about the time of writing this epiſtle, Acts 19. 9.; and finally, ſaith the Doctor, was completed when St Paul came to Rome, about five or ſeven years after, at the moſt? Might not the coming of the Lord be at hand, though an apoſtaſy, ſo near to be completed, were to go before it? See Jam. 5. 8. 9. 1 Pet. 4. 7.

2. As for the apoſtaſy of a conſiderable part of Chriſtians, to the abominable impiety of the Gnoſtics, I have all along, in the interpretation of theſe epiſtles, conſidered that, and find no reaſon to aſſert it, nor any thing that favours it, till we come to 2 Pet. 2. 20. 21. It is true indeed, as Juſtin Martyr (*e*) and Euſebius teſtify, that moſt of the Samaritans worſhipped "Simon as the chief God;" "but ὀλίγοι ἐν ἄλλοις ἔθνεσιν, few in other nations," ſay

(*x*) Poſt evangelium nuſquam invenies Magos niſi plane punitos. Simon M. jam fidelis——maledictus ab apoſtolis de fide ejectus eſt, alter Magus qui cum Sergio Paulo, quoniam iiſdem adverſatur apoſtolis, luminum amiſſione multatus eſt. *De idol. cap.* 9.

(*y*) Ex quibus eſt primus S. Magus qui, in actis apoſtolorum, condignam meruit ab apoſtolo Petro juſtamque ſententiam. *De præſcript. adv. Hær. c.* 46.

(*z*) Καὶ ἡ ἐνέργεια ἐμαρτύρησεν, ὅτι οὐδὲν θεῖον ὁ Σίμων ἦν. L. 1. contra Celſum. p. 45. Οὐδαμοῦ γὰρ τῆς οἰκουμένης Σιμωνιανοὶ. l. 6. p. 282. Διόπερ Σίμωνα τὸν Μάγον αὐτὸν ἀναγορεύοντα δύναμιν Θεοῦ ἴσμεν ἅμα τῇ ἀρχῇ τῆς αὐτοῦ, εἰς ὀλίγον, καὶ ἀπώλειαν κεχωρηκότα. Com. in Johan. p. 36. D.

(*a*) Ὥσπερ μέγαν, καὶ μεγάλων ἀθλητὴν τῶν θεοσεβῶν τῆς Σωτῆρος ἡμῶν ἀποστόλων---ὅμως δ' ὢν ὁ θεῖος καὶ ὑπερφυὴς χαρις τοῖς αὐτοῖς συναιρομένη διακόνοις, δι' ἐπιφανείας ἀγγέλων καὶ παρουσίας ἀναπομπὴ, τῷ ποιμένι τὸν φλόγα ἡ τάχος ἰσοῖνυ, &c. Hiſt. eccl. l. 2. c. 14.

(*b*) Not. in Sulpitium, p. 369.

(*c*) Eſt quidem hæc opinio plurimorum, quamvis eam perhibeant eſſe falſam plerique Romani. *Ep.* 86. *ad Caſulanum, p.* 387.

(*d*) Euſeb. hiſt. eccl. l. 3. c. 27. (*e*) Juſt. Mart. Ap. 2. p. 69. E.

they,

they, "did it;" but that one ſingle perſon fell off from Chriſtianity to him, they ſay not. Euſebius *(f)* is expreſs, that neither the hereſy of Simon Magus, nor of others, had any prevalency in the times of the apoſtles. The great apoſtaſy which, after the writing this epiſtle, firſt appeared, and againſt which the catholic epiſtles of St James, Peter, and St John, and eſpecially the epiſtle to the Hebrews, was written, was that of the converted Jews to Judaiſm again; and to this Dr Lightfoot probably refers the apoſtaſy here mentioned; our Lord having foretold, that the devil, *once caſt out of them by the goſpel, ſhould return to them with ſeven more evil ſpirits than himſelf;* and concluding that parable with thoſe words, *ſo ſhall it be with this preſent generation*, Matth. 12. 43. 44. 45. Which opinion is well conſiſtent with my interpretation of this chapter, and may be embraced by them who like not my notion of this apoſtaſy.

2. This man of ſin was yet to be revealed, ver. 3. and there was yet a ſeaſon to come, in which he was to be revealed, ver. 6. 8. Whereas, by the confeſſion of Dr Hammond, Simon Magus was revealed as an oppoſer of Chriſt, and an ἀντίπαλος, or *antagoniſt* to the apoſtles long before: for he ſaith, that (*g*) "Being denied the power of working mi-"racles, which he would have bought of the a-"poſtles, ſoon after he ſet up, and oppoſed him-"ſelf againſt Chriſt; and accordingly is here called "ὁ ἀντικείμενος, the adverſary, or, he that oppoſeth "himſelf." Now, the time when he would have bought of them this power of working of miracles, was *A. D.* 35; that is, fourteen years before St Paul wrote this epiſtle; if then ſoon after he ſet up, and oppoſed himſelf againſt Chriſt, he muſt diſcover himſelf ſoon after the year 35, and ſo before the writing this epiſtle. He adds in the ſame note, "That Simon Magus came to Rome in the begin-"ning of Claudius's reign, and there did ſuch mi-"racles by the help of the devils, that he was ta-"ken for a god, and accordingly had a ſtatue erect-"ed to him, with this inſcription, *Simoni deo ſan-"cto.*" Euſebius there adds, That the devil had ſet him up as the great and equal antagoniſt of the divine apoſtles. St Jerom (*h*) alſo ſaith, That, in the ſecond year of Claudius, St Peter came to Rome to oppoſe him. He therefore who was then ſet up as the great adverſary of the apoſtles, and as ſuch oppoſed by them, in the ſecond year of Claudius, that is, *A. D.* 42, muſt be diſcovered then, that is, nine years before the writing this epiſtle. Euſebius there adds, That the flame he had there raiſed, by the appearance and preſence of the apoſtles, *i. e.* of Peter, as the words following ſhew, ἡ τάχος ἐσβέσθη, *was ſoon extinguiſhed;* which ſeems to prove, that Simon Magus's oppoſition to Chriſt, was not only diſcovered, but even extinguiſhed with his perſon before the writing this epiſtle. And indeed Irenæus, and almoſt all the ancients agree in this, with Dr Hammond, that Simon Magus having ſuffered this repulſe from Peter at Samaria, began (*i*) "to ſearch "ſtill more into the depths of magic, that he "might be more able to contend with the apoſtles;" and that by this means he aſtoniſhed many, was honoured by Claudius with a ſtatue, and glorified by many as a god. "He ſoon returned," ſaith Theodoret, "to his former arts (*k*)." Now, can we think that a man, who deſigned to be reckoned μέγας τις, *ſome great one*, and to ſeem glorious in the world, ſhould purſue that deſign, by hiding, and not diſcovering himſelf about fifteen years?

In a word, it cannot reaſonably be thought that almoſt all Samaria ſhould worſhip him; that he ſhould be honoured in the days of Claudius as a god, at Rome, by the emperor, the ſenate, and the people; and that the devil ſhould ſet him up as the great adverſary of the apoſtles, long before this time; and that the ſeaſon of his being revealed ſhould be yet to come.

§ 8. *Arg.* 3. 3*dly*, I argue againſt this opinion, from theſe words, *He ſitteth in the temple of God*, ver. 4.; for whether we enterpret this of the temple of Jeruſalem, or of the church of God, which are all the interpretations known to the ancient fathers, or applied by them to theſe words, it is certain, that neither Simon Magus, nor his followers, ſat in any of them. The Doctor (*l*) therefore is forced to ſay, this agrees to Simon, as being worſhipped at Samaria, in thoſe places which had been ſet apart to the worſhip of the true God, they worſhipping him there, θυμιάμασι, καὶ θυσίαις, καὶ σπονδαῖς, with all ſorts of ſacrifices. But would St Paul ſtyle the

(*f*) Διὸ δὴ καὶ Σίμωνος, ὃς ἄλλας τε τῶν τοῦ Φίλωνος συγχρόνων τι, καὶ αὐτὰς ἐκείνας ἀπεσολικὰς ὑπέστη χρόνους. Hiſt. eccl. l. 2. c. 14.

(*g*) Note E.

(*h*) Τῷ δευτέρῳ Κλαυδίου ἔτει, εἰς τὸ ἐκπολεμῆσαι Σίμωνα τὸν μάγον τῇ Ῥώμῃ ἐφίσαται. In Petro.

(*i*) Cupidius intendit contendere adverſus apoſtolos, uti et ipſe glorioſus videretur eſſe, et univerſam magiam adhuc amplius inſcrutans, ita ut in ſtuporem cogeret multos hominum, quippe cum eſſet ſub Claudio Cæſare, a quo etiam ſtatua honoratus eſſe dicitur propter magiam; hic igitur a multis quaſi deus glorificatus eſt. Lib. 1. cap. 20.

(*k*) Εὐθὺς ἐκεῖνος πρὸς τὰς πρόσθεν ἐπανῆλθε κακοδαιμονίας. Hær. Fab. l. 1. c. 1.

(*l*) Note, E. and G.

Samaritan

Samaritan temple, had it been then ſtanding, as it was not, *the temple of God?* Would he have done this, after our Lord's declaration made againſt them, that they *worſhipped they knew not what?* The truth is, that the temple built upon their holy mountain was long before deſtroyed by Hircanus; and that which Herod built them, they regarded not, as ſtanding not upon that mountain. Where therefore was the temple in which they offered all kind of ſacrifices to this magician? Indeed the Doctor uſeth too much artifice, in thus connecting theſe things; for that almoſt all the Samaritans did worſhip Simon Magus as the firſt or principal god, Euſebius doth ſay from Juſtin Martyr, hiſt. eccl. 2. 13; but that they then worſhipped him with any kind of ſacrifices, he doth not ſay: but only, that ſome of his followers, who (*m*) "pretended to embrace the Chriſtian "religion," (which Simon Magus then profeſſedly oppoſed), "fell back to the worſhip of dæmons, and "had got images of Simon and Helen, which they "thus worſhipped with ſacrifices."

§ 9. *Arg.* 4. *Remember you not,* ſaith the apoſtle, *that I told you of theſe things?* Now, is it probable, that, in the ſhort time he ſtaid with them, he ſhould tell them how Simon Magus ſat in the temple of God, and that Chriſt's coming was to deſtroy him; and that ſo ſoon as St Paul ſhould leave off preaching in the Jewiſh ſynagogues, Simon Magus and his followers would be revealed? *Credat Judæus Appella.* For *the myſtery of iniquity doth already work,* ver. 7.; that is, ſaith Dr H. this ſort of men are already formed into a ſect, under their ringleaders, Simon and Carpocrates. Wonderful! that Carpocrates, who, ſay Clemens of Alexandria (*n*), Euſebius, and Theodoret, appeared only in the time of Hadrian, that is, *A. D.* 107, at the ſooneſt, ſhould be the ringleaders of a ſect at the writing of this epiſtle, that is, at leaſt 56 years before he began his hereſy.

It follows, ver. 8. *And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth,* &c; that is, ſaith Dr Hammond, "Then immediately ſhall ye ſee the ſect of "the Gnoſtics ſhew itſelf, join with, and ſtir up the "Jews, and bring heavy perſecutions upon the "Chriſtians; and having this opportunity to calum"niate them to the Jews, behave themſelves as their "profeſſed oppoſers. And Simon Magus ſhall ſet "himſelf forth in the head of them, whom, as a "profeſſed enemy of Chriſt, Chriſt ſhall deſtroy by "extraordinary means, by the preaching and mi"racles of St Peter; and for all the apoſtatizing "Gnoſtics that adhere to him, they ſhall be involved in the deſtruction of the unbelieving Jews, "with whom they have joined againſt the Chri"ſtians." In which long paraphraſe there is nothing certain, and nothing which can be confirmed, either from ſcripture or antiquity. That there were then any Gnoſtics in being; that they ever then did, or were in a capacity to perſecute the Chriſtians; that any ſingle perſon of them periſhed, at the fatal time of the deſtruction of the unbelieving Jews, I never yet ſaw proved. That Simon Magus ſhould ſet himſelf in the head of theſe Gnoſtics, or of any other of his followers, who was extinct before they bore that name, is not credible. That his followers, who pretended that Simon himſelf was the chief or principal god; who worſhipped him, and the very images of Simon and Helena, with all kind of ſacrifices; who held, "the law and pro"phets were not to be regarded," ſhould ingratiate themſelves, and join with the Jews, is ſtill more incredible. And laſtly, That Simon Magus periſhed by the miracles of St Peter, I have ſhewed to be improbable. And this I think ſufficient to be offered againſt this interpretation.

§ 10. I ſhould proceed to thoſe conſiderations which ſeem to lie againſt that opinion, which holds, that the apoſtle primarily intends the Papal Antichriſt; but I have already done this, both in this preface, and in the following annotations; and therefore ſhall at preſent only add, That this *man of ſin* is to ſit *in the temple of God,* and probably to do it then when the apoſtle writ: for he gives it as a character, by which the Theſſalonians, to whom he writ, might know him, and then he could be no other than the Jewiſh doctors. Moreover, this *temple of God* muſt either be the temple of God, properly ſo called, which was deſtroyed by Titus, *A. D.* 70; and then again, *the man of ſin,* who was to ſit in it, muſt denote the ſame perſons; or, as ſome of the moſt ancient fathers, Irenæus (*o*), Hippolytus (*p*), St Cyril (*q*), and St Ambroſe (*r*) thought, either the ruins of that temple, or another to be built by

(*m*) Χριστιανῶν φιλοσοφίαν ὑποκρινόμενοι, ὡς μὲν ἔδοξεν ἀπαλλάττεσθαι περὶ τὰ εἴδωλα δυσιδαιμονίας, εἴδωλα ἔχειν αὖθις ἐπελαμβάνοντας, κακοπαθείας ἐπὶ γραφὰς, καὶ εἰκόνας αὐτῶν τε τῶ Σίμωνος, καὶ τῆς Ἑλένης δυνάμεσι τε, καὶ θυσίαις, καὶ σπονδαῖς τούτοις θρησκεύειν ἐπιχωρήσας. Ibid.

(*n*) Ἀδριανῶ Βασιλεύοντος. Theod. hær. fab. l. 1. c. 6. Περὶ τῆς Ἀδριανῶ τῶ Βασιλέως χρόνου. Clem. Strom. 7. p. 764. Euſeb. hiſt. eccl. l. 4. c. 7.

(*o*) In templo Dei ſedebit, ſeducens eos qui adorant eum, quaſi ſit Chriſtus. *L.* 5. *p.* 475.

(*p*) Templum conſtruet Hieroſolymis, quod confeſtim excitatum tradet Judæis. *P.* 27. *et* 33.

(*q*) Ποῖον ἄρα ναόν; τὸν παλαιλυμένον τῶν Ἰουδαίων φησί. Catech. 15. p. 164. 165.

(*r*) Ergo ſedebit in templo interiori Judæorum, qui Chriſtum negant. *In Luc.* 21.

Antichriſt in behalf of the Jews: and then, as it is not reaſonable to think the apoſtle would abſolutely ſtyle that the *temple of God*, which had never been ſo, and which was only built by one who *magnified himſelf againſt*, and openly blaſphemed the true God; ſo is it more unreaſonable to think the pope and his clergy ſhould ſit in it. They therefore who think that they are here eſpecially intended, embrace the ſentiments of the fathers of the fifth and the following centuries, *viz.* of Chryſoſtom (*s*), Theodoret, St Auſtin, and St Jerom, that by the *temple of God*, we are to underſtand the *Chriſtian church*. But this interpretation is liable to this objection, That it is not reaſonable to conceive the Holy Spirit, without any mark of diſtinction, would give that name to the *apoſtate church*, in which the *beaſt* and the *falſe prophet* did preſide, ſhe being by the ſame Spirit, when he ſpeaks more unqueſtionably of her, ſtill repreſented as *ſpiritual Sodom*, and *Egypt*, *myſtical Babylon*, and the *mother of fornications and abominations*, Rev. 11. 8. 17. 5. Hence Bellarmine (*t*) makes this inference from the interpretation of the Proteſtants, That, if it be true, the Roman church in which the pope preſides, muſt be the church of God. To this our writers anſwer, That this name was given to the church of Rome, becauſe ſhe once was ſo. But when was that? was it not before the *man of ſin* ſat in her, and exalted himſelf above God and Chriſt? And can he properly be ſaid to ſit in the church of God, who, whilſt he ſitteth in it, is not the *man of ſin*, nor does thoſe things which belong to him; and when he is *the man of ſin*, ſitteth no longer in the church of God, but in *ſpiritual Egypt*, the *oppreſſor of God's people*, in *myſtical Babylon*, the *mother of idolatry*, and *the great enemy of the church of God*, and in the *ſynagogue of Satan?*

But that I may not wholly differ from my brethren in this matter, I grant theſe words may, in a ſecondary ſenſe, be attributed to the Papal Antichriſt, or man of ſin, and may be ſignally fulfilled in him, in the deſtruction of him by the Spirit of Chriſt's mouth, he being the ſucceſſor to the apoſtate Jewiſh church, to whom theſe characters agree, as well as to her; and therefore in the annotations I have ſtill given a place to this interpretation alſo.

§ 11. *Laſtly*, As for the objections which may be raiſed againſt the ſenſe which I have put upon theſe words, I have already anſwered moſt of them in the annotations; only two ſtill remain to be more fully anſwered, *viz.*

Object. 1. That all the fathers and ancient interpreters ſeem not only ſilent as to this import of theſe words, but generally ſeem to refer the τὸ κατέχον, *that which with-held* this revelation of the man of ſin, to the Roman empire.

Anſ. To this I anſwer, 1. That this objection may be retorted upon all the other opinions with equal ſtrength; for what is there ſaid by any of the fathers or eccleſiaſtical writers for ſix hundred years, whence it may be concluded that either Mahomet, or the Pope of Rome, were the *man of ſin* here mentioned? What hint hath any commentator, Greek or Latin, in his notes upon this chapter, for a thouſand years, given, that the Pope and his clergy were the perſons here intended?

If it be here replied, That they do conſequentially overthrow this opinion, by making the Roman empire to be the τὸ κατέχον, *that which with-held*: I anſwer, That they more fully overthrow the opinion which ſaith, the Papal government is Antichriſt, or the man of ſin.

1. By ſaying that (*u*) Antichriſt was coming, and at hand, long before the appearance of *the little horn*, which ſprung up only from the ruins of the Roman empire, which happened *A. D.* 475.

2. By teaching, ſo generally as they did, that Antichriſt being once revealed, was to continue not 1260 years, but only three years and an half. See note on verſe 8.

3. That he was to be of the Jewiſh extract, one (*x*) *of the tribe of Dan*, who was alſo to be circumciſed. And,

4. That he ſhould be an enemy to (*y*) idolatry and image-worſhip, as Irenæus, Hippolytus, Cyrillus Hieroſ. St Chryſoſtom, and Theodoret ſay.

(*s*) Ναὸν δὲ Θεῦ τὰς ἐκκλησίας ἐκάλεσεν. Theod. Τὰς παλαιᾶς ἐκκλησίας. Chryſ.
Hieroſolymis ut quidam putant, vel in eccleſia, quod verius arbitramur. *Hieron. ad Algaſ. qu.* 11. *F.* 60. *Auguſt. de civ. Dei. l.* 20. *c.* 19.

(*t*) Lib. 3. de R. Pont. cap. 13.

(*u*) Antichriſto jam inſtante. *Tertul. de fuga*, &c. Antichriſti tempus infeſtum appropinquare nunc cœpit. *Cyprian. exhort. ad martyr.* Scire debetis, et pro certo tenere, et credere antichriſti tempus appropinquaſſe. *Ep.* 58. *p.* 122. 59. *p.* 139. *Et de Juda Euſeb.*
Ὃς καὶ τὴν θρυλλουμένην τῆ ἀντιχρίστῳ παρουσίαν ἤδη τότε πλησιάζειν ἔφατο. *Hiſt. eccl. l.* 6. *c.* 7.

(*x*) Hieremias tribum ex qua veniet, manifeſtavit, dicens ex Dan, &c. *Iren. l.* 5. *c.* 30. *Hippol. p.* 24. *Ambroſ. de benedict. patriarch. c.* 7. *Aug. tom.* 4. *qu.* 22. *in Joſ. p.* 295. *Proſper. dimid. temp. c.* 9. *Theodor. in Gen. qu.* 110. *p.* 75.

(*y*) Idola quidem ſeponens. *Iren. l.* 5. *c.* 25. Idololatrium non admittet. *Hyppolyt. p.* 33. Μάλιστα δὲ δεῖ τὰ εἰδωλόθυτα μισεῖν ὁ ἀντίχριστος. p. 164. Chryſoſt. in 2 Theſſ. 2. 4. Theod. ibid. et com. in Dan. 11. 30.

In a word, they generally held, as I have ſhewed, note on ver. 10. That antichriſt was to come with ſigns and wonders to deceive the Jews, that they might be puniſhed for their infidelity. All which things muſt be manifeſtly inconſiſtent with the common notion, that the Pope's hierarchy muſt be the man of ſin here primarily intended by St Paul.

3. I anſwer, That though the fathers do not expreſsly ſay, the Jewiſh nation was *the man of ſin* which the apoſtle here intended, yet many of them have ſaid thoſe things on which this our interpretation doth depend; as, *v. g.* that *this man of ſin* was to be of Jewiſh extract; that he was to ſit in the temple of Jeruſalem, and that he was to come chiefly to deceive the unbelieving Jews, that ſo they might be puniſhed for their infidelity. And,

Laſtly, As to the τὸ κατέχον, or rather ὁ κατέχων, *he that letteth*, I only in this differ from them, that whereas they refer this to the *Roman empire*, I do refer it a *Roman emperor*; and as ſome of them held that Nero (*z*) was this antichriſt, and man of ſin, and others, that he was Domitian (*a*); ſo do I hold that Claudius, the predeceſſor of that Nero, was the perſon that with-held

§ 12. *Object.* 2. It farther is objected, That the Jews were long before revealed to be the great oppoſers of Chriſtianity, and the Scribes and Phariſees had long ſat in the temple of God; wherefore the revelation of the man of ſin being only to take place for ſome conſiderable time after the writing of this epiſtle, the Jewiſh nation cannot be reaſonably deemed *the man of ſin*.

Anſ. I have already anſwered this objection in the paraphraſe, by ſhewing that theſe are the deſcriptions of *the man of ſin*, by which the Theſſalonians, and others, might then know him; and that they were all ſpoken in the preſent tenſe; ſhewing what he already did, and that he was yet more fully to be revealed, either by his actual apoſtaſy from the Roman government, which happened in the twelfth of Nero, or by the great apoſtaſy of the believers of that nation from the faith.

2. I add, That the Jewiſh nation not only had a great opinion of their dearneſs to the God of heaven, but were alſo looked upon by their proſelytes and others, as God's peculiar and beloved people; and therefore ſuch a change of providence as made it appear to all men they were become the generation of his wrath, muſt alſo be a revelation of them as the greateſt of ſinners. And ſince this came upon them after they had rejected our Meſſiah, and crucified the Lord of life, it muſt be a diſcovery that they became *ſons of perdition*, upon this account; and in this ſenſe the removing that which letted, muſt make way for the revelation of *that wicked one whom the Lord would conſume with the breath of his mouth*. As then the Roman church, though ſhe is thought by us to be the antichriſt here ſpoken of, and the *beaſt* mentioned in the Revelation, is yet, by many other Chriſtian churches in the Weſt, thought to be the true catholic church of Chriſt, and her biſhop to be the vicar of Chriſt, the ſucceſſor of Peter, and the head of the univerſal church, and ſo will only be revealed to them to be what we now deem her, when ſhe ſhall *go into deſtruction*, and be deſtroyed *by the ſword of Chriſt, and by the breath of his mouth*: ſo was the church of Jeruſalem then only fully revealed to Jew and Gentile, and to the Judaizing Chriſtians, to be not what they did erroneouſly think her, but what the apoſtle here doth repreſent her, when our Lord did thus *conſume her by the breath of his mouth*, and God ſo ſignally demonſtrated ſhe was a *veſſel of his wrath fitted for deſtruction*.

This epiſtle ſeems to be written ſoon after the firſt, and as Biſhop Pearſon probably conjectures, in the ſame year, Sylvanus and Timotheus being ſtill with him when he writ it, as they were at the writing of the firſt epiſtle, 2 Theſſ. 1. 1. Now, St Paul ſtaid at Corinth only *a year and ſix months*, Acts 18. 11. and there he had preached a conſiderable time, *every ſabbath-day*, before they came to him, Acts 18. 45. and ſo before he writ his firſt epiſtle, it being written after that Timothy was come to him, 1 Theſſ. 3. 6. and they ſeem to be gone from him before he left Corinth, to go to Syria, for then he had only with him Priſcilla and Aquila, Acts 18. 18. ſo that the interval betwixt theſe two epiſtles could not be above a year.

(*z*) Opinione multorum receptum eſt ipſum antichriſtum venturum. *Sulp. hiſt. S. l.* 2. *c.* 10.
(*a*) Multi noſtrorum putant, ob ſævitiæ ac turpitudinis magnitudinem, Domitianum Neronem antichriſtum fore. *Hieron. in Dan.* 11. *F.* 267. *M.*

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

Second EPISTLE to the THESSALONIANS.

CHAP. I.

Verſe 1. PAUL, and Sylvanus, and Timotheus (*write*) to the church of the Theſſalonians (*eſtabliſhed*) in (*the knowledge and worſhip of*) God the Father, and the Lord Jeſus Chriſt:

2. (*Wiſhing*) grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

3. We are bound to thank God always for you, brethren, as it is meet (*for us to do*), becauſe that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4. So that we ourſelves glory in you (*or boaſt of you*) in the churches of God, for your patience and (*for your*) faith (*which produceth this patience*) in all your perſecutions and tribulations which you endure.

5. Which (*diſpenſation of divine wiſdom appointing you to ſuffer, 1 Theſſ. 3. 3. and permitting others thus to perſecute you*) is a manifeſt token of the righteous judgment of God, (*theſe ſufferings befalling you*), that you may be accounted worthy of the (*celeſtial*) kingdom of God, for which ye alſo ſuffer, (*and ſo are in aſſurance of a day when God will thus reward you.*)

6. Seeing it is a righteous thing with (*that*) God (*to whom belongeth recompenſe, Rom. 12. 19. and who will avenge his elect that cry unto him day and night, Luke 18. 7.*) to recompenſe tribulation to them that trouble you;

7. And to you who are troubled (*as we are*), reſt with us, (*which reſt we both completely ſhall enjoy*), when the Lord Jeſus ſhall be revealed from heaven (*attended*) with his mighty angels, (*as he ſhall be at the laſt day, 1 Theſſ. 4. 16. when he will come to give every one according to his works, Matth. 16. 27. Mark 8. 38. and gather all the nations of the world before him, Matth. 25. 32. Jude 14. 15.*),

8. (*When he ſhall come, I ſay*), in flaming fire, taking vengeance on them (*among the Heathens*) who know not God, and (*of thoſe Jews and Gentiles*) who (*having heard*) obey not the goſpel of our Lord Jeſus Chriſt:

9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, (*from whoſe bliſsful preſence they ſhall for ever be excluded, Matth. 25. 41. 46.*) and (*ſhall find that deſtruction inflicted on them*) by the glory of his power, (*that being the time when God will make known his power, on the veſſels of wrath fitted for deſtruction, Rom. 1. 23.*);

10. (*And it is alſo a righteous thing with him, then to recompenſe to you eternal reſt*), when he ſhall come to be glorified in (*his dealings with*) his ſaints, and

and to be admired *(for his great love)* in *(and by)* all them that believe, *(and particularly by you)* becauſe our teſtimony among you was believed in that day.

11. Wherefore alſo we pray always for you, that our God would count you worthy (ἀξιώσῃ τῆς κλήσεως, *would make you worthy, ver.* 5.) of this calling *(to his kingdom, and glory)*, and fulfil all the good pleaſure of his goodneſs *(in you)*, and the work of faith with power:

12. That the name of our Lord Jeſus Chriſt may be glorified in you, *(by your continuance in your faith)*, and ye in him *(or by him)*, according to the grace of our God, and the Lord Jeſus Chriſt, *(by which you are enabled to continue in the faith, and fulfil the good pleaſure of his will.)*

ANNOTATIONS on Chap. I.

Verſe 2. *GRace and peace from God the Father,* καὶ Κυρίου Ἰησοῦ Χριστοῦ, *and our Lord Jeſus Chriſt.*] Becauſe he ſaith not by our Lord, but, *and our Lord Jeſus Chriſt*, hence Theodoret pleads for an equality in power, and by conſequence in eſſence, of the Father and the Son.

Ver. 5. Τῆς δικαίας κρίσεως, *of the righteous judgment of God*, &c.] "This place," ſaith Eſthius (*a*), "proves againſt the heretics, that life eternal is "not ſo to be aſcribed to the grace of God, as not "to be attributed alſo to the worth and merits of "men, proceeding from the grace of God."

But the true import of theſe words will be ſufficiently contained in theſe following particulars.

1. That the juſtice of God obligeth him to recompenſe the obedience and ſufferings of his faithful ſervants, either in this, or in the world to come; ſince were it otherwiſe, we could have no ſufficient motive to perſeverance in obedience to him, or ſuffering for his ſake; and therefore this, by the apoſtle, is laid as the foundation of all the ſervice which we pay unto him, even the firm belief that *God is*, and that *he is a rewarder of them that diligently ſeek him*, Heb. 11. 6.

2. That ſince God doth not, and, according to the nature of the thing, he cannot recompenſe them in this life, who ſuffer all calamities and loſſes they can endure here, and even death itſelf for his ſake, his juſtice will oblige him to do it in the next. Hence the apoſtle ſaith of himſelf and all his fellow-ſufferers, *If in this life only we have hope in Chriſt, we are of all men the moſt miſerable*, 1 Cor. 15. 19. and puts the queſtion thus, *If the dead riſe not at all,——why ſtand we in jeopardy every hour?* ver. 29. 30. But,

3. That this reward ſhould be for kind ſo excellent, as is the beatific viſion, the being *heirs of God, joint-heirs with Chriſt*, the being *like to him in glory*, and for duration ſhould be eternal, can never be on the account of that ſtrict juſtice which *rendereth to every one his due*, ſeeing there can be no proportion betwixt a finite action or paſſion and an infinite reward; and therefore the ſame apoſtle, who ſaith here, ἀξιωθῆναι ὑμᾶς, we for theſe ſufferings *are accounted worthy of this kingdom*, doth elſewhere poſitively declare *the ſufferings of this preſent life* οὐκ ἄξια, *not worthy of the glory that ſhall hereafter be revealed*, Rom. 8. 18. Nor can the grace of God, vouchſafed to enable us thus to perſeverance in ſufferings, enhance the merit of thoſe ſufferings, or make the reward in juſtice due unto us; ſince *if it be of grace* that we thus ſuffer, *then it is not of debt* that we are thus rewarded, God being not in ſtrict juſtice obliged to reward his own free gifts and graces he confers upon us. But,

4. Even this eternal recompenſe being promiſed to thoſe who ſuffer for the ſake of Chriſt, by him who hath ſaid, *Be thou faithful to the death, and I will give thee a crown of life*, Rev. 2. 10. and propounded as the chief encouragement, thus to endure with patience to the end, Matth. 5. 12. it may be ſaid, by virtue of that promiſe, to be in juſtice due to them who do thus ſuffer for it, it being a part of juſtice to perform our promiſes, and be faithful to our words. This therefore is a faithful ſaying, *If we ſuffer with him, if we endure, we ſhall live and reign with him*, 2 Tim. 2. 11. 12.; and we may reſt aſſured, that *God the righteous Judge will give this crown of righteouſneſs to us at that day*, 2 Tim. 4. 8.; that being approved, *we ſhall receive that crown of life, which the Lord hath promiſed to them that love him*, Jam. 1. 12. But then God being not obliged in ſtrict juſtice to promiſe ſo great a recompenſe, he cannot be ſaid to confer it *ex dignitate, merito, aut æqualitate rei*, by reaſon of the dignity or worth of theſe our ſufferings, or becauſe the reward is only equal to the merit of them, but only *ex juſtitia pacti*, becauſe his promiſe hath made it juſt and equal for him ſo to do.

Ver. 6. Εἴπερ δίκαιον, *ſeeing it is a righteous thing.*] Here the Greek ſcholiaſts note εἴπερ is put for ἐπειπερ or ἐπειδήπερ, that is, *ſiquidem* for *quandoquidem*, as it is, Rom. 8. 9. and ſo the Hebrew *im* oftentimes ſignifies;

(*a*) Monſtrat hic locus contra hæreticos, vitam æternam, quæ in regno Dei intelligitur, non ita gratiæ Dei tribuendam eſſe, ut non etiam dignitati et meritis hominum a gratia Dei profectis, retribuatur.

niſies; ſee *Nold. de partic. Heb. p.* 88.; and therefore, ſay they, it is not a particle ἀμφιβολίας ἀλλὰ βεβαιώσεως, *of doubting, but of confirmation.*

CHAP. II.

Verſe 1. NOW we beſeech you, brethren, by (*or concerning*) [a] the coming of our Lord Jeſus Chriſt, and by our gathering together to him, (*mentioned, Matth.* 24. 31.),

2. That ye be not ſoon ſhaken in mind, (ἀπὸ τοῦ νοὸς, *from the ſentence you formerly received from me*), or be troubled, neither by ſpirit, (i. e. *by any pretended revelation*), nor by word (*ſpoken by us, and by others miſunderſtood,* 2 *Pet.* 3. 15. 16.), nor by letter, as from us, (i. e. *by any thing contained in our former epiſtle, chap.* 4. 15. *and* 5. 2. *or rather in thoſe words, chap.* 2. 16. *Wrath is come upon them* εἰς τέλος, *to the uttermoſt, ſo*) as (*to conceive*) that the day of Chriſt [b] is at hand.

3. Let no man deceive you (*by theſe pretences*) by any means: for that day ſhall not come, except there come [c] a falling away firſt (*of the Jews from the Roman empire, or from the faith*), and (*by that means*) the [d] man of ſin be revealed, (*who is*) the ſon of perdition:

4. Who [e] oppoſeth (*himſelf now to the Chriſtian church*), and [f] exalteth himſelf above all that is called God, or that is worſhipped (Gr. [g] σέβασμα, *or worſhip*); ſo that he as God [h] ſitteth in the temple of God, ſhewing himſelf that he is God.

5. Remember ye not, that when I was yet with you, [i] I told you (*of*) theſe things, (viz. *of the man of ſin to be revealed, and of theſe characters of him?*)

6. And now ye know [k] what with-holdeth, that he might be revealed [l] in his time.

7. For the [m] myſtery of iniquity doth already work, (i. e. *the Jews are already making ſome efforts towards this apoſtaſy*): only he [n] who now letteth, will let, (*or, only there is that with-holdeth as yet, and will continue ſo to do*), [o] until he (*or it*) be taken out of the way.

8. And then ſhall [p] that wicked one be [q] revealed, whom the Lord ſhall [r] conſume with the ſpirit (*or breath*) of his mouth, and ſhall [s] deſtroy with the brightneſs of his coming:

9. Even him whoſe coming is after the working of Satan, with [t] all power, and ſigns, and lying wonders,

10. And with all deceiveableneſs of unrighteouſneſs in them that periſh; [u] becauſe they received not the love of the truth, that they might be ſaved.

11. And for this cauſe [x] God ſhall ſend (*among*) them ſtrong deluſion, (*which will have this effect upon them*), that they ſhould (*ſhall*) believe a lie:

12. That they all might be damned (Gr. *judged and condemned*) who believed not the truth, (*the goſpel preached to them; ſee note on Rom.* 2. 8.), but had pleaſure in unrighteouſneſs, (*or falſehood; ſee note on* 1 *Cor.* 13. 6.)

13. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning (*of our preaching to you, ſhewed,* 1 *Theſſ.* 1. 4. 5. *that he had*) choſen you to ſalvation, through ſanctification of the Spirit, (*which gives the earneſt of it, and makes us meet for it*), and belief of the truth (*which promiſeth it*):

14. [y] Whereunto (i. e. *to which faith and ſanctification*) he hath called you, by (*the preaching of*) our goſpel, [z] to the obtaining of the glory (Gr. *to the glorious ſalvation*) of our Lord Jeſus Chriſt.

15. Therefore, brethren, ſtand faſt (*in the faith*), and [a] hold the traditions which you have been taught, whether by word, (*ver.* 5. 6.) or, (*by this*) our epiſtle.

16. Now our Lord Jeſus Chriſt himſelf, and God even our Father, (*through him*), who hath loved us, and hath given us everlaſting conſolation, and good hope through grace,

17. Comfort your hearts, and ſtabliſh you in every good word and work.

ANNOTATIONS on Chap. II.

Verſe 1. [a] Ὑπὲρ τῆς παρουσίας τοῦ Κυρίου, *by the coming of the Lord.*] That ὑπὲρ, with a genitive caſe, ſignifies *de*, or *circa*, about, or concerning, cannot be doubted. It is rendered *concerning*, Rom. 9. 27.; ſee 2 Cor. 12. 5. 8. It is thrice rendered *of*, in the ſame import, as 2 Cor. 1. 7. *Our hope* ὑπὲρ ὑμῶν, *of you is certain*; chap. 8. 23. *Whether any inquire* ὑπὲρ Τίτου, *of Titus*; and ver. 24. *Our boaſting* ὑπὲρ ὑμῶν, i. e. *concerning you*; Philip. 1. 7. *It is meet for me to think thus* ὑπὲρ πάντων ὑμῶν, *of you all.* Hence Phavorinus ſaith it is uſed ὁμοίως τῷ περὶ. See 2 Cor. 7. 5. and 9. 3.

The *coming of Chriſt* is, by the Reverend Dr Hammond, referred to Chriſt's coming to deſtroy the unbelieving Jews, and throw down their temple, and their worſhip which depended on it. This is the παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, *the coming* of Chriſt, or of *the Son of man*, ſo often mentioned in our Lord's prediction

prediction of the deſtruction of Jeruſalem, and of the temple, Matth. 24. 3. 27. 37. 39. This is moſt certainly the import of the phraſe in St James twice, when he exhorts the brethren *to be patient* ἕως τῆς παρουσίας τοῦ Κυρίου, *till the coming of the Lord*, adding that this παρουσία τοῦ Κυρίου, *coming of our Lord was at hand, and the Judge ſtood before the door*, James 5. 7. 8. 9.

As for the phraſe, *our gathering together to him*, it ſeems parallel to the words of Chriſt, Matth. 24. 31. ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ, *his angels ſhall then gather his elect*. And to apply it to the Theſſalonians, let it be noted, that they were partly converts of the Jews and proſelytes: for the converts made by St Paul's preaching to them were of the believing Jews, and *the devout Greeks*, Acts 17. 4. who, in expectation of our Lord's prediction, as well as from their obſervation of the Jewiſh feſtivals, might be inclined to go up to Jeruſalem. Moreover, till the writing of this epiſtle, if not long after, even till the deſtruction of Jeruſalem, the Jewiſh converts kept up their ſynagogue-worſhip, and many proſelytes and other Chriſtians did not ſcruple to aſſemble with them; the Jewiſh converts thought themſelves obliged to do it, they being all *zealous of the law*, Acts 21. 20. and many of the Gentile Chriſtians complied with it at Corinth, Galatia, and Philippi; but after the deſtruction of Jeruſalem, there was an end of this ſynagogue-worſhip, the day having revealed that God was no longer pleaſed with it, and then they met together ſtill as churches of Chriſt, and this might be their ἐπισυναγωγὴ πρὸς αὐτὸν, *the gathering together to him*, here ſpoken of.

But yet, conſidering that this παρουσία, or *coming of Chriſt*, in the former epiſtle, is uſed four times, with relation to Chriſt's coming at the day of judgment, viz. chap. 2. 19. and 3. 13. and 4. 15. and 5. 23. it may be thought more reaſonable to refer this paſſage to the ſame advent, and paraphraſe it thus, *I beſeech you, brethren, by* (the bleſſing you expect at) *the coming of our Lord Jeſus Chriſt, and at our gathering together to him.*

Ver. 2. ὡς ὅτι ἐνέστηκεν, *is*, or *hath been inſtant.*] To conceive that ſignal day of the deſtruction of their enemies the Jews, and the deliverance of the Chriſtians, mentioned, Joel 2. 31. 32. Mal. 4. 1. 2. come, and find themſelves deceived in that conception, might cauſe great trouble to them, and even ſhake their ſtedfaſtneſs in the faith.

Ver. 3. ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, *a falling away firſt.*] The rebellion of the Jews againſt the Chaldeans was always ſtyled *apoſtaſy*, and the Jews, upon that account, *apoſtates*. So Jeruſalem is repreſented as πόλις ἀποστάτις, *a city that rebelled againſt kings*, and in which ἀποστάσεις γίνονται, *rebellions were found*, Ezra 4. 12. 15. 19. Thus Ezra 3. 2. 18. 22. they are ſtyled Ἰουδαῖοι ἀποστάται, *rebellious Jews*; and ver. 27. it is ſaid, *that they were given to rebellion and war*. See Neh. 2. 19. and 6. 6. 1 Mac. 13. 16. 2 Mac. 5. 11. And in like manner, their revolt from the Roman government is, by Joſephus (*b*), generally expreſſed by the ſame word: "Coming from Rome," ſaith he, "in the time of Nero, when Felix was procurator "of Judea, I found then the beginnings of innova- "tions, καὶ πολλοὺς ἐπὶ τῇ Ῥωμαίων ἀποστάσει μέγα φρονοῦντας, "and many much addicted to apoſtaſy from the "Roman government. One Juſtus," ſaith he (*c*), "provoked the people εἰς ἀποστασίαν, to rebellion; but "John the ſon of Levi ſeeing ſome of them διὰ τὴν "ἀποστασίαν τὴν ἀπὸ Ῥωμαίων μέγα φρονοῦλας, prone to apo- "ſtaſy from the Roman government, endeavoured "to keep them to their duty."

But if any like not this notion of apoſtaſy, they may underſtand theſe words of the great apoſtaſy of the Jews foretold by Chriſt, Matth. 24. 11. 12. and which happened not only in Judea and Paleſtine, but throughout Aſia, 2 Tim. 1. 15. and in all other places where they had embraced the goſpel. Of which apoſtaſy note,

1. That when the apoſtle writ this epiſtle, it was yet to come; for though the myſtery of iniquity was already working, in the ſeductions of the falſe apoſtles and deceitful workers of the Jewiſh nation, endeavouring to corrupt the minds of the Gentile converts *from the ſimplicity that was in Chriſt*, 2 Cor. 11. 3. and to bring them into bondage to the Jewiſh law, Gal. 2. 4. and ſo deprive them of that *liberty wherewith Chriſt had made them free*; yet the greater defection of the Jewiſh converts to their old Judaiſm ſeems to have had its riſe about ten years after the writing this epiſtle. For it is certain, that *A. D.* 63, when the apoſtle writ the epiſtle to the Hebrews, it was begun already, and many of the Jewiſh converts then were in great danger of falling back unto perdition, as appears from the vehement admonitions and exhortations of the apoſtle to them, to *beware, leſt there ſhould be in any of them an evil heart of unbelief in departing from the living God;* and *to exhort one another daily to this ſtedfaſtneſs*, as knowing we are only *partakers of Chriſt, if we hold the beginning of our confidence firm to the end*, chap. 3. 12. 13. 14.; *To labour to enter into that reſt* Chriſt had prepared for them, *leſt any man fall after the ſame example of unbelief*, chap. 4. 11.; *Not to forſake the aſſembling of themſelves together, as the manner of ſome was*, chap. 10. 25.; *nor to caſt away their confidence*, ver. 35.; *To lift up the hands which hang down*, and *the feeble knees*, and *make ſtraight paths for their feet*,

(*b*) De vita ſua, p. 999. E. (*c*) P. 1001. B.

leſt

left that which is lame be turned out of the way; and *to look diligently, left any man fall from the grace of God*, chap. 12. 12. 13. 15. As also from the representation of the dreadful state of all who should apostatize after this manner, that it was *impossible to renew them to repentance*, chap. 6. 4. 6.; that they were *nigh to cursing*, and *their end was to be burned*, ver. 8.; that there was *no more sacrifice for their sin, but a fearful looking for of destruction, and fiery indignation*, chap. 10. 26. 27. and *vengeance from the living God*, ver. 30. 31.; that it would certainly be a *falling back to perdition*, ver. 38. 39; that there would be no escaping for them who *turned away from him who spake to them from heaven*, chap. 12. 25. The same we learn from the like exhortations of St James, to *joy and patience under their afflictions*, chap. 1. 1. to 12.; chap. 5. 7. to 12.; of St Peter, 1 epist. 3. 14. 15. chap. 4. 12. to 19. chap. 5. 8. 9. 10. And from St John's frequent exhortation, to *hold to that which they had received from the beginning*, and to *continue walking in the truth*. Now, the occasions of this great apostasy seem to have been these three.

1st, Their zeal for the observation of the law, which they conceived to be of eternal obligation, especially to the Jews, to whom particularly it was given, and for the covenant of circumcision, which they esteemed highly meritorious; see note on Rom. 2. 13.; that which made them perfect, gave them life, and delivered them from hell, according to these sayings of theirs, *He that is circumcised, is perfect; he that is circumcised, shall not go to gehinnom: And I said unto thee in thy blood, Live*, Ezek. 16. 6.; *this is the blood of the circumcision (d)*. This they endeavoured to impose upon the Gentile converts; and all the myriads of Jewish converts were all zealous for the observation of it by the Jews, and looked upon it as downright apostasy for them to forsake Moses, and not to circumcise their children, and walk according to their customs received from Moses, or from their traditions, ἀποστασίαν διδάσκεις ἀπὸ Μωσέως, Acts 21. 21. And this seems to be the reason why St Paul, in the epistle to the Hebrews, discourseth so largely of the necessity of the change of the law, *viz.* that, by establishing that truth, he might put a stop to the apostasy occasioned by their contrary persuasion.

2dly, Their beloved dream of a temporal kingdom to be erected by their Messiah at his coming, the halcyon days that were then expected by them, and the dominion they should then have over the nations, who were not, according to their sentiments, to come into the Messiah, otherwise than as their slaves or servants. How deeply this imagination was fixed even in the hearts of Christ's apostles, we learn, as from many other things, so especially from their question to him after his resurrection, *Lord, wilt thou at this time restore the kingdom unto Israel?* Acts 1. 7. And because our Lord gave this answer to it, viz. *It is not for you to know the times and seasons which the Father hath put in his own hands; but ye shall receive power, the Holy Spirit coming upon you, and ye shall be my witnesses in Jerusalem, and all Judea, and Samaria, and to the ends of the earth*, ver. 7. 8. They were prone to think, that at least, after the apostles had done this, they might expect our Lord should come *in the clouds of heaven*, to set up this kingdom; they therefore believed in him rather as a temporal, than a spiritual king; they owned him rather as a true prophet, to persuade them to be righteous, than as a Saviour, to procure to them remission of sins, and a new covenant established in his blood. Hence Origen, speaking of those words of Christ, *If I say the truth, why do you not believe?* which, he conceives, were spoken to those Jews which believed; he saith, "they might be said to believe, in one "sense, and not to believe, in another." So, v. g. *(e)* "They that believe in Jesus Christ crucified in the days of Pontius Pilate, but believe "him not to be born of the Virgin Mary, (i. e. "the Ebionites), believe in him, and do not believe in him." And again, *(f)* "They who "believe in Jesus, who did in Judea the signs and "wonders which were written of him, but believe "him not to be the Son of that God who made "heaven and earth, believe in him, and believe "not in him;" and this relateth to others of the Jews. And hence it seems to be, that the apostle is so large in treating of the sacerdotal office of our Lord, and of the new covenant established in his blood. Moreover, the Jews were generally possessed with this opinion, that *(g)* "about that

(*d*) Tanchum in Gen. 17. 18.

(*e*) Οἱ πιστεύοντες μὲν εἰς τὸν ἐπὶ Ποντίου Πιλάτου Ἰησοῦν ἐσταυρωμένον ἐν τῇ Ἰουδαίᾳ, μὴ πιστεύοντες δὲ εἰς τὸν γεγεννῆσθαι ἐκ τῆς Μαρίας τῆς παρθένου, οὗτοι εἰς τὸν αὐτὸν πιστεύουσι, ᾧ ὁ πιστεύσας. Vide Euseb. l. 3. c. 24. Origen contra Celsum, l. 5. p. 272.

(*f*) Καὶ πάλιν οἱ πιστεύοντες μὲν εἰς τὸν ποιήσαντα ἐν τῇ Ἰουδαίᾳ τὰ ἀναγεγραμμένα τέρατα καὶ σημεῖα Ἰησοῦ, μὴ πιστεύοντες δὲ εἰς τὸν Ἰησοῦν, υἱὸν τοῦ ποιήσαντος τὸν οὐρανὸν, καὶ τὴν γῆν, εἰς τὸν αὐτὸν πιστεύουσι, ᾧ ὁ πιστεύσας. To. 2. in Joh. p. 322. A. B.

(*g*) Τὸ δὲ ἐπάρχειν αὐτοῖς μάλιστα πρὸς τὸν πόλεμον ἦν Χρησμὸς, ὡς κατὰ καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τῆς αὐτῶν ἄρξει τῆς οἰκουμένης. Joseph. de bell. Jud. l. 7. c. 31.

"time

" time their Meſſiah ſhould ſet up this temporal " kingdom ;" and they generally expected, not a Meſſiah to ſuffer for their ſins, of whom they ſeem then to have had no notion, John 12. 34. but a great *king to ſubdue their enemies under them.* And this was their great ſtumbling-block, that *(h)* our Jeſus appeared not to be ſuch a one ; and this was the great thing that animated them to the war. When therefore the goſpel had been preached to the world, and there was no appearance of Chriſt's coming in the clouds to be their king and their deliverer, but rather to deſtroy their temple and their nation, they began to fall off from him, as not anſwering their expectation, or the predictions of their prophets, and to give ear to their falſe prophets, ſaying to them, *Lo, here is Chriſt, and there is Chriſt*, according to our Lord's prediction, Matth. 24. 22. and promiſing freedom and deliverance, ſaith Joſephus *(i)*, to as many as ſhould follow them.

And, *laſtly*, The great cauſe of this apoſtaſy, of which the ſcriptures take a more ſpecial notice, was the grievous perſecutions they ſuffered in all places from their fellow Jews, and from thoſe Heathens they had inſtigated againſt them. This, by St Paul, is ſtyled *a great fight of afflictions*, againſt which he deſires them to arm themſelves, by faith and patience, and the conſideration of the coming of their Lord, and by the example of that *cloud of witneſſes* which they had ſet before them, Heb. 10. 11. 12. By St Peter it is ſtyled the *fiery trial, which was come to try them*, 1 Pet. 1. 4. 12. and by which they were *in heavineſs, through manifold triſulations*, 1 Pet. 1. 6. And againſt which St James endeavours to ſtrengthen them, by the conſideration of the bleſſed fruits and glorious recompenſe their patience under them would produce, chap. 1. and of the preſence of their Lord, who would ſhortly come to reſcue them, and give a happy iſſue of them, chap. 5. By reaſon of which perſecutions ſome began to uſe great compliances with the Jews, to avoid their rage ; others, to fall away from the Chriſtian faith, hoping perhaps that they might ſtill obtain ſalvation in that religion, in which they expected to find it before they embraced Chriſtianity.

Others, who refer this to the church of Rome, underſtand by this apoſtaſy, a falling away from the doctrine and the true worſhip of God and Chriſt, by idolatry in the worſhip of a conſecrated wafer, of angels, ſaints, images, and relics ; on which account that church is repreſented under the characters of *ſpiritual Egypt*, of *myſtical Babylon*, and *the mother of fornications*, Rev. 11. 8. and 17. 5.

Ibid. ὁ ἄνθρωπος τῆς ἁμαρτίας, *the man of ſin.*] If you read here, ὁ ἄνθρωπος ἀνομίας, *the man of diſobedience*, who will not ſubmit to law and govern-ment, as do the manuſcripts of Stephanus and Lincoln, nothing can more exactly agree to the Jewiſh nation, which, in the times of Joſephus *(k)*, had this character, That it was ἔθνος δυσάρεστον καὶ δυσπειθὲς φύσει πρὸς τὰς βασιλείας, *a nation naturally averſe from ſubjection to kings.* If we retain the common reading, no nation under heaven more deſerved to be ſtyled *the man of ſin*, than did the Jewiſh nation, after the ſpirit of ſlumber and blindneſs was come upon them, Rom. 11. 8. for the rejection of the promiſed Meſſiah. Their own Joſephus ſaith, It is impoſſible to recount ſeverally the particulars of their wickedneſs ; but in the general it may be ſaid, *that never any city ſuffered ſuch calamities,* μήτε γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν, *nor was ever any generation, ſince the memory of man, more fruitful in iniquity.* See this more fully proved, note on Rom. 2. 1. Then therefore more eſpecially was this *man of ſin* revealed to be ſo. This character doth alſo very well agree to the *beaſt* mentioned in the Revelation, which being ſpiritual Sodom and Egypt, Rev. 11. 8. the mother of fornications, and the abominations of the earth, chap. 17. 5. may very well deſerve the title of the *man of ſin.*

Object. If it be here objected againſt the application of this character to the Jewiſh nation, That *the man of ſin* ſeems to relate to ſome ſingle perſon, and therefore cannot be interpreted of a whole nation, eſpecially if they act not under ſome head or other :

Anſ. I anſwer, That I have for this the authority of the prophet cited here, v. 8. who ſaith, *He ſhall ſmite the land* (Chald. the ſinners of the land) *with the word of his mouth*, and *with the breath of his lips*, Jemoth Reſhang, ἀνελεῖ ἀσεβῆ, *He ſhall conſume the wicked one.* Which wicked one, whether we underſtand it, with the fathers, of Antichriſt, or, with the Jews, of Armillus, i. e. the Romans, or, with the Proteſtants, of the Papal polity, under the name of one, muſt comprehend all his aſſociates and followers, though they be many nations. Thus

(*b*) Ὁ Ἀνθρωπε, αὗται ἡμᾶς αἱ γραφαὶ, καὶ τοιαῦται ἔδοξον καὶ μέγαν ἀπαιτῆσαι τὸν παρὰ τῶ παλαιῶ τῶν ἡμετέρων, ὡς νίον ἀνθρώπου παραλαμβάνοντα τὴν αἰώνιον βασιλείαν, ἀναβαίζοντα. Tryph. ad Juſt. p. 209. B.
Ὅταν ἰαφανὴς καὶ ἔνδοξος γένηται, τότε γνωσθήσεται ὃς ἐστι φασί. p. 336. C.
Οὐκ ἴστι χρεία ἡμᾶς ἀπολογήσασθαι πρὸς τὸ λεγόμενον ὑπὸ τῶ Ἰουδαίω, ὅτι μέγας καὶ δυνάστης καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ τετρακοσίων Κύριον, φασὶν οἱ προφῆται εἶναι τὸν ἐπιδημήσαντα. Origen contra Celſum, l. 2. p. 78.
(*i*) Τὰ σημεῖα τῆς σωτηρίας, καὶ τὴν ἀπὸ τῶ Θεῶ βοήθειαν. De bell. Jud. l. 7. cap. 30. p 960. & l. 2. c. 23.
(*k*) De bello Jud. l. 2. c. 8. p. 782. F.

alſo doth the prophet Iſaiah introduce God ſpeaking to all the inhabitants of Jeruſalem and Juda: *And now, Joſheb, inhabiter of Jeruſalem* יְהוֹשֶׁבֵי, ὁ ἄνθρωπος τῦ Ἰούδα, *and man of Juda*, chap. 5. 3. and ver. 7. ὁ ἄνθρωπος, *the man of Juda* is my pleaſant plant. And Jeremiah ſpeaks in the perſon of the whole Jewiſh nation, ſaying, *I am the man that have ſeen affliction*, Lam. 3. 1. and ſo on to ver. 22. So in the parable, Matth. 22. 11. our Saviour repreſents the Jewiſh nation, from whom the kingdom of God was to be taken away, and who were to be caſt out into outer darkneſs, ver. 13. by the man who had not on his wedding-garment. So the *two witneſſes*, Rev. 11. 3. and the *woman clothed with the ſun*, Rev. 12. 1. repreſent the whole body of true Chriſtians. And the *beaſt*, chap. 13. 1. *the woman arrayed in purple and ſcarlet*, chap. 17. 4. and the *great whore*, chap. 19. 2. include all the members of the Roman church. And therefore it is evident, that this objection of a ſingle perſon ſeems equally to lie againſt all the other hypotheſes. And as they had their heads in which they were united, ſo had the Jewiſh nation their high prieſt and ſanhedrim, their rulers of the people, their ſcribes and Phariſees, the heads of this man of ſin, as the pope and his clergy are the head of the beaſt.

Ibid. ὁ ὁ υἱὸς τῆς ἀπωλείας, *the ſon of perdition.*] This alſo perfectly agrees to the Jews, not only becauſe Chriſt was *to ſmite them with the breath of his mouth*; ſee note on ver. 8. and to *ſmite the land with a curſe*, Mal. 4. 6.; but becauſe they are ſet forth as *veſſels of wrath fitted* εἰς ἀπώλειαν, *for deſtruction*, Rom. 9. 22.; as men *appointed to wrath*, 1 Theſſ. 5. 9; to *ſudden deſtruction*, ver. 4. as men whoſe end is ἀπώλεια, *deſtruction*, Philip. 3. 19. Note alſo, that this agrees exactly to the great whore, who is to go εἰς ἀπώλειαν, *into deſtruction*, Rev. 17. 8. 11.

Ver. 4. ὁ ὁ ἀντικείμενος, *who oppoſeth himſelf.*] This word in the Old Teſtament repreſents the adverſaries of God and his church. So Iſ. 66. 6. *The voice of the Lord rendering recompenſe* τοῖς ἀντικειμένοις, *to his enemies.* And Eſth. 9. 2. *They who ſought the hurt of the Jews, are* οἱ ἀντικείμενοι τοῖς Ἰουδαίοις. And in like manner in the New Teſtament, ὁ ἀντικείμενος is in the general the adverſary of Chriſt, and of Chriſtianity; as in thoſe words, *Give no occaſion* τῷ ἀντικειμένῳ, *to the adverſary to blaſpheme*, 1 Tim. 5. 14. In particular the Jews, as they were οἱ ἀντικείμενοι τῷ Χριστῷ, the *adverſaries of Chriſt*, Luke 13. 17.; ſo in our Lord's diſcourſe on the deſtruction of Jeruſalem, they are ſtyled the adverſaries of the apoſtles in theſe words, *I will give you a mouth and wiſdom*, which οἱ ἀντικείμενοι ὑμῶν, *your adverſaries ſhall not be able to reſiſt*, or *gainſay*, Luke 21. 15. They are the ἀντικείμενοι πολλοί, of which St Paul ſpeaks, ſaying, *A great door and effectual is opened to me in Epheſus, and there be many adverſaries*, 1 Cor. 16. 9.; as you may learn from Acts 19. 9. where we find them ſpeaking evil of the way of Chriſtianity before the multitude, and St Paul ſeparating from them upon that account. And in thoſe words of St Paul to the Philippians, chap. 1. 28. In nothing be ye terrified by (the malice and perſecution of) *your adverſaries*, ὑπὸ τῶν ἀντικειμένων; *which* malice and perſecution *is to them* ἔνδειξις ἀπωλείας, *an evident token of perdition, but to you of ſalvation*; ſee 2 Theſſ. 1. 5. And with good reaſon is this name given to them eſpecially, they being the men *who killed the Lord Jeſus*, and *perſecuted his apoſtles; who pleaſed not God, and were adverſaries to all men; forbidding the apoſtles to preach to the Gentiles, that they might be ſaved*, 2 Theſſ. 2. 15. 16. When they began to preach the word of life, the *high prieſt*, the *captain of the temple*, *and the Sadducees*, Acts 4. 1. and the whole order of the prieſthood, ver. 6. ſtyled τὸ συνέδριον, *the ſanhedrim*, ver. 15. command them *not to ſpeak at all in the name of Jeſus*, ver. 18. on which account theſe rulers are ſaid to be *aſſembled againſt the Lord, and againſt his Chriſt*, ver. 26. And the anſwer of the apoſtles to them is, That God was rather to be obeyed than man. After this the high prieſt and all his aſſociates place the apoſtles ἐν τῷ συνεδρίῳ, *in the ſanhedrim*, Acts 5. 17. 27. calling them to an account for diſobeying their commands; and having received this anſwer from the apoſtles, That *God muſt be obeyed rather than man*, they beat them in the ſanhedrim, and again command them *not to ſpeak in the name of Jeſus*, ver. 40. 41. Soon after we find Stephen brought before the ſcribes and elders, εἰς τὸ συνέδριον, *into the ſanhedrim*, chap. 6. 12. and the high prieſt, chap. 7. 1. and they who ſat ἐν τῷ συνεδρίῳ, *in the ſanhedrim*, having examined him, and the witneſſes againſt him, *they ſtoned Stephen*, ver. 59. which death could only be inflicted on him by the ſanhedrim. After this Saul receives *letters from the high prieſt*, chap. 9. 1. and from *all the elders*, chap. 22. 5. to bind all Chriſtians he could find in any of their ſynagogues, and bring them to Jeruſalem, Acts 9. 2. 14. Yea in the ſecond, or, as Biſhop Pearſon ſaith, in the fourth year of Nero, the high prieſt, καὶ ὅλον τὸ συνέδριον, *and the whole ſanhedrim* meet, Acts 22. 30. and Paul is brought before them, chap. 23. 1. By all which paſſages, as we ſee how they are ſtill ſhewing themſelves adverſaries to Chriſt and his diſciples; ſo we learn the falſehood of that Jewiſh ſtory, that forty years before the deſtruction of Jeruſalem, the Jewiſh ſanhedrim removed from

from thence to Joppa; which, ſaith Mr Selden (*l*), as I have never read any ſuch thing in the ancients, ſo may it be confuted from the life of Joſephus. It was this ſanhedrim that admitted that public prayer againſt the Chriſtians, called *Berachoth Haminim, the curſing of the heretics.* They therefore called Jeſus accurſed, 1 Cor. 12. 2. and ſo, as Juſtin (*m*) M. ſaith, they diſhonoured Chriſt as much as they could, καταρώμενοι ἐν ταῖς συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστὸν, *curſing in their ſynogogues thoſe that believe in him.* Thus did they *crucify afreſh the Son of God, and put him to an open ſhame*; yea, ſaith the ſame Juſtin (*n*), ἄνδρας ἐκλεκτοὺς ἀπὸ Ἱερουσαλὴμ ἐκλεξάμενοι, εἰς ἅπασαν τὴν γὴν, *they ſent choſen men from Jeruſalem throughout the whole earth, repreſenting the Chriſtian faith as an atheiſtical hereſy.* Now, this could be done only by the ſanhedrim. It was, laſtly, by the high prieſt and his ſanhedrim aſſembled at Jeruſalem, that *James the brother of our Lord, with ſome other Chriſtians, is condemned to be ſtoned for blaſphemy againſt the law* (*o*). Yea, when the war was begun, affairs ſeem ſtill to be ordered by the high prieſt and ſanhedrim. For it was after the flight of Ceſtius Gallus from Jeruſalem, that Joſephus (*p*) was made governour of Galilee, and (*q*) thence he writes τῷ συνεδρίῳ τῶν Ἱεροσολυμιτῶν, *to the ſanhedrim of Jeruſalem*, for inſtruction. And Ananias (*r*) the high prieſt acknowleges that they had engaged in the war againſt the Romans, only for their liberty. So that things ſeem to have been managed to that time by the high prieſt and ſanhedrim, who appearing thus upon all occaſions with the utmoſt rage againſt Chriſt and Chriſtians, might well be deemed not only ἀντικείμενοι, *their adverſaries*, but antichriſts. But then the Roman Antichriſt being alſo to *wear out the ſaints of the Moſt High*, Dan. 7. 25.; and *caſt down ſome of the hoſt of heaven*, Dan. 8. 10.; *the beaſt* being *to ſlay the witneſſes*, Rev. 11. 7. to *make war with the ſaints*, and *overcome them*, chap. 13. 7. and even to be *drunk with the blood of the ſaints, and of the martyrs of Jeſus*, chap. 17. 6. 18. 24. ſhe doubtleſs muſt emphatically deſerve this title.

Ibid. ὑπεραιρόμενος ἐπὶ πᾶν τὸ λεγόμενον θεὸν ἢ σέβασμα, *Exalting himſelf above all that is called god, or is worſhipped.*] The word λεγόμενος, *called*, ſhews the apoſtle here ſpeaks of magiſtrates, who are called gods in ſcripture, Pſal. 82. 6. and particularly of the Roman emperor, whoſe title was Σεβαστὸς, *Auguſtus*, and who are here ſignified by σέβασμα, as God is by the word Θεὸς. And how the Jews exalted themſelves againſt *every thing* that is *called* God, or the magiſtracy, we may obſerve, ſaith Dr Lightfoot, in ſuch paſſages as theſe, 2 Pet. 2. 10. *They deſpiſe government*, Jude 8. *They deſpiſe dominion, and ſpeak evil of dignities*, and in their own ſtories to endleſs examples. How they ſtood affected to them, we may learn from the queſtion they put to our Saviour, *Shall we pay tribute to Cæſar or not?* Matth. 22. 17. For had he anſwered, No, they then thought they ſhould have ground to repreſent him as an enemy to Cæſar; if, Yea, to repreſent him to the people as a betrayer of his country's liberty and freedom, (*s*) τὴν ἐπιτίμησιν ἐδὲν ἄλλο ἢ ἀλικὴς δουλείαν ἐπιφέρειν λέγοντες, *they looking on the payment of this tribute-money as a ſign of ſlavery.* And from their Talmudical ſaying, *We have no king but God*, and from their imagination, that it was a wicked thing, (*t*) μετὰ τὸν Θεὸν φέρειν θνητὸς δεσπότας, *to own any mortal governor under God*; ſee note on 1 Pet. 2. 16. And that the Pope and his church have thus exalted themſelves above kings and emperors, church hiſtory and their own canon law will not ſuffer us to doubt. See *Downham de Antichriſto*, lib. 4. c. 2. 3.

Ibid. ὥστε αὐτὸν εἰς τὸν ναὸν Θεοῦ ὡς Θεὸν καθίσαι, *So that he ſitteth in the temple of God as God, ſhewing himſelf that he is God.*] Only the Jewiſh ſanhedrim, their prieſts, high prieſts, and doctors, or expounders of the law, ſat in the temple of God, then properly ſo called; and there the high prieſt and the ſanhedrim took upon them the power of judging in capital cauſes. Thus they ſtoned Stephen; thus alſo they ſtoned James the brother of our Lord, and others with him; and St Paul perſecuted the Chriſtians even to death by their authority, Acts 22. 4. 5. and thus *they ſat in the temple of God, as Gods.* The ſcribes and Phariſees alſo ſhewed themſelves *as God*, by ſetting up their traditions above the commandments of God, pretending to diſpenſe with them, and by ſo doing, ſaith our Saviour, ἀκυροῦν ἀθετεῖν, ἀθεῖν, *to lay aſide, reject*, and *to make void the commandments of God*, Matth. 15. 16.; Mark 7. 8. 9. 10. 13. to eſtabliſh their traditions. And, ſecondly, By preferring them to, and requiring greater reverence to be given to their traditions, and their doctrines, than to the written word of God; ſaying, That "the words of the ſcribes are more a-"miable than the words of the law, and more

(*l*) Seld. de ſyn. l. 2. c. 15. p. 629. Non ejuſmodi quid apud veteres legi, p. 745.
(*m*) Dial. cum Tryph. p. 234. & p. 323. C. (*n*) P. 234. D.
(*o*) Ὁ Ἅνανος καθίζει συνέδριον κριτῶν, καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, καὶ τινὰς ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος, παρέδωκε λιθοβοληθησομένους. Joſeph. Antiq. l. 20. c. 8. p. 698. B.
(*p*) De bello Jud. l. 2. c. 32. (*q*) De vita ſua, p. 1003. B.
(*r*) Τίνα δ' ἂν ἴχνι πρόφασιν, ἢ τὴν ἐλευθερίαν. De bell. Jud. l. 4. c. 13. p. 874.
(*s*) Joſeph. Antiq. l. 18. c. 1. (*t*) De bello Jud. l. 2. c. 12. and 32.

" weighty; that a prophet was not to be believed " without a ſign or a miracle; but they were to " be believed without them," with other blaſphemous ſayings, cited by Dr Lightfoot (*u*) on Matth. 15. 2. and by Dr Pocock, who ſhews that they held their vows ſo ſacred, that they were obliged to violate the laws of God to keep them, and that in ſuch caſes they could not obſerve God's precepts without great ſin. And, thirdly, This they did by taking to themſelves the titles of guide and father, which, in our Saviour's interpretation, belonged only to God and Chriſt, Matth. 23. 8. 9. 10. See the note there. And, fourthly, As being, by their own confeſſion, Θεόμαχοι, *fighters againſt God*, by their oppoſition to the apoſtles commiſſionated by God, Acts 5. 39. and 23. 9. Here then let it be noted,

1*ſt*, That theſe are the deſcriptions of *the man of ſin*, by which the Theſſalonians might then know him, and they run all in the preſent tenſe, ſhewing what he already did; and therefore it is no objection againſt my interpretation of theſe words, that the ſanhedrim, the ſcribes and Phariſees, had long ſat in the temple of God, and done the things here attributed to *the man of ſin*.

2*dly*, Let it be noted, that it is propheſied, Dan. 11. 35. 36. that *a king ſhall do according to his will, and ſhall exalt himſelf, and ſhall magnify himſelf above every god*; and that this, by St Jerom and Theodoret upon the place, is interpreted concerning Antichriſt. And that the Pope of Rome hath manifeſtly not only thus *exalted himſelf above all that is called God*, by uſurping a power over kings and emperors, as in the former note; but alſo ſhewed himſelf in the church *as God*, by claiming that infallibility which is the property of God, and by diſpenſing with his laws, and alſo by equalling himſelf to Chriſt, who is God. See *Downham de Antichriſto*, l. 4. c 5. And therefore, according to the ſentiments of all thoſe fathers, who by the temple do underſtand the church of God, he hath by theſe things ſhewed himſelf *that he is God*.

Ibid. Ὡς θεόν.] I doubt not, ſaith Dr Mills, that theſe words are added to the text, they being wanting in Irenæus, l. 5. c. 25. in Origen *contra Celſum*, p. 89. and 307. in Cyril Hieroſ. p. 161. in the Vulgar, and Cod. Alex. which if true would be a great advantage to my hypotheſis; but they being owned by all the Greek ſcholiaſts, the Syriac and Arabic verſions, by Cyril Alex. Glaph. in Gen. p. 178. and by Theodoret, hær. fab. l. 5. c. 23. I dare not depend upon his confidence.

Ver. 5. [b] Ταῦτα ἔλεγον ὑμῖν, *I told you of theſe things.*] Theſe are the words which ſeem to me to ſettle my interpretation of this chapter. For of the Jews, and their oppoſing of themſelves to the doctrine of Chriſtianity, and the profeſſors of it, he told them in his firſt epiſtle, chap. 2. 15. 16. and when he was with them, the perſecutions that both he and they ſuffered from them, Acts 17. 15. 16. gave him a juſt occaſion to ſpeak both of their oppoſition to the goſpel, and of the deliverance they ſhortly might expect from ſuch enraged perſecutors; this being hinted for the encouragement of Chriſtians, in moſt of his epiſtles: but that he ſhould tell them any thing of Mahomet, or of the papal antichriſt, who were not then in being, or to be known then to the Theſſalonians by any of the characters here mentioned, is not ſo eaſy to conceive. Though ſince the characters here referred to are partly to be found, Dan. 11. 35. 36. and that place by the ancients (*x*) is thought to relate to Antichriſt, and to be here referred to by St Paul, this is by ſome expoſitors thought to refer to ſomething the apoſtle might have taught them from the prophet Daniel, touching Antichriſt. See the preface, § 1. 2. 3.

Ver. 6. [i] Καὶ νῦν τὸ κατέχον οἴδατε, *And now ye know what with-holdeth.*] Or rather, and *ye know what now with-holdeth*; and according to this ſenſe of the words, that which hindered the full revelation of this man of ſin, muſt be in being, and actually with-holding when this epiſtle was indited. Some of the fathers (*y*) have conjectured, that the τὸ κατέχον, or that which hindered, was *the gifts of the Holy Spirit* then given to believers, and exerciſed in the aſſemblies of Chriſtians; but they more generally do refer this to the Roman empire (*z*), ſaying, That the apoſtle here teacheth, that " till that be taken " away, antichriſt ſhall not come." " This," ſay they, " the apoſtle here expreſſeth ſo covertly and " obſcurely (*a*), that he might not incenſe the Ro- " man emperors againſt the Chriſtians," as he muſt have done, had he openly and boldly ſaid, " Antichriſt

(*u*) P. 415.

(*x*) Ab hoc loco Judæi dici de Antichriſto putant——quod quidem et nos de Antichriſto intelligimus. *Hieron. in locum, et Theodoret.*

(*y*) Τινὲς τὸ κατέχον τὸν Ῥωμαϊκὴν ἰσχὺν βασιλείαν, τινὲς δὲ τὴν χάριν τοῦ πνεύματος· οἱ μὲν τοῦ πνεύματος τὴν χάριν φασιν, οἱ δὲ τὸν Ῥωμαϊκὸν, οἷς ἔγωγε μάλιστα τίθεμαι. Theod. Chryſoſt.

(*z*) Niſi, inquit, fuerit Romanum imperium ante deſolatum, et antichriſtus præceſſerit, Chriſtus non veniet. *Hieron. ep. ad Algaſ. q.* 11. *F.* 60. Poſt defectum regni Romani appariturum antichriſtum dicit Ambroſ. in locum. Ita Chryſoſt. Oecum. Theoph. in locum. Severianus apud Oecum. Iren. l. 5. c. 26.

(*a*) Si enim aperte et audacter dixiſſet, non veniet antichriſtus niſi prius Romanum deleatur imperium, juſta cauſa perſecutionis in orientem tunc eccleſiam conſurgere videbatur. *Hieron. ibid. Chryſoſt. in locum.*

" tichriſt ſhall not come till the Roman empire be " deſtroyed." See note on 1 Pet. 5. 13. What I conceive to be the τὸ κατέχον, ſee note on the verſe following.

Ib. ᾽Εν τῷ ἰδίῳ καιρῷ, *in his ſeaſon.*] i. e. In the time prefixed for the falſe chriſts and antichriſt to come, Matth. 24. 5. 24. in the *laſt hour of the Jewiſh church and œconomy*, according to theſe words of St John, 1 John 2. 18. *Little children, it is the laſt hour; and as ye have heard* (from Chriſt) *that antichriſt ſhall come; ſo now are there many antichriſts, by which ye may know that this is the laſt hour.*

They who refer this to the papal antiehriſt, ſay that this ſeaſon relates to the *tempus ſtatutum*, the *time prefixed*, Dan. 11. 25. For antichriſt, ſaith he, ſhall proſper *till the indignation be accompliſhed*, or till God's indignation againſt the Jewiſh nation ceaſeth; and to the *time, times, and half a time*, mentioned, Dan. 7. 25. during which time the *little horn* was to *wear out the ſaints of the Moſt High*, and to the 1260 days in which the beaſt ſhould triumph, and the *witneſſes ſhould be clothed in ſackcloth*, Rev. 11. 3. or to the *time, times, and half a time*, mentioned, Rev. 12. 6. 14.

Ver. 7. ᾽Το γὰρ μυστήριον ἤδη ἐνεργεῖται ἀνομίας, *for the myſtery of iniquity doth already work;*] that is, The Jews have already imbibed their pernicious principles, that it is not lawful to pay tribute to Cæſar, or to be ſubject to any other government under God: they have already made ſome ſeditious attempts, not only in Babylon, but in Judea, under Theudas Gaulonites; (*b*) and alſo have been incited farther to do ſo by one Dortus, and his aſſociates, who perſuaded the multitude ἐπὶ τῇ Ῥωμαίων ἀποστάσει, *to revolt from the Romans.* Joſephus alſo doth inform us, that before that time there were many tumults (*c*) in Judea, ὑπὸ τυχῆς βασιλείαν ὁ καιρὸς ἀνέπεισε, and *that the time prevailed with many to uſurp the kingdom.* This myſtery was alſo working by the falſe apoſtles, and deceitful workers of the Jews, cauſing ſome of the Gentile Chriſtians to warp from the ſimplicity of the faith, to the Jewiſh rites, to mix Judaiſm with Chriſtianity, and ſo *to turn from him that called them, to another goſpel.* The fathers, Theodoret only excepted, ſay this myſtery of iniquity was already working, (*d*) in Nero, the forerunner of Antichriſt, and the calamities he brought upon the Chriſtians. On which account ſome of them taught that he was antichriſt; and others, that he was to be raiſed again to be ſo. But this is an extravagancy ſufficiently confuted from this one obſervation, That theſe words were written in the reign of Claudius, whereas the perſecution of the Chriſtians happened only twelve years after, in the reign of Nero. Others, who ſay this myſtery was working in the falſe prophets then in being, till they can ſhew us any falſe prophets then in being, which were not of the Jewiſh nation, do not contradict, but eſtabliſh our aſſertion. And laſtly, others, though they do zealouſly contend againſt Dr Hammond, that Simon Magus could not be the man of ſin here mentioned, yet ſay, it is probable he was the *myſtery of iniquity then working*, and the forerunner of antichriſt, becauſe he did " ſet up himſelf as the ſupreme God, brought in the " invocation of angels, and the worſhip of images, " and taught idolatry to be a thing indifferent, and " was the father," as the beaſt is ſtyled *the mother of abominations*; but thus they ſeem to me to build up again, what they had ſo induſtriouſly pulled down. For it is highly reaſonable to conceive *the myſtery of iniquity then working*, ſhould be that very myſtery which afterward was to be completed by a more full appearance of the man of ſin, as will appear from the connection of the words, *Remember ye not, that when I was with you, I told you theſe things*, (who was the *man of ſin* to be revealed, and what were his characters, ver. 3. 4. and what it was that hindered at preſent the revealing of him): *for the myſtery of iniquity is already working*, (*i. e.* he is doing that covertly, which when he is revealed, he will do more openly;) *only he that hinders* (his full appearance) *will do ſo, till he be taken away; and then ſhall this wicked one be revealed?* Who ſees not now, that all thoſe interpretations muſt be falſe, which make the *myſtery of iniquity* to be one perſon, or one kind of perſons; and the *man of ſin*, or antichriſt, another; as they muſt do, who make the *myſtery of iniquity* to be Simon Magus, or the falſe prophets, or heretics, in being when this epiſtle was indited; and the *man of ſin*, the Pope of Rome and his clergy? This *myſtery of iniquity*, ſaith Dr Lightfoot, cannot be underſtood but of the Jewiſh nation. And ſo it is explained again and again by St John, ſaying, *This is the laſt hour; and as you have heard that antichriſt cometh, ſo now are there many antichriſts; by which we know this is the*

(*b*) Joſeph. Antiq. l. 20. c. 5. p. 692. (*c*) De bello Jud. l. 2. c. 6.

(*d*) Multis malis——quibus Nero impuriſſimus Cæſarum mundum premit, Antichriſti paturitur adventus, et quod ille operatus eſt poſtea, in iſto ex parte completur. *Hieron. ep. ad Algaſ.* ibid. Myſterium iniquitatis a Nerone inceptum eſt, qui zelo idolorum apoſtolos interfecit, &c. *Ambroſ.*

Νέρωνα, ἰδιαῖόν φασιν, ὄντα τύπον ὄντα τῷ Ἀντιχρίστου. Chryſ. Oecum. Theoph.

Dignus extitit qui perſecutionem in Chriſtianos primus inciperet, neſcio an et poſtremus expleret. Siquidem opinione multorum receptum ſit, ipſum Antichriſtum venturum. *Sulpitius de Nerone, l. 2. c. 40.*

laſt

laſt hour, 1 John 2. 18. And chap. 4. 3. *Every ſpirit that confeſſeth not Jeſus Chriſt, who is come in the fleſh, is not of God; and this is the ſpirit of antichriſt; this is the deceiver, and the antichriſt*, Epiſt. 2. 7. Here therefore is a plain account of the working of the *myſtery of iniquity* in the falſe chriſts and prophets of the Jewiſh nation, who alſo were the great incendiaries to, and agents in the apoſtaſy of that nation from the Roman government. See note on ver. 10.

Ibid. Ὁ κατέχων, *He that letteth.*] *Quis niſi Romanus ſtatus?* "Who but the Roman ſtate?" ſaith Tertullian (*e*); ſo many of the fathers as hath been noted on the foregoing verſe. And whereas it may be objected againſt this ſenſe, that it ſeems plainly from the word ὁ κατέχων, that he muſt be a *perſon*, rather than a *ſtate*; they who are of this opinion anſwer, He is here ſpoken of as one ſingle perſon, though the government conſiſted of a ſucceſſion of emperors, becauſe one of them only reigned at a time, and the government was diſſolved by taking away the laſt governor. My conjecture is this, *He who now letteth*, i. e. The Emperor Claudius will let till he be taken away; *i. e.* he will hinder the Jews from breaking out into an open rebellion in his time, they being ſo ſignally and particularly obliged by him, that they cannot for ſhame think of revolting from his government; for he had made two edicts in their favour, the one concerning the Alexandrian Jews, to this effect, (*f*) "That the juſt "Jews ſhould ſuffer nothing becauſe of the madneſs "of Caius, who would be worſhipped as a god, and "that they ſhould have liberty to obſerve their own "laws and cuſtoms." And that other (*g*) edict, in which he gives them "liberty over his whole empire, "without moleſtation, to obſerve their own laws "and cuſtoms;" declaring that he did it, "becauſe "he judged them worthy of that favour, for their "affection and fidelity to the Roman government."

After his death, the affairs of the Jews, ſaith Joſephus, became worſe and worſe, not only by reaſon (*h*) γόητων ἀνθρώπων οἱ τὸν ὄχλον ἠπάτων, *of thoſe magicians who deceived the people*, and of thoſe thieves who ſtirred them up to the war againſt the Romans, (*i*) μηδὲν ὑπακούειν αὐτοῖς λέγοντες, perſuading them not to be ſubject to them; but becauſe Nero, in his third year, ſends a letter to Portius Feſtus governor of Judea, by which the Jews are deprived of their ἰσοπολιδία, *equal ſhare of government* in Cæſarea; whence, ſaith Joſephus, was the riſe of all our calamities, the Jews perſiſting ſtill in ſedition, μέχρι δὲ τὸν τοῦδε μὴν ἐξῆψαν, *till they broke out into the war.* In the ſeventh of Nero, Albinus ſucceeds Feſtus, then dead, who, ſaith Joſephus, was ὁ μάλιστα λυμηνάμενος τὴν χώραν, (*k*) *one who exceedingly waſted the country*, and laid the ſeeds of their future captivity. In the tenth of Nero, Geſſius Florus ſucceeds him, who (*l*) πολλῶν ἀνέπλησε κακῶν Ἰουδαίους, brought many calamities upon the Jews, ſaith Joſephus; which having tragically repreſented, he concludes thus, *What ſhall I ſay more?* τὸν γὰρ πρὸς Ῥωμαίους πόλεμον ὁ κατακλύσας ἡμᾶς ἤρασθαι Φλῶρος, *for it was this Florus who compelled us to the war againſt the Romans, which began in the twelfth of Nero.*

Ibid. Ἕως ἐκ μέσου γένηται, *till he be taken away.*] i. e. ſay ſome, till the Roman government be taken away; as it was by the exile of Auguſtulus, *A. D.* 476. Say I, till Claudius be taken away, as he was by poiſon, ſaith Suetonius; for as *tolli de medio*, among the Latins, ſo in the Greek, ἐκ μέσου γίνεσθαι, imports, *one to be taken away by death*, and oft-times by a violent death; ſo ἐξαναλῶσαι ἐκ μέσου τῆς παρεμβολῆς is, *to deſtroy them out of the middle of the camp*, till they were conſumed: ſo of Core and his company, it is ſaid, ἀπώλοντο ἐκ μέσου τῆς συναγωγῆς, *they were deſtroyed from the midſt of the congregation*, Numb. 16. 33. Thus of the righteous ſaith the prophet, ἦρται ἐκ μέσου, *he is taken away*, he reſts in his grave, Iſ. 57. 2. So Jeremiah, ἐξῆρε ἐκ μέσου, *The Lord hath taken away all my mighty men from the midſt of me*, Lam. 1. 15. And ſo God ſaith of the falſe prophet, Ezek. 14. 8. 9. Ἐξαρῶ αὐτὸν ἀφανῆ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου, *I will cut him off from the midſt of my people.*

Ver. 8. Ὁ ἄνομος, *the wicked*;] Who will not be ſubject to the laws to which their forefathers, from the time of Pompey, have ſubmitted.

Ibid. ἀποκαλυφθήσεται, *ſhall be revealed*;] Either by his actual apoſtaſy from the Roman government, or by the great apoſtaſy of the believers of that nation; of which, ſee note on ver. 3.

Ibid. Ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, *Whom the Lord ſhall conſume by the ſpirit of his mouth.*] That the apoſtle here refers to Iſ. 10. 4. appears by his uſing the very words of that prophet, which run thus: *He ſhall ſmite the land with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked one.* Now, what is the land there, is well expounded by Malachi in theſe words, chap. 4. 6. *Leſt he ſmite the earth with a curſe.* Where both the Hebrew and the Greek uſe the ſame words.

(*e*) De reſur. carnis, c. 24.

(*f*) Βέλομαι μηδὲν διὰ τὴν Γαΐου παραφροσύνην τῶν ἐικαίων τῷ Ἰουδαίων ἔθνει παραπεπλακέναι, φυλάσσεσθαι δὲ αὐτοὺς πρὸς ἅπαν ἐκεκώλυμαι, ἐμμένοντας τοῖς Ἰουδαίων ἔθεσι. Joſeph. Antiq. l. 19. c. 4. p. 678.

(*g*) Καλῶς ἂν ἔχοιμι, εἰ Ἰουδαίοις τοῖς ἐν παντὶ τῷ ὑφ' ἡμᾶς κόσμῳ τὰ πάτρια ἔθη ἀνεκωλύθης φυλάσσειν----ἀλλὰ καὶ αὐτοὺς, ὑπὲρ ὧν παρεκλήθην, ἀξίους κρίνας διὰ τὴν πρὸς Ῥωμαίους πίστιν, καὶ φιλίαν. Joſeph. ibid.

(*h*) Joſeph. Antiq. l. 20. c. 6. p. 690. (*i*) Ibid. (*k*) Ibid. c. 7. p. 696. 697. (*l*) L. 2. c. 24.

Now,

Now, in Malachi it is evident, and confeſſed, that by the *earth*, the *land of Judea* muſt be meant, as it is uſually in the book of Pſalms, Pſal. 16. 3. and 25. 13. and 37. 3. 9. 11. 22. 29. 34. ſeeing to them alone the prophet was then ſent to propheſy. It is therefore reaſonable to conceive, that the ſame phraſe ſhould have the ſame import in the prophet Iſaiah; to ſmite this land *with the breath*, or *ſpirit of his mouth*, is, to *ſmite in his wrath and indignation*. So Job 4. 9. *By the blaſt of God*, by the breath of his noſtrils, ἀπὸ πνεύματος ἐργῆς αὐτοῦ, or, *of his anger*, are they conſumed; and to *conſume with his fiery indignation*. Thus *Tophet is ordained of old, the pile thereof is fire and much wood; the breath of the Lord*, θυμὸς Κυρίου, *the indignation of the Lord, like a ſtream of brimſtone doth kindle it*. So Pſal. 18. 8. *A ſmoke aſcended in his anger, and fire out of his mouth devoured*. And ver. 15. *At thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils*, ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς σου, *by the breath of the wind of thine anger*. This therefore again anſwers to the words of Malachi, chap. 4. 1. *Behold, the day cometh that ſhall burn as an oven, and all the proud, and all that do wickedly, ſhall be as ſtubble; and the day that cometh ſhall burn them up*. And to that of the Baptiſt, Matth. 3. 10. *And now the axe is laid to the root of the trees; every tree therefore that bringeth not forth good fruit, ſhall be hewn down, and caſt into the fire*. Which alſo evidently belongs to the Jewiſh nation, which ſaid, *We have Abraham for our father*, ver. 9. and to whom alone the Baptiſt is there ſpeaking. And again, ver. 12. he ſaith of Chriſt, *His fan is in his hand, and he will thoroughly cleanſe his floor,—and burn the chaff with unquenchable fire*: plainly alluding to the words of Malachi, that *all the wicked ſhall be as chaff*, or *ſtubble*. This being ſo, the *earth to be ſmitten with the rod of his mouth*, muſt be the *people* or *inhabitants of the land*; or, as the Chaldee, the *ſinners of the earth*, the unbelievers, and wicked of Judea, to be conſumed by that *indignation* and *fire of the Lord*, Mal. 4. 1. So ſaith Procopius on the place, "Doth the "Lord threaten to Judea, ἐπὶ τῇ καθ' αὐτῆς παροινίᾳ, "for her contumely againſt him, ſaying, Thy houſe "is left unto thee deſolate, and ἐγκαταλιμφθήτω πολί- "μῳ καὶ πυρὶ διδασκάπτεται, being left deſolate, is con- "ſumed by ſword and fire."

That theſe words may have a more full completion in the deſtruction of the beaſt, or myſtical Babylon, which is alſo to be *ſlain by the ſword* proceeding from the mouth of Chriſt, and deſtroyed by the *fierceneſs of his wrath*, and, with the falſe prophets, *to be caſt alive into the lake of fire and brimſtone*, I deny not: but that this ſhould be the primary intent of the words of Iſaiah, and that he ſhould be there propheſying of the deſtruction of the church of Rome, ſeems to me a Rabbinical gloſs, not much to be inſiſted on, eſpecially ſince the apoſtle, Rom. 15. 12. applies the tenth verſe of this chapter to the firſt calling of the Gentiles.

Ibid. Καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. *And ſhall conſume with the brightneſs of his coming.*] The day of the Lord's coming to deſtroy Jeruſalem is ſtyled by Joel, chap. 2. 31. ἡμέρα Κυρίου ἡ μεγάλη καὶ ἐπιφανὴς, *the great and bright day of the Lord*: and Mal. 4. 5. *Behold, I ſend you Elias the prophet*, (*i. e.* the Baptiſt, in the ſpirit and power of Elias, Luke 1. 17.), πρὶν ἐλθεῖν τὴν ἡμέραν τοῦ Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, *before the coming of the great and bright day of the Lord*. And that our Lord's coming in his day, after he had ſuffered, and been rejected of that age, or generation, in which he ſuffered, ſhould be as *lightning ſhining from one end of the heaven to the other*, he expreſsly tells his diſciples, Luke 17. 24. And when this ἐπιφάνια καὶ παρουσία, *brightneſs* and *appearance of the Son of man* was to happen, he ſufficiently inſtructs them in theſe words, *As the lightning* φαίνεται, *ſhineth from the eaſt to the weſt*, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου, *ſo ſhall the coming of the Son of man be*; ὅπου γὰρ, *for wheresoever the carcaſe is, there ſhall the eagles be gathered together*, Luke 17. 24. 37.; which ſenſibly applies this matter to the deſtruction of the Jews, by the Roman army, whoſe enſign was the eagle. This therefore is a further confirmation of our expoſition.

Laſtly, Obſerve the connection of theſe verſes; there is a τὸ κατέχον νῦν, *ſome thing, or perſon, that with-holdeth now*; and ὁ κατέχων ἄρτι, *he that now with-holdeth, will do ſo till he be taken away*, καὶ τότε, *and then ſhall the wicked one be revealed, whom the Lord ſhall deſtroy*. Now, would not any one here think, that if the Roman government were that which with-held, antichriſt ſhould preſently be revealed, and appear to the world to be ſo, (as all the (*m*) fathers, who were of that opinion, held), ſoon after the diſſolution of that government, according to thoſe words of (*n*) St Jerom, *Qui tenebat, de medio fit, et non intelligimus antichriſtum appropinquare; quem Dominus Jeſus Chriſtus interficiet ſpiritu oris ſui?* "He that with-held is taken "away; and do we not underſtand that antichriſt "is at hand?" And again, Would not any one

(*m*) Ἔρχεται ὁ Ἀντίχριστος ὅταν πληρωθῶσιν οἱ καιροὶ τῶν Ῥωμαίων βασιλείας. Cyril. Catech. 15. p. 163. Ambroſ. et Chryſoſt. in 2 Theſſ. 2. Hieron. qu. 11. ad Algaſ. Auguſt. de civ. D. l. 20. c. 19.

(*n*) Epiſt. ad Geront. F. 33. L. H.

hence

hence be prone to think, that the Lord ſhould be as quick to conſume him, when he was revealed, as all the fathers (*o*) thought, allowing but "three "years and a half for the whole reign of antichriſt," and declaring that they had this not from apocryphal (*p*) writings, but from the holy ſcriptures? And were it otherwiſe, thoſe Chriſtians which ſaw the diſſolution of the Roman empire, *A. D.* 476, might lie under the ſame doubts as did the Theſſalonians here, touching the *man of ſin*; for then they ſaw no Roman antichriſt appearing, nor that *myſtery of iniquity* yet working; for the Pope and clergy of Rome were then orthodox, free from *exalting themſelves above all that is called God*, or from *wearing out the ſaints* with perſecution, till ſome hundred years after. And if, after his appearing thus, he were to continue 1260 years before our Saviour's coming to deſtroy him, as he muſt do, according to that hypotheſis, might not the Chriſtians be tempted, in that long interval, to ſay, *Where is the promiſe of his coming?* This therefore ſeems to lie as a ſtrong bar againſt that, as the primary ſenſe and meaning of theſe words.

Ver. 9. ' Ἐν πάσῃ δυνάμει καὶ σημείοις, *with all power and ſigns.*] This our Lord foretold, that before his advent to deſtroy Jeruſalem, there ſhould appear *falſe prophets, and falſe chriſts, who ſhould deceive many*, Matth. 24. 11. who *ſhould ſhew ſigns and wonders, to deceive, if it were poſſible, the very elect*, ver. 24. Now, that theſe *falſe prophets*, ver. 11. and 24. were the ſame, we learn from St Luke, who ſums both up in one, chap. 21. 8. and from the work of both, which was *to deceive many*; that they were all to appear in the ſame age in which his diſciples to whom he ſpake theſe words lived, is alſo evident from Chriſt's caution to them in reſpect of both, *See to it, leſt any man deceive you*, Matth. 24. 4.; *See to it*; *behold, I have foretold you all things*, Mark 13. 23. Matth. 24. 25. It cannot then be doubted but that there were ſuch perſons as are here mentioned, which then aroſe among the Jews. Such were the Jews of whom St Paul ſpeaks, comparing them to Jannes and Jambres, the celebrated magicians of Egypt, becauſe of their reſiſtance of the truth of the goſpel, as thoſe magicians reſiſted Moſes, and whom he ſtyles πονηροὶ ἄνθρωποι καὶ γόητες, *wicked men and jugglers*, 2 Tim. 3. 8. 13. or thoſe who did ſtrange things by the invocation of devils, as the word imports, ſay Phavorinus and Suidas; the magicians were men of the ſame art and tricks. Now, to theſe Joſephus doth aſcribe the beginning of the apoſtaſy from the Roman government, and by them he informs us, that it was carried on to the laſt; the affairs of the Jews, ſaith he, became worſe daily by reaſon γόητων ἀνθρώπων οἱ τὸν ὄχλον ἠπάτων, *of thoſe impoſtors who deceived the people* (*q*), of which he immediately gives an inſtance in the Egyptian who ſet up for a prophet. He adds, that in the beginning of the reign of Nero, "impoſtors and deceivers, under a pretence of di-"vine impulſe, endeavouring innovations and "changes, made the people mad, and led them in-"to the wilderneſs, promiſing there to them ſigns "of liberty from God (*r*);" and that γόητες πολλοὺς εἰς ἀπόστασιν ὤπεισαν, *the impoſtors prevailed with many to revolt* (*s*). And even when their temple was in flames, he ſaith, *There were many prophets who encouraged them to expect* τὴν ἀπὸ Θεοῦ βοήθειαν, *help from God* (*t*), and that *they gave credit to them.* Accordingly of the Dragon it is ſaid, that the *unclean ſpirits which went out of his mouth, were the ſpirits of devils working miracles*, Rev. 16. 13. 14.; that the *falſe prophet wrought ſigns before the beaſt*, Rev. 19. 20.; and that the beaſt wrought *great ſigns*, ſo as to *make fire deſcend from heaven*, Rev. 13. 13. and that *by theſe things they did* πλανᾶν, *deceive the inhabitants of the earth*, Rev. 13. 13. 19. 20. and 20. 10. Of which miracles done by the members of the Roman church, to eſtabliſh their idolatry and ſuperſtition, ſee Downham *de antichriſto, lib.* 6. *cap.* 1.

Ver. 10. ' Τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο, *they received not the love of the truth.*] From theſe words ſome conceive, that antichriſt, or the man of ſin muſt in profeſſion be a Chriſtian, becauſe he is ſaid *not to receive the love of the truth* only: but all the fathers (*u*), and many others ſay, *Not to receive the love of the truth*, is, *not to receive the truth which is worthy to be loved*, and which would have taught them charity to thoſe they perſecuted, it being the ſame with *not believing the truth*, ver. 12. And

(*o*) Uſque ad tempus temporum et dimidium tempus, hoc eſt triennium et ſex menſes, in quibus veniens regnabit ſuper terram,. *Iren. l.* 5. *c.* 25. Dimidium hebdomadæ, hoc eſt, tres annos cum dimidio regnabit Antichriſtus ſuper terram, poſt auferetur regnum illius et gloria, *Hippol. de conſum. mundi, p.* 36.

(*p*) Βασιλεύσει δὲ ὁ Ἀντίχριστος τρία καὶ ἥμισυ ἔτη μόνα, οὐκ ἐξ ἀποκρύφων λέγομεν, ἀλλ' ἐκ τῆς Δανιήλ. Cyril. Hieroſ. Catech. 15. p. 165. et p. 163. D. Hieron. et Theodoret. in Dan. c. 7. 25. Auguſt. de civ. l. 20. 23.

(*q*) Antiq. 20. c. 6.

(*r*) Πλάνοι ἄνθρωποι, καὶ ἀπατεῶνες, προφάσματι θειασμοῦ, νεωτερισμοὺς καὶ μεταβολὰς πραγματευόμενοι, ἔπειθον τὸ πλῆθος ἐπιθεῖσθαι, καὶ πρόρρησιν εἰς ἐρημίαν, ὡς ἐκεῖ τοῦ Θεοῦ δείξαντος αὐτοῖς σημεῖα ἐλευθερίας. De bello Jud. l. 2. c. 23.

(*s*) Ibid. p. 797. (*t*) Lib. 7. c. 30. 31.

(*u*) Τὴν ἀγάπην τῆς ἀληθείας τὸν Χριστὸν λέγει. Chryſoſt. Theod. Oecum. Theoph. Spiritum Dei per Chriſtum, Hieron. ep. iſt. ad Algaſ. qu. 11.

this emphatically belonged to thoſe unbelieving Jews, to whom St Paul ſpeaks thus, *It was neceſſary that the word of God ſhould be firſt ſpoken to you; but ſince you thruſt it from you, and judge yourſelves unworthy of eternal life, lo, we turn unto the Gentiles*, Acts 13. 46. and to whom he applieth that of the prophet, *Behold, ye deſpiſers, and periſh; for I will work a work in your days, which you will in no wiſe believe*, ver. 41.; ſee Acts 28. 27. Heb. 4. 2. 12. 1 Pet. 2. 7. 8. And all the fathers which ſpeak of antichriſt, and the man of ſin, not one of them excepted, declare, that this and the two following verſes belong to the unbelieving Jews, that *he is thus to come with ſigns and wonders to deceive them*; and that *they who would not receive Chriſt, confirming his doctrine with true miracles, ſhall be deceived by the lying miracles of antichriſt* (*x*). And if this be ſo, that theſe things are intended of the unbelieving Jews, they can agree in the primary import of them to them only.

Ver. 11. [u] Πέμψει ὁ Θεὸς, *God ſhall ſend.*] As he ſent a lying ſpirit into the mouth of Ahab's prophets, 1 Kings 22. 21. 22. by permitting the evil ſpirit to go forth for that end; or, as he is ſaid *to deceive his people*, Jer. 4. 10. becauſe he ſuffered them to be deceived by *falſe prophets*, Jer. 6. 14. and as he deceived the *falſe prophets*, by giving them up unto a ſpirit of deluſion, Ezek. 14. 9. This muſt be the true interpretation of all ſuch paſſages as theſe. For,

1. God cannot ſecretly inſpire into us any evil, or infuſe any evil principle into our hearts; for evil can never proceed immediately from him who hath an abſolute and entire freedom from it: were it his offſpring, it muſt ceaſe to bear that name, his works being all very good, and *wrought in righteouſneſs*. Nor,

2. Can he incline, excite, encourage, or entice to ſin; for then he muſt excite men to perform *the abominable thing which his ſoul hates*; to do that which is infinitely diſpleaſing to him, and muſt incline them ſecretly to that which he openly deters all perſons from; and then he cannot truly be offended with ſuch perſons, he cannot puniſh them for their iniquities, or elſe he muſt be angry with them becauſe they do obey his motions, and ſentence them to endleſs miſery becauſe they do comply with his own inclinations. Nor,

3. Can he neceſſitate any man to ſin, for then he muſt by force compel them to it, and then the action done by virtue of that force cannot be theirs, but God's; nor would our conſciences condemn us for ſin, were we aſſured we could not help it.

Ver. 14. [x] Εἰς ὃ.] Here Beza notes that many copies read εἰς ἣν, which agrees with πίστιν, ver. 13. and that many Latin copies accord with them. But it is common for this pronoun to vary in gender from the noun to which it relates; ſo σκεύη ἐλέους ἅ, Rom. 9. 23. 24. τεκνία μου ἅ, Gal. 4. 19.; ſee Philip. 2. 15. Col. 2. 19. Philem. 10. 2 John, ver. 1.

Ibid. [y] Εἰς περιποίησιν δόξης, *to the glorious life*, or *ſalvation.*] That περιποιῶ is *to ſave alive*, ſee note on Eph. 1. 14. and περιποίησις is חַיִּים, *life*, 2 Chron. 14. 13. *They fell down, ὅτι μὴ ἦναι ἐν αὐτοῖς περιποίησιν, ſo that there was no life in them*; Mal. 3. 17. *the day which I make* εἰς περιποίησιν, LXX.

Ver. 17. [z] Κρατεῖτε τὰς παραδόσεις, *Hold the traditions which ye have been taught.*] This paſſage proves not in the leaſt that in the judgment of St Paul there were any traditions wholly extraſcriptural, that is, ſuch as were neither then committed, nor after to be committed to writing, by himſelf, or any other inſpired perſon; but only that he himſelf had not writ all things to them by epiſtle, being abſent, but had preached many things to them being preſent.

Now, that the word which St Paul preached orally was after written by St Luke, his amanuenſis and companion, we learn from the tradition of the church of Chriſt, recorded by Irenæus and Euſebius (*y*).

2. All that the apoſtle here exhorts the Theſſalonians to do, is to retain the traditions they had immediately received from the mouth of an apoſtle, and which he perſonally had delivered to them; which traditions, when we know them to be ſuch, there is no doubt, but they ought with all reverence to be received: when therefore the church of Rome hath proved, that the traditions ſhe obtrudes upon us were immediately received from the mouth of an apoſtle, then, and not till then, will this text oblige us to receive them.

3. This text is ſo far from being an argument for

(*x*) Apud eos omnes ſigna edet et horrenda miracula —— ad ſeducendos ſui ſimiles impios. *Hippol. p.* 32. *et* 34. *Iren. l.* 5. *c.* 25. Facit hæc omnia propter Judæos, ut qui noluerunt charitatem recipere veritatis. *Hieron. ep. ad Algaſ. qu.* 11. *Auguſt. tom.* 9. *tr.* 29. *p.* 246. C.

Ἰουδαίους τοὺς τὸν ἀληθινὸν προσδεχομένους ἀπατᾶται. Cyril. Hieroſ. catech. 15. p. 163. B. 164. D. Ἰουδαίους μάλιστα. Theod. Chryſ. Oecum. Theoph. in locum.

Ad quem fugiet vidua oblita Dei, *i. e.* terrena Jeruſalem, *Iren. l.* 5. *c.* 25. Cum autem alius venerit in nomine meo, illum recipietis, alium dicens antichriſtum. *Ibid.*

(*y*) Lucas autem ſectator Pauli, quod ab illo prædicabatur evangelium, in libro condidit. *Iren. l.* 3. *c.* 1.

Λουκᾶς ὁ ἀκόλουθος Παύλου, τὸ ὑπ' ἐκεῖνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο. Euſeb. hiſt. eccl. l. 5. c. 8.

receiving doctrinal traditions no where writ in ſcripture, upon the ſole authority of the church of Rome, or even of the church catholic, that it is rather a demonſtration that ſhe is no ſure preſerver of them, ſhe having actually loſt thoſe very traditions touching the *man of ſin*, which are mentioned in this chapter, and particularly referred to in this text, *I told you theſe things when I was with you*, ver. 8. and *now ye know what letteth; wherefore ſtand faſt, holding the traditions*, (touching his coming, which when I was with you, I delivered by words, and now hint to you by epiſtle), and which, as it appeareth by this epiſtle, and his exhortation, were of great moment to be known. Now, hath this tradition been preſerved by the Roman, or by the catholic church? Or muſt ſhe not confeſs with Anſelm (z), and their own Eſthius on the place, "Truly the Theſſalo-"nians knew what letted, but we know it not?" So that the tradition which the church received from the apoſtles touching this matter, is wholly loſt. How therefore can ſhe be relied on as a ſure preſerver and a true teacher of traditions, which hath confeſſedly loſt one of great moment, depoſited with the Theſſalonians, and the primitive church?

CHAP. III.

Verſe 1. FInally, (τὸ λοιπὸν, *furthermore, I intreat you*), brethren, (*to*) pray for us (*apoſtles and miniſters of the goſpel*), that the word of the Lord (*preached by us*) may have free courſe (τρέχῃ, *may run to*), and be glorified (*among other Gentiles*), even as (*it hath been*) with (*or among*) you;

2. And (*pray alſo*) that we may be delivered [a] from unreaſonable and wicked men, (*ſuch as the unbelieving Jews, the great oppoſers of our preaching to the Gentiles, are*, 1 *Theſſ.* 2. 15. 16.): for all men have not faith.

3. But (*though men may prove unfaithful*) the Lord is (*always*) faithful (*to his promiſes*), who (*therefore*) ſhall (*or will do all things requiſite on his part, to*) ſtabliſh you, and keep you from evil.

4. And (*therefore*) we have confidence in the Lord touching you, that ye (*through his aſſiſtance*) both do (*at preſent*), and will (*ſtill*) do the things which we (*by his authority*) command you.

5. And (*that we may not be miſtaken in this confidence, we pray that*) the Lord (*would*) direct your hearts into the love of God, (*which will conſtrain you to this obedience*, 2 *Cor.* 5. 14. *and from which nothing ſhall ſeparate you, Rom.* 8. 35. 39.), and into the [b] patient waiting for (*of*) Chriſt, (*mentioned*, 1 *Theſſ.* 1. 10. 2 *Theſſ.* 1. 10. *Philip.* 3. 20.)

6. Now we (*being thus confident of your obedience*) command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walketh diſorderly, and not after [c] the tradition which he hath received of (i. e. *from*) us.

7. For you yourſelves know how you ought to follow us: for [d] we behaved not ourſelves diſorderly among you.

8. Neither did we eat any man's bread for nought; but wrought with labour and travel (*wearineſs and toil*) night and day, that we might not be chargeable to any of you:

9. Not becauſe we have not power (*to live of the goſpel, for the labourer is worthy of his hire, Luke* 10. 7. *and ſo hath the Lord appointed, that they that preach the goſpel, ſhould live of the goſpel*, 1 *Cor.* 9. 14.), but to make ourſelves an enſample unto you to follow us (*in this our induſtry; for if we, who might lawfully live upon other mens labours, chuſe rather to work for our own living, how much more ought ye to do ſo?*)

10. (*And this we have formerly taught*); for even when we were with you, this we commanded you, that if any (*being able*) would not work, neither ſhould he eat.

11. (*And of this we have cauſe to remind you*); for we hear that there are ſome who walk among you diſorderly, working not at all, but are buſy-bodies, (*meddling with that which belongs not to them.*)

12. Now them that are ſuch we command, and exhort by (*the authority and in the name of*) the Lord Jeſus Chriſt, that with quietneſs they work, and (*ſo*) eat their own bread.

13. (*Thus I hear it is with them*): but ye, brethren, [e] be not weary of well-doing, (*let not their example make you neglect your induſtry.*)

14. And if any man (*among you*) obey not our word by this epiſtle, (*in which we exhort and command them thus to work*), [f] note that man, and have no company with him, that he may be aſhamed.

15. Yet count him not as an enemy, but admoniſh him as a brother.

16. Now the [g] Lord of peace himſelf give you peace always, by all means. The Lord be with you all.

17. The ſalutation of (*me*) Paul with mine own hand, which is [h] the token in every epiſtle (*that it comes from me*): ſo I write.

18. The grace of our Lord Jeſus be with you all. Amen.

(z) Nos neſcimus quod illi ſciebant. *Anſelm.* Noverint utique Theſſalonicenſes, at nos neſcimus. *Eſthius.*

ANNOTATIONS on Chap. III.

Verſe 2. NOte, It is well known, and hath been often obſerved, that the unbelieving Jews were in all places bitter enemies to the preachers of the goſpel, and ſent their emiſſaries into all places to incite the governors againſt them; and therefore, as here, ſo Rom. 15. 31. the apoſtle intreats Chriſtians to contend with him in prayer, that he might be delivered from the unbelievers in Judea; whereas Simon Magus and his followers were a deſpicable crew at the writing of this epiſtle, and could have no power to perſecute the apoſtles or preachers of the goſpel upon this account: and therefore Euſebius (*a*) informs us, that his hereſy prevailed little in the apoſtles days, and that his power was preſently extinguiſhed with his perſon.

Ibid. *For all men have not faith.*] Here, ſaith Theodoret, Θεῦ γὰρ ἰδιον καλεῖν, ἡμᾶν δὲ τὸ πειθεσθαι, *it is of God to call us, but of man to obey his call.* Whence Chriſt ſaith, Luke 9. 23. *If any man will come after me,* ὁ γὰρ ἀνάγκη βιάζεται, ἀλλὰ γνώμην ζητεῖ, *for he compels no man.*

Ver. 5. [b] Or, Εἰς ὑπομονὴν τῦ Χριστῦ, *into the patience of Chriſt;*] *i. e.* into an imitation of his patience, in ſuffering *the contradiction of ſinners againſt himſelf,* that ye may *run with patience the race that is ſet before you, looking unto Jeſus,* &c. Heb. 12. 1. 2.

Ver. 6. [c] Κατὰ τὴν παράδοσιν.] The tradition here mentioned is, ſay Chryſoſtom, Theodoret, Oecumenius, and Theophylact, the tradition which he delivered διὰ τῶν ἔργων, *by his works,* in which he was an example to them of induſtry; and therefore he adds, at ver. 7.

Ver. 7. [d] Οὐκ ἠτακτήσαμεν, *We behaved not ourſelves diſorderly;*] that is, ſaith Theophylact, *we were not idle;* for God having ordered man to labour, and fitted him with members for that end, he that will not do ſo, ἐκλείπει τὴν τάξιν, *deſerts the order* in which God hath placed him; and ſo the apoſtle expounds himſelf, ver. 11.

Ver. 11. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους, *not working at all, but being buſy-bodies,*] or but being employed about vain things; ſo περιεργάζεσθαι, πράττειν τὰ περιττὰ, Heſych. Phavorinus; ſo Ecclus 3. 23. ἐν τοῖς περισσοῖς τῶν ἔργων σῦ μὴ περιεργάζυ, inanem vanamque operam ne ſuſcipias, *be not employed in vain things.*

Ver. 13. • Note, the fathers interpret theſe words thus, Let not their ſloth hinder your charity, in giving them what is neceſſary to preſerve life. But this expoſition ſuits not with ver. 10.

Ver. 14. [f] Σημειῦσθε.] Moſt interpreters ſay, that the apoſtle, ver. 6. and here, requires the church-governors to uſe the cenſures of the church upon theſe diſorderly walkers; but I have ſhewed it to be highly probable, that when this epiſtle was writ, there were no ſuch governors ſettled in this church: ſee note on 1 Theſſ. 5. 12.

2. Theſe exhortations plainly are directed to all the brethren in general; if therefore they relate to excommunication, and ſuch like cenſures, it will hence follow, that the power of the keys belongs to all the brethren in general.

3. The apoſtle exhorts them ſtill to own them as Chriſtian brethren, which they at preſent are not, who by excommunication are excluded from the church in the ſociety of Chriſtians.

Ver. 16. [g] Ὁ Κύριος, *the Lord.*] Both here and chap. 2. 16. the apoſtle prays to the Lord Jeſus Chriſt for peace, which, in the Hebrew phraſe, imports all happineſs, and for eſtabliſhment in *every good word and work;* which is a ſtrong argument for his divinity, eſpecially conſidering that every good work derives from God

Ver. 17. [h] Ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ, *which is the token in every epiſtle.*] Hence Grotius concludes, that this muſt be the firſt of his epiſtles; for had he, ſaith he, writ any epiſtle before, this admonition had been needleſs. I ſhould rather think that this ſuppoſes he had writ ſome epiſtle before, becauſe he ſaith not this ſhall be, but this is the ſign in every epiſtle. And this is evident almoſt to a demonſtration from theſe words, chap. 2. 2. *Be not troubled by epiſtle as from us, as if the day of the Lord were at hand;* ſee the note there; and from theſe words, ver. 15. *Hold the traditions you have* (formerly) *received, whether by word, or our epiſtle.* To which words Grotius hath nothing to anſwer. Add to this the note of the learned Mr Dodwell (*b*) cited in the margin.

(*a*) Ἡ μὲν τῦ Σιμωνος ἀνίσχυε κ᾽ παραχρῆμα σὺν τῷ σῶμα καθαλίλυτο βίωμις. Hiſt. eccl. l. 2. c. 15. Vide c. 14.

(*b*) Ex quo intelligimus, ſalutationem in epiſtolis apoſtoli propria ejus manu ſubſcribi ſolitam; eamque notam in omnibus ejus epiſtolis (excipias forſan eam quæ ad Galatas propria manu integra ſit ſcripta, cap. 6. 11.) adhibitam, ut proinde quæ illa nota carerent, commentitiæ haberentur. *Diſſert. Cypr. 2. in epiſt.* 4.

A DISCOURSE, by way of Appendix to the Firſt Chapter,

SHEWING

That the endleſs miſeries or torments of the wicked are well conſiſtent both with the juſtice and the goodneſs of God.

THE apoſtle, in this chapter, ſeems plainly to aſſert, that wicked perſons *ſhall be puniſhed with everlaſting deſtruction*, and alſo to reſolve this puniſhment into the δικαιοκρισια, or juſt judgment of God.

Whereas it is pretended, that "it is contrary to "the juſtice of God to puniſh temporary crimes "with eternal puniſhments, becauſe juſtice always "obſerves a proportion between offences and pu-"niſhments; but between temporary ſins and eter-"nal puniſhments there is no proportion. And if it "be hard to reconcile this with divine juſtice, it "will be much more ſo, to ſhew how it comports "with that great goodneſs we ſuppoſe to be in "God."

They who aſſert the eternity of future torments inflicted on the wicked abiding in a ſtate of miſery, attempt by ſeveral ways to anſwer this objection. I ſhall begin with thoſe anſwers which to me ſeem not ſatisfactory, and briefly ſhew the reaſons why I think they are not ſo; and then return that anſwer which I think fully clears the juſtice and the goodneſs of God in this diſpenſation from the ſtrength of this objection. And,

§ 1. 1*ſt*, Some make out the proportion thus, that "becauſe ſin is infinite in reſpect of the object a-"gainſt which it is committed, therefore it deſerves "an infinite puniſhment. Now, becauſe a finite "creature cannot ſuffer a puniſhment which is in-"finite as to intention, therefore he ſuffers that "which is infinite as to extenſion or duration."

But to this it is replied, that if all ſins be for this reaſon infinite as to demerit, then the demerit of all ſins muſt neceſſarily be equal, and ſo there muſt be equal reaſon for the pardon of all ſins; for the demerit of no ſin can be more than infinite. 2. Hence it will follow, that God cannot *render unto every man according as his works ſhall be*, becauſe though they commit innumerable ſins, he can only lay upon them the puniſhment due to one only, becauſe he cannot lay upon them a puniſhment which is more than infinite.

§ 2. 2*dly*, Others ſay, that "if wicked men lived "for ever in this world, they would ſin for ever, "and therefore they deſerve to be puniſhed for "ever." But,

1. Who can be certain of this, ſince, whilſt we live in this world we are in a ſtate of trial, and ſo may be in a poſſibility of repenting and growing better?

2. God hath expreſsly declared, that men ſhall be judged hereafter, not according to what they would have done had they lived longer, but according to what they actually have done in this preſent life, according to *their works done in the body*; and ſo he hath ſufficiently declared, he doth not puniſh them for what they would have done had they lived longer, but for what they actually had done whilſt they lived. So that this anſwer recoils thus, Wicked men, by God's declaration, are only to be puniſhed for what they did whilſt they lived here: now, they did not live here for ever in a ſtate of ſin, therefore they are not to live for ever hereafter in a ſtate of puniſhment.

§ 3. 3*dly*, Others ſay, that "God having ſet be-"fore the ſinner life and death, and having ſo ex-"preſsly forwarned him, this would be the certain "conſequence of his iniquity, he cannot charge "God with injuſtice in allotting to him the portion "which he choſe, and would incur, after all admo-"nitions to the contrary."

But though this may be ſufficient to ſtop the ſinner's mouth, it will do little to ſtop the mouth of infidels, becauſe it ſeemeth not to anſwer the objection ariſing from the diſproportion between the fault and the puniſhment; for it renders not the fault leſs finite, or the puniſhment leſs infinite, and ſo it doth not render it leſs inconſiſtent with divine equity and goodneſs to threaten ſo to puniſh finite crimes, and execute that puniſhment upon the ſinner.

§ 4. A very great and learned perſon hath attempted a ſolution of this objection from theſe conſiderations.

1. "That the meaſure of penalties is not to be "taken from any ſtrict proportion betwixt crimes "and puniſhments, but from one great end and de-"ſign

" ſign of government, which is, to ſecure the ob-
" ſervation of wholeſome and neceſſary laws; and
" conſequently whatever penalties are proper and
" neceſſary to this end are not unjuſt.

2. " That whoſoever conſiders how ineffectual the
" threatening, even of eternal torments, is to the
" greateſt part of ſinners, will ſoon be ſatisfied that
" a leſs penalty than that of eternal ſuffering, would,
" to the far greateſt part of mankind, have been, in
" all probability, of little or no force; and that if
" anything more terrible could have been threatened
" to the workers of iniquity, it had not been unrea-
" ſonable, becauſe it would all have been little
" enough to deter men effectually from ſin." But then he adds,

3. " That, after all, he that threateneth, hath
" ſtill the power of execution in his own hands; for
" there is this remarkable difference betwixt pro-
" miſes and threatenings, that he who promiſeth,
" paſſeth over a right to another, and thereby
" ſtands obliged to him, in juſtice and faithfulneſs,
" to make good his promiſe: but in threatenings it
" is quite otherwiſe; he that threatens keeps the
" right of puniſhing in his own hand, and is not
" obliged to execute what he hath threatened any
" further than the reaſons and ends of government
" do require; and that he may, without any injury
" to the party threatened, remit and abate as much
" as he pleaſeth of the puniſhment that he had threat-
" ened; and becauſe in ſo doing he is not worſe,
" but better than his word, no body can find fault,
" or complain of any wrong or injuſtice thereby
" done him.

" Nor is this any impeachment of God's truth
" and faithfulneſs, any more than it is eſteemed a-
" mong men a piece of falſehood, not to do what
" they have threatened."

But here, with ſubmiſſion to better judgments, I conceive are many things propounded which are not exactly true, or reach not the objection, ſince that relates not to God's threats of puniſhment, but to his execution of the threatened puniſhment.

And, *1ſt*, when it is ſaid, that " what proportion
" ought to be appointed betwixt crimes and penal-
" ties, is not ſo properly a conſideration of juſtice
" as of prudence in the lawgiver;" and thence inferred, that " whatever the diſproportion may be
" between temporary ſins and eternal puniſhments,
" juſtice cannot be ſaid to be concerned in it."

It is owned, that by the ſanctions annexed to his laws, the lawgiver deſigns the preſervation of his laws from being violated, which is an effect of prudence, but ſtill of prudence tempered with equity, not unregardleſs of it, ſince it cannot be prudence to threaten what I know I cannot juſtly execute: for this, in human laws, doth null the penalty; and could it be ſuppoſed in divine, would even fruſtrate the end of all God's threats, ſince every body would reſt aſſured, that a juſt God would never execute them.

But, *2dly*, The execution of the threatened judgment, which is the only thing againſt which the objection lies, is certainly an act of diſtributive juſtice, and is ſo repreſented in the holy ſcriptures, when it is ſaid to be done *according to our works*, and *according as our works ſhall be*, Rom. 2. 16. 2 Cor. 5. 10. Rev. 22. 12. Matth. 16. 27.; and when it is declared to be δικαιοκρισια, *the juſt judgment of God*; and δικαιον παρα τω Θεω, *juſt with God to render this vengeance to thoſe who obey not the goſpel*, which conſiſts in their *everlaſting deſtruction*, 2 Theſſ. 1. 6. 8. 9.: ſo that though prudence was properly concerned in promulging the penalty, becauſe it is prudence which directs us to chuſe the means moſt proper to the end we aim at, yet ſeeing the primary end of the lawgiver, *i. e.* the preventing the tranſgreſſing of his law, is wholly loſt, and entirely defeated before this puniſhment comes to be executed, juſtice alone can be concerned in the execution of it; and if the continuance of the ſinner under miſery for ever be the execution of the threatened puniſhment, juſtice alone can be concerned in the ſubjection of the ſinner to that puniſhment; ſo far is it from being true, that if prudence be requiſite for the proportioning penalties to crimes, juſtice cannot be concerned in the diſproportion that may be between them, and much leſs that it cannot be concerned in executing a penalty which bears ſo great a diſproportion to the crime.

I confeſs alſo, that in human governments, prudence may fitly be called in to deliberate, not whether it be lawful, but whether it be expedient to execute the threatened penalty; as when the government is feeble, and the multitude or power of offenders may render it hazardous to do juſtice on them; but nothing of this nature can happen in Theocracy, where there can neither be a want of wiſdom in appointing, or equity in proportionating the penalty to the offences, and much leſs want of power to execute what in his equity and wiſdom he ſaw fit to threaten.

2dly, When it is ſaid, That " a leſs penalty than
" eternal ſufferings would not have been ſufficient
" to deter men from ſin; and therefore it could not
" be unreaſonable, but rather ſuitable to divine
" prudence, to threaten eternal miſeries."

I am not willing to admit, that God ſhould threaten what he knows he cannot, with conſiſtence to his juſtice or his goodneſs, execute; this being, in effect, to threaten in this wiſe, " If you will do to me
" what you in juſtice ought not to do, I will exe-
" cute upon you what I in juſtice ought not to do

" to

" to you." It is alſo to inſinuate, that an all wiſe God could not ſo well provide for human government, or carry on his great deſigns, without abuſing mens credulity, and ſcaring them with dreadful expectations of what he never did intend to execute. *Laſtly*, This ſeemeth even to inſinuate, that prudence in God may act without regard to equity and goodneſs, and even be ſeparated from them; as it muſt be, in appointing, and even proportionating thoſe penalties to crimes, which it is not conſiſtent with his equity or goodneſs to inflict.

3*dly*, When it is added, That " God is not obliged to execute what he hath threatened, any further than the reaſons and the ends of government do require;" and that " he may, without any injury to the party threatened, remit and abate as much as he pleaſeth of the puniſhment that he hath threatened, and that without any impeachment of his truth and faithfulneſs:"

This I allow of, in the caſe of temporal puniſhments in this world, deſigned not for exciſion, but the amendment of the ſinner; becauſe there may be a juſt ground for the remiſſion of ſuch threatened penalties, even the repentance and reformation of the ſinner, by which the primary end of all God's threats, in ſome good meaſure, is obtained: and alſo becauſe theſe threats, in what expreſſions ſoever they are made, if they be only threats, are ſtill conditional; the meaning of them being only this, I will inflict this judgment, if you repent not of your evil ways: *For at what inſtant I ſhall ſpeak*, ſaith God, *againſt a nation, and concerning a kingdom, to pluck up, to pull down, and to deſtroy it; if that nation againſt which I have pronounced theſe things, turn from their evil ways, I will repent me of the evil which I thought to do unto them*, Jer. 18. 7. 8. And again, *When I ſay unto the wicked, O wicked man, thou ſhalt ſurely die; if he do not turn from his way, he ſhall die in his iniquity. Say therefore to them, As I live, ſaith the Lord God, I have no pleaſure in the death of him that dieth, but that the wicked turn from his way and live; wherefore, turn yourſelves, and live ye*, Ezek. 18. 32. 33. 8. 9. 11. 3*dly*, Becauſe God threateneth judgments; not that he takes any pleaſure in his puniſhments, but rather to awaken and reform the ſinner: when therefore, by his comminations, he hath wrought this good effect upon him, it is not to be wondered, that he doth not proceed to execute that judgment which hath already done its work by being threatened. And all this well comports, not only with divine juſtice, but alſo with his immutability and truth, becauſe this reformation and repentance changes the ſubject of the threat; the change in every inſtance of this nature being not in God, but man. Thus, *v. g.* we cannot charge God with mutability, becauſe he doth not execute the threatened judgment on repenting Nineveh; becauſe it was impenitent, and not repenting Nineveh, he threatened: nor with injuſtice, becauſe it was only her impenitence which rendered her the proper object of vindictive juſtice.

But then this notion ſeems to be ſtretched too far, when it is extended to God's threats of future and eternal puniſhments to be inflicted upon thoſe who die in an impenitent and unreformed eſtate. For,

1*ſt*, In all theſe caſes, the evil threatened hath entirely loſt its firſt and ſalutary end upon them, and therefore muſt be threatened to ſuch perſons to no end, or elſe to ſhew the juſtice of God in puniſhing *theſe veſſels of his wrath thus fitted for deſtruction*. Thus *v. g.* when Chriſt ſaith, *Except ye repent, ye ſhall all periſh*, Luke 13. 3. 5.; that in *the day of wrath, and revelation of his righteous judgment, God will give to every one according to his works; to them that obey not the truth, but obey unrighteouſneſs, indignation and wrath*, Rom. 2. 5. 6. 7. 8. *to them that obey not the goſpel, everlaſting deſtruction*: theſe threats are plainly made to thoſe who die in their impenitence and diſobedience, by that God *who will judge every man according to his works*; declaring, that in the day of the revelation of his wrath and righteous judgment, they ſhall periſh everlaſtingly: becauſe, *through the hardneſs and impenitency of their hearts, they have treaſured up wrath againſt the day of wrath*, and rendered themſelves *veſſels of his wrath fitted for deſtruction*. Can it be reaſonably ſaid then, becauſe God does them no injury if he do not execute his wrath upon them, that though they do not repent, they may not periſh? that indignation and wrath may not be the portion of the diſobedient? and that this righteous judge may not give to them according to their works? May we not rather ſay unto them, as doth this very perſon in another place, (*a*) " If thou continueſt impenitent, however he may defer the execution of temporal evils, his truth and veracity is concerned to inflict eternal puniſhments upon thee."

2*dly*, God's threats of everlaſting miſeries have for their object the impenitent, and therefore do exclude the ſuppoſition of any change in them, which may induce God to remit, or to abate the threatened judgment: if then this puniſhment may be remitted to them, either in part or in whole, it muſt be either by a change in God, or by a ſecret intention in him not to inflict what he thus threateneth. That there was in God no ſuch ſecret intention,

(*a*) Sermon of the truth of God, vol. 6. p. 361.

this

this learned perſon thus declares, by ſaying, (*b*) " When God did threaten, he ſpake what he " did really purpoſe and intend, if ſomething " did not intervene to prevent the judgment threat- " ened." And indeed, theſe threats declaring what the righteous God will do, and what they who are finally impenitent and diſobedient ſhall ſuffer, ſuch a ſecret will muſt plainly be repugnant to his revealed will, and therefore muſt ſuppoſe in God two contrary wills. Moreover, to ſay that ſuch a ſecret intention may be in God, notwithſtanding theſe declarations to the contrary, is in great meaſure to enervate even the primary intention of theſe threats, viz. the deterring the ſinner, by the greatneſs and duration of them, from a continuance in his ſin; for this intention, if it may be in God, it follows, that it may be his will not to inflict what he hath threatened to the ſinner: now, ſo much hopes as you give the impenitent ſinner, that he may eſcape eternal puniſhment, ſo much encouragement you give him to continue ſtill in his impenitence. Now, (*c*) " the belief of the threatenings of God, in their " utmoſt extent, is of ſo great moment to a good " life, and ſo great a diſcouragement to ſin," ſaith this Reverend perſon, " that if men were once ſet " free from the fear and belief of this, the moſt " powerful reſtraint from ſin would be taken a- " way."

That this cannot be expected, by reaſon of any change in God, this excellent perſon thus declares and evinceth. (*d*) " Let but the ſinner conſider " what God is, and his unchangeable nature muſt " needs terrify him; he is an *holy God*, who there- " fore *hateth all the workers of iniquity*; a *juſt* " *God*, who will *by no means clear the guilty, nor* " *let the ſinner go unpuniſhed*. He is alſo omnipo- " tent, and able to execute the vengeance threat- " ened againſt ſinners. And, which gives a ſad " accent to all this, he that is thus holy, and juſt, " and powerful, continues ever the ſame; he will " never ceaſe to hate iniquity, and to be an impla- " cable enemy to all impenitent ſinners.— Let, " then, all obſtinate ſinners hear this, and tremble; " you cannot be more obſtinately bent to conti- " nue in your ways, than God is peremptorily re- " ſolved to make you miſerable; if you be deter- " mined on a ſinful courſe, God is alſo determined " how he will deal with you; that *he will not* " *ſpare, but that his anger and jealouſy ſhall ſmoke* " *againſt you*; and *that all the curſes which are* " *written in this book, ſhall light upon you*. He hath " ſworn in his wrath, that unbelieving and impe- " nitent ſinners *ſhall not enter into his reſt*; and for " the greater aſſurance of the thing, and that we " may not think that there is any condition impli- " ed in theſe threatenings, he hath confirmed them " by an oath, that by this *immutable* ſign, *in which* " *it is impoſſible for God to lye*, ſinners might have " ſtrong terrors, and not be able to fly to any " hopes of refuge."

3. Either God may in juſtice inflict upon the wicked thoſe puniſhments which he hath threatened, or elſe it is unjuſt in God to execute upon them the judgment written, *i. e.* the puniſhment which he hath threatened to them in the word of truth. If it be ſaid, It is unjuſt in God to execute them on the ſinner dying in his impenitence, either we cannot be obliged to believe that word in which theſe threats are contained; or elſe an obligation muſt lie upon us to believe that God will act unjuſtly. If, to avoid this, it be ſaid, Theſe threats do not diſcover certainly what God will do, but only what the ſinner doth deſerve to ſuffer; read them once more, and you will find, that they expreſsly ſay of thoſe who ſhall be at the great day condemned, that *they ſhall go away into eternal puniſhment*, Matth. 25. 46.; that *they ſhall be puniſhed with e- ternal deſtruction from the preſence of the Lord*, 2 Theſſ. 1. 8.; and that *they ſhall be tormented day and night for ever and ever*, Rev. 14. 10. 11. and 20. 10.

Moreover, when our Saviour argues thus, to induce men *to cut off their offending hands, and pluck out their offending eyes, It is better to enter into life halt and maimed, than to be caſt into eternal fire*, or into hell, *where the worm dieth not, and where the fire is not quenched*, Matth. 18. 8. 9.; doth he not ſufficiently inform us, there is an abſolute neceſſity of doing the one, or ſuffering the other? When he ſaith, *He that blaſphemeth againſt the Holy Ghoſt, ſhall never be forgiven in this, or in the world to come, but ſhall be obnoxious to eternal judgment*, Matth. 12. 32.; Mark 3. 29. doth he not inſinuate, that he who never is forgiven, muſt be for ever ſubject to this judgment? It is therefore certain, that our judge hath expreſsly taught us, not only that the impenitent ſinner doth deſerve, but that he ſhall actually ſuffer *the worm that never dies, the fire that ſhall not be quenched*.

If God in juſtice may inflict upon the wicked thoſe puniſhments which he hath threatened, then the objection cannot need this anſwer; yea, what can move him not to inflict what he, by threaten-

(*b*) Sermon on the unchangeableneſs of God, *vol.* 6. *p.* 110.
(*c*) Serm. *p.* 4.
(*d*) Sermon of God's unchangeableneſs, *p.* 112. 113. 114. 115.

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ing, hath engaged his truth to do? What, I say, can move him not to do it, but an act of mercy exercised to them, of whom the scripture saith, *They shall have judgment without mercy*, Jam. 2. 13. what but remission of that sin, which, saith the scripture, *shall never be remitted?* What, but mercy in the day of wrath and judgment? What but remission exercised to the impenitent, without an interest in the blood of our redemption? To which imaginations I conceive the scripture gives but little countenance.

Nor are we to conclude, that the non-execution of these threats lays *no impeachment on God's truth and faithfulness; because it is not esteemed among men, a piece of falsehood, not to do what they have threatened.* For men may reasonably be moved to remit their threatenings; because they oft are made in passion, or may exceed the rules of justice. But these are things not incident to an all-perfect God; or, because the person threatened, repents, begs pardon, and returns unto his duty, which the damned cannot be supposed to do.

§ 5. It is further said, in answer to this objection, That *macula peccati est æterna*, the stain of them who die in their impenitence, will be perpetual; and he that dies thus filthy, will be *filthy still*: Now, it seems equitable, that *is qui nunquam desinit esse malus, nunquam desineret esse miser*, he who never ceases to be wicked, should never cease to be miserable. Now, this, rightly explained, affords a clear and satisfactory answer to the objection; as shewing, that the sinner becomes for ever miserable, not by any positive act of God inflicting everlasting stripes upon him, or loading him perpetually with fresh torments, but wholly from his own sin, which renders him incapable of the enjoyment of an holy God, and so perpetually excluded from his blissful presence, which, to a soul that is immortal, and can never die, must be the source of everlasting torment, and, from the natural workings of its faculties, will necessarily subject it to the *worm that never dies*.

I own, and really believe, that positive torments, such as the schools call *pœna sensus*, shall be inflicted on the body; but then I have insinuated my present notion of them to be this.

1*st*, That these positive torments on the body are not to begin until the raising of the body, when Christ *shall come in flaming fire, to take vengeance on them who would not obey his gospel; the world that now is being reserved to* be set on *fire, for the day of judgment, and perdition of ungodly men.* At which time, I conceive the righteous shall be *snatched up into the air, and be for ever with the Lord*, 1 Thess. 4. 17. and the wicked shall be left to the devouring flames. See for this, the note on 2 Pet. 3. 7.

2*dly*, I also do conjecture, that this fire may be called *eternal*; not that the bodies of the wicked shall be for ever burning in it, and never be consumed by it, since this cannot be done without a constant miracle; but because it shall so entirely consume their bodies, as that they never shall subsist again, but shall perish, and be destroyed for ever by it. In which sense *Sodom and Gomorrah were set forth for an example, suffering the vengeance of eternal fire.* See the note on Jude, ver. 7. And if so, this punishment being only temporary, the objection doth not lie against it; God being no more obliged, either in justice or in goodness, to snatch the wicked out of these flames, when they thus kindle on them, than he was to snatch the wicked of the old world out of that deluge which overwhelmed them. These I call my conjectures, or my private sentiments. But then I add, as certain matter of my faith,

1. That the soul, even from the time of its separation from the body, in its impenitency, shall find itself in such a dismal state, as shall then fill it with perpetual horror, and dreadful expectation of the punishment which God hath threatened to the wicked. And thus it shall be like those devils *which believe and tremble*, Jam. 2. 19. as knowing, that there is reserved for them *a time of torment*, Matth. 8. 29.

2. That when the final sentence shall be passed upon the wicked, and they shall be for ever separated from the presence of the Lord, their souls shall be perpetually subject to the height of misery, or to that *worm which never dies*; and that this misery will be the natural and the perpetual result of such a separation.

To explain this, let it be considered,

1. That there is scarce any thing in which the Heathen moralists so universally accord, as in this fixed rule, μὴ καθαρῷ καθαρῷ ἐπιπίπτειν ἀκάθαρτον, *that an impure soul can have no commerce with a pure God*; and that *it is not congruous to his nature, to admit such souls into his presence.* And this assertion is built upon a sure and incontestable foundation; for seeing God is absolute in holiness, he cannot but retain the greatest hatred to, and abhorrence of all actions and persons that are unrighteous and impure; and since his nature is immutable, his holiness unchangeable, he must for ever hate, with a most perfect hatred, whatsoever is unholy and impure; and therefore to suppose an interruption of his hatred of evil-doers, is to imagine he can cease to be a pure and holy God. Consider,

2. That the soul of a wicked man being immortal

mortal, muſt abide for ever if it be not annihilated; and that God neither is obliged to annihilate it, nor hath he any where declared that he will do ſo.

I ſay, he is not obliged to annihilate the ſouls of wicked men; for then it muſt be ſo on this account, becauſe he is obliged to put them out of that miſery which they have brought upon themſelves by their own folly and rebellions; and if ſo, ſince this muſt certainly be an act, not of ſtrict juſtice, but of grace and favour, God muſt be bound to ſhew an act of grace and favour towards men, purely becauſe they have provoked and rebelled againſt him, *i. e.* becauſe they have done that which renders them the proper objects of his hatred and his indignation, and be obliged to ſave men from that miſery which by their ſtubborn diſobedience to all his calls and admonitions, his exhortations, and all the gracious methods his providence had uſed to preſerve them from it, they wilfully have brought upon themſelves. Whereas indeed *the riches of his goodneſs* being deſigned *to lead men to repentance*, or to encourage them in ways of holineſs and piety, hath only for its proper object ſuch as are capable of being made the better by it; it cannot therefore be the goodneſs and mercy of a God to ſhew kindneſs to perſons obſtinately and incorrigibly wicked, becauſe it cannot be the goodneſs and mercy of a being infinitely juſt and holy; for ſeeing all the divine perfections muſt agree together, that cannot be a divine perfection which contradicts any other perfection.

The original of our miſtakes in matters of this nature, ſeems to ariſe from our own imperfection, which naturally leads us to conſider of the divine attributes apart, and, as it were, in ſeparation from each other, and by ſo doing, to frame ſuch wide and large notions of the one, as to exclude the other. Whereas indeed they ought to be conſidered as really they are in God himſelf, *i. e.* goodneſs and mercy joined with infinite holineſs and juſtice; and as it is the goodneſs and mercy of a lawgiver, governor, and righteous judge, which never regularly can be exerciſed without ſome proſpect of reclaiming, or doing good unto the object of it. And thus it is well conſiſtent with the prayer of David, *Be not thou merciful to them that offend of malicious wickedneſs*, Pſal. 59. 5.

§ 6. I add, That God hath not declared in ſcripture, that he will annihilate the ſouls of wicked men, or that this is the puniſhment which he deſigneth to inflict upon them. This is generally ſaid to be the doctrine of the Socinians, though Crellius (*e*) expreſsly ſays, *Animas impiorum Deum poſt judicium annihilaturum nec ſcriptura aſſerit, nec ratio evincit*; "that neither reaſon doth evince, or ſcripture aſſert, "it will be ſo." And,

Object. 1. It is certain that this follows not from any of thoſe places of the Old Teſtament in which the dead are ſaid to be no more, or not to be; as, *v. g. Let the ſinners be conſumed out of the earth, and let the wicked be no more*, Pſal. 104. 35. *Our fathers have ſinned, and are not*, Lam. 5. 7. *I have made Eſau bare——his ſeed is ſpoiled, and he is not*, Jer. 49. 10. See chap. 10. 20. 35. 15.

For, 1. If any of theſe places ſpeak of annihilation, they muſt ſpeak of ſuch a one as was then paſt already, and ſo is inconſiſtent with the future judgment of thoſe perſons, becauſe it is not ſaid they *ſhall not be*, but they *are not*; they therefore cannot refer to any future annihilation at the day of judgment.

2. Then muſt the righteous be annihilated as well as the wicked; for of righteous Enoch it is ſaid, *He walked before God, and was not*, Gen. 5. 24.; of Joſeph, *One is not*, Gen. 42. 13.; and David prays thus for himſelf, *O ſpare me a little, that I may recover my ſtrength, before I go hence and be not*, Pſal. 39. 13. It is therefore evident theſe places only were intended to import, thoſe perſons were not in the land of the living.

Object. 2. But it is objected, that the wicked after the reſurrection ſhall be puniſhed with *the ſecond death*, wherefore they cannot in any proper ſenſe be ſaid to live, and to ſubſiſt, and to have ſenſe of pain, this being not conſiſtent with a ſtate of death.

Anſ. I anſwer, 1. That this ſecond death cannot conſiſt in the annihilation of the wicked, or in their exemption from all ſenſe of puniſhment, becauſe it is promiſed, that *he who overcometh, ſhall not be hurt by the ſecond death*, Rev. 2. 11.; whence it is manifeſt that they who die this ſecond death, ſhall be hurt by it; but were it to the wicked, condemned to an eternal ſeparation from God, and from all hopes of happineſs, a concluſion of their being, and of all ſenſe of miſery, it would be no more hurtful, but highly beneficial to them, as being a concluſion of that life which they muſt otherwiſe have ſpent in endleſs miſery. And therefore even Hierocles repreſents this as the choice of wicked men, by ſaying in his commentary on the verſes of Pythagoras, p. 164. ὁ βούλοιτο γὰρ ὁ κακὸς ἀθάνατον ἔτι τὴν αὐτῷ ψυχὴν, ἵνα μὴ ὑπομένῃ τιμωρούμενος, "the wicked man "would not have his ſoul to be immortal, that he "might not abide under puniſhment." Moreover, thoſe very torments which the damned ſuffer are declared to be the ſecond death, and wicked men are

(*e*) Solut. Problem. tom. 4. p. 533.

therefore said to die the second death, because they do endure eternal torments; for *the fearful and unbelievers, &c. shall have their part in that lake of fire and brimstone, which is the second death*, Rev. 21. 8. This death then, when it is threatened as the final punishment of the wicked, cannot import a state of non-existence, or insensibility, but only an unhappy miserable state, a separation of the soul from him who is the fountain of our life, and all our comforts; and absolute exclusion from that felicity which only renders life a blessing, and a life of infelicity and misery. To make this still more evident,

Consider, 2. That this is a Jewish phrase, used often by, and borrowed from the ancient Hebrews, with whom it doth import the punishment of damned persons in the life to come. So Deut. 33. 6. *Let Reuben live, and not die the second death*, saith the Targum of Onkelos *i. e. let him not die the death which the wicked die in the age to come*, saith the Targum of B. Uziel. *Let him not die the second death which the wicked die in the age to come*, saith the Jerusalem Targum. Now, that the death of the wicked, in the age to come, did really subject them to eternal torments, the Jews still thought; as is apparent not only from the plain testimony of Josephus *(f)*, who saith, the Pharisees assigned to the wicked εἱργμὸν ἀίδιον, *an eternal prison*, in which they were to be tormented *(g)* ἀιδίῳ τιμωρίᾳ, *with eternal punishment*; and from Philo *(h)*, who saith, That, "some conceive death to be the last of punishments "whereas it scarcely deserveth to be named the "beginning of them, seeing the punishment re-"served for the wicked person is, ζῆν ἀποθνήσκοντα ἀεὶ "καὶ τρόπον τινὰ θάνατον ὑπομένειν ἀτέλευτον, to live for e-"ver in a dying state, and suffer such a death as "hath no end;" but also from the Apocryphal books, which say, κλαυσονται ἐν αἰσθήσει ἕως αἰῶνος, *they shall feel them, and weep for ever*, Judith 16. 17. So again Is. 22. 14. *This sin shall not be forgiven till the second death*; that is, saith Kimchi, "till the soul "dieth in the world to come." And, chap. 65. 5. 6. 15. of the same persons it is said, *God will kill them with the second death*; and, *he will deliver them up to the punishment of hell, where the fire burneth all the day.*

Object. It further is objected, That eternal life is said to be peculiar to the saints in bliss, whereas unto the wicked it is threatened that *they shall not see life*, John 3. 36.

Ans. To this I answer, That life in scripture, when it is mentioned as the end of our faith, and the reward of our obedience, is not intended only to signify our permanence in being, but to assure us of our advancement to a state of happiness, and is equivalent to everlasting life. So to the lawyer asking, *What good thing shall I do that I may inherit eternal life?* our Saviour answers, *Do this and thou shalt live*, Luke 10. 25. 28. So Christ saith, *He that eateth me, shall live by me*, John 6. 57. *i. e. he shall live for ever*, ver. 58. *I came that my sheep might have life*, John 10. 10. *I give unto them life eternal*, ver. 28. And that this is the life denied to the wicked, John 3. 36. is evident from the precedent words of the same verse, *He that believeth on the Son, hath everlasting life; but he that believeth not the Son, shall not see life.* This is a phrase so known, and this use of it is so frequent, saith Maimonides, that hence our masters say, *The just are styled living in their death, because they then are happy.* And that the phrase, *Not to see life*, cannot import a state of non-existence, or insensibility, is evident, because it is said of them who do not see life, that *the wrath of God abideth on them*, they therefore must abide under a sense of it.

Object. 4. Lastly, it is objected, That the wicked are in scripture said to *perish utterly*, 2 Pet. 2. 12. and to be *punished with everlasting destruction*; now these expressions seem to signify a deprivation of all sense and being.

Ans. But nothing is more common, both in Greek and Latin, and in other languages, than to say, when we conceive our future life is likely to be miserable, ὄλλυμι, perii, *I am undone, I perish.* See the note *(i)* of Taubman upon those words of Plautus, *Qui per virtutem periit, is non interit.* That only in this moral sense the damned are in scripture said to perish, *viz.* by having all their hopes of future happiness destroyed, and being sentenced to those torments which are exceedingly more heavy than the loss of being, is evident; first, from the scripture, which informs us, that to cast the soul and body into hell-fire, is to destroy them, as is apparent from these two expressions, *Fear him who can destroy both soul and body in hell-fire*, Matth. 10. 28. *who after he hath killed, hath power to cast into hell*, saith St Luke, chap. 12. 5.; that is, into that place where the *worm dieth not, and where the fire is not quenched.* Moreover, the devils put the question to our Saviour thus, ἦλθες ἀπολέσαι ἡμᾶς; *art thou come to destroy us before the time?* Luke 4. 34. and yet that to destroy is only βασανίσαι, to *torment* them, is evident from the same question recited by St Matthew thus, *Art thou come to torment us before the time?* chap. 8. 29. And had the devils thought, that at Christ's coming they might have been redu-

(f) Antiq. l. 18. c. 2. *(g)* De bel. jud. l. 2. c. 12. p. 788. F. *(h)* De præm. et pœnis, p. 713. D.
(i) Cap. act. 3. S. 3. v. 32.

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ced into the ſtate of non-exiſtence or inſenſibility, they could have had no reaſon to dread, or deprecate ſo vehemently that perdition which would ſo long ago have freed them from that horror which they ſtill endure.

Moreover, this opinion is ſo far from being contained in the holy ſcriptures, that it is plainly contrary to many things contained in it. For, 1. The ſcripture plainly intimates, ſome in the other world ſhall ſuffer more, ſome leſs; for *it ſhall be more tolerable for Sodom and Gomorrah in the day of judgment than for Capernaum*, Matth. 11. 21.—25.; that ſome ſhall be beaten with fewer, ſome with many ſtripes, Luke 12. 47. 48.; ſome ſhall receive *greater damnation than* others, Matth. 23. 14. But if annihilation only be the ſecond death, the puniſhment and perdition threatened to ſinners in the other world, they muſt all ſuffer equally; becauſe if there be no degrees of annihilation, or not-being, then all will equally not be, or loſe their being, and nothing by annihilation can loſe more. 2. It is ſaid of the wicked, that *they ſhall be caſt into the place where their worm dieth not*; of them that ſhall not ſee life, that *the wrath of God abideth on them*; of them that are caſt into utter darkneſs, that *there is weeping and wailing*. Now, that of the ſchools is abſolutely true, that *non-entis nullæ ſunt affectiones*, that which is not, cannot be in miſery; that which abides not, cannot abide *under the wrath of God*; that which ſo dieth, as to ceaſe to be, cannot be ſubject to a *worm that dieth not*, whatever be the import of that phraſe. Conſider,

§ 7. 2. That we have two paſſions of the ſoul which are ſtill converſant about good, preſent and to come, *viz.* deſire of the good we want, and joy in that which we at preſent have. When therefore we are in a ſtate in which we cannot poſſibly enjoy the good we above all things want, and naturally deſire, we muſt for ever lie under the torment of diſſatisfaction and deſpair; and when we fall into that ſtate in which we can enjoy no comfortable or real good, we never can have any joy. Again, we have two other paſſions, which are employed about a preſent or a future evil, fear that it may befal us, and grief when it hath actually taken hold upon us. It therefore being natural to all men to deſire to be freed from an afflictive evil, when they lie under it, without all hopes or proſpect of any end of, or deliverance from the worſt of evils, they muſt be ſwallowed up of grief; and, when their guilt hath rendered them ſtill obnoxious to the divine diſpleaſure, they muſt be ſubject to eternal fears. Conſider,

3. That the proper action of the ſoul is *thought*, and that whilſt ſhe continues, ſhe muſt be conſcious to herſelf of her own actions; when then the ſoul hath nothing comfortable to employ its thoughts upon, but an eternal ſcene of miſery, to which her wilful ſin and folly hath everlaſtingly confined her, to be the doleful ſubject of her continual reflections, when ſhe hath nothing to divert her from theſe rueful thoughts, ſhe muſt become an endleſs torment to herſelf. Now, from theſe three conſiderations, it will demonſtrably follow, that the ſoul which in this life hath not been purged from the dominion or the guilt of ſin, and therefore is excluded from a ſtate of happineſs, and from enjoyment of that God in whom its happineſs conſiſts, muſt be for ever miſerable.

For it muſt be perpetually tormented with the thoughts of its eternal ſeparation from God's bliſsful preſence, and its excluſion from the ſtate of happineſs which ſaints made perfect do enjoy. Now, as an Heathen Plutarch (*k*) puts the queſtion, *Muſt it not be very ſad to be deprived of the hope of everlaſting bleſſings, and to be excluded from the completeſt happineſs?* Were the damned obnoxious to no other puniſhments beſides this loſs, even this would beget in them ſuch a worm of conſcience, as would perpetually ſubject them to the worſt of miſeries; as will be evident, if we conſider,

1. That the earneſt and impetuous deſire which is in all men to be happy, is rooted in their very nature, and therefore muſt continue as long as they retain that nature; and yet it is impoſſible that this deſire ſhould, in the leaſt, be gratified, when we are once condemned to an eternal ſeparation from the place and object of our happineſs, there being no hope that they ſhould ever ſee his face, who, at the coming of their Judge, ſhall be *puniſhed with everlaſting deſtruction from the preſence of the Lord*. Now, the wiſe man tells us, that even *hope deferred makes the heart ſick*, Prov. 13. 12. Hope therefore irrecoverably diſappointed muſt create in it an exceſs of torment. A wicked Cain accounted it an inſupportable calamity to be excluded from God's gracious preſence here on earth; *My puniſhment*, ſaith he, *is greater than I am able to bear, for from thy face ſhall I be hid*, Gen. 4. 13. 14. How dreadful therefore muſt that ſentence be, which doth eternally exclude us from his bliſsful preſence, and force us to a continual deſpair of that which we moſt ardently deſire? For as it is one great ingredient of our future happineſs, that it is that which can never be loſt, ſo muſt it be a ſignal aggravation of our future miſery, and loſs of happineſs, to know it is irreparable.

2. This loſs will be enhanced from the great change the other world will make in our condition.

(*k*) Πῶς ἂν ἀνιαρὸν αἰωνίων ἀγαθῶν ἐλπίδα ἐκπίπτειν, καὶ τὴν ἀκροτάτην εὐδαιμονίαν ἀποβάλλειν; L. non poſſe ſuaviter, &c. p. 1086. D.

The terrors of an awakened and guilty conscience, even in this life, are very grievous; but here we may be able to mitigate the gripings of it by the society of others, or by the pleasures of the world; we may deceive it with false opinions, and flatter it with false hopes and promises of reformation and amendment; but when we are passed hence into another world, our vain imaginations will be all confuted, our hopes of reformation will be at an end, and we shall be eternally deprived of all those enjoyments in which we once placed our happiness, and shall have nothing to divert us from our saddest thoughts. Now, what condition can be more deplorable than this, *viz.* to be deprived of all those comforts in which we placed our former happiness, and find it utterly impossible to purchase the least glimpse of real happiness, or to divert our thoughts from a continual remorse for our irreparable loss?

For, 3. The sinner's memory reflecting on this punishment of loss, will create fresh and never-ceasing torments to him. It will torment him to remember what an inestimable blessing he hath lost, in losing the enjoyment of that God who is the chiefest good, and of that happiness which passeth understanding; for the greater still we apprehend the good to be, the greater will the trouble we endure be, when we have wholly lost the hopes of its enjoyment. Again, it will add still to the torment of the sinner, to consider that he hath exchanged this exceeding and eternal weight of glory, for things of no intrinsic value and duration; that for the pleasures of a moment, which are now turned into sadness, he should forego those pleasures which *are at God's right hand for ever*; that for a little fading earth, which he soon left behind him, he should deprive himself of an *inheritance incorruptible, reserved in the heavens for him.* It will also torment him to consider in what a fair capacity he was once placed of being happy; what frequent calls and invitations he hath had to be for ever so; what importunity the God of heaven used to bring him thither; and with what stiffness he resisted all these gracious motions. These, and such like considerations, will fill the miserable soul with constant matter of most sad reflections. "Now," saith the Heathen orator (*l*), "suppose a person subject to the "extremest miseries which can be incident to soul "and body, without all hope of the alleviation of "this misery, or expectation of any future good, and "what can be imagined farther to complete his mi-"sery?"

And now, to answer the objection by removing the foundation of it; hence it is easy to demonstrate, that all those evils which the soul suffers after death, may rather be esteemed the necessary consequents, as Irenæus hath observed, than positive and formal punishments of sin by an immediate hand of God. For being destitute of all good things, "they "are," saith Irenæus (*m*), "in all torment, τῷ Θεῷ μὴ προηγητικῶς μὲ κολάζοντος, ἐπικολαζόντως δὲ ἑκάστης τῆς κολάσεως διὰ τὸ ὑστερῆσθαι πάντων τῶν ἀγαθῶν, "God not internally "tormenting them, but their torment following upon "the deprivation of all good; and likewise because "the good things proceeding from God are eter-"nal and without end, therefore the want of them "is an eternal and endless punishment." Mercurius Trismegistus (*n*) saith in like manner, that ἀνδὸς ψυχὴ μένει ἐπὶ τῆς ἰδίας οὐσίας ὑφ' ἑαυτῆς κολαζομένη, *The soul of the wicked man continues in its proper essence, being tormented from itself.* Apollodorus adds, That Ἀδίκων εἶναι τὰ κολαστήρια διὰ τῶν λογισμῶν, καὶ τῆς μνήμης τῶν βεβιωμένων τὰς κολάσεις ἔχοντων, "the unjust are punish-"ed from their own reasonings, and their punish-"ment results from the remembrance of what they "had done in this life: and when the remembrance "of these things ceaseth, καὶ ἡ κόλασις τῆς ψυχῆς πέπαυ-"ται, the punishment of the soul ceaseth." For instance, That souls departed are deprived of the love of God, are objects of his wrath, and are excluded from his presence, happeneth not merely because they are souls separated from the body; for pious souls, after their separation, are entirely exempted from these evils; but this ariseth from the natural purity and holiness of God, which renders it incongruous to him to admit such souls into his presence, and the defilement and impurity which these unhappy souls lie under, and by which they are rendered unable to converse with the God of holiness. The worm of conscience, the desperation, the direful expectations which follow from this sense of loss, and the divine displeasure, are also the natural results of the soul's separation in an impure and unsanctified condition, and therefore *being filthy still.* Moreover, it being natural to all men, say the very Heathens (*o*) "to give good things to them they love, "and in whom they delight, and to inflict evil "things on those to whom they stand affected con-"trarywise;" how can it be, but that the soul that

(*l*) Statue aliquem confectum tantis animi corporisque doloribus, quanti in hominem cadere maximi possunt, nulla spe proposita fore levius aliquando, nulla præterita, nec præsenti, nec expectata voluptate, quid eo miserius dici aut fingi potest? *Torquat. apud Cic. de finibus, l.* 1. *n.* 33.

(*m*) L. 5. c. 7. (*n*) Apud Stob. elcog. phys. p. 129. 130. 131.

(*o*) Πάσης γὰρ ὡς μὲν ἂν φιλῶσι, καὶ οἷς ἂν χαίρωσι, τἀγαθὰ διδόναι τ' ἀγαθὰ, πρὸς ὃς δὲ ἐναντίως ἔχουσι, τἀναντία. Pythag. apud Jamblic. c. 48. p. 89.

conscious

conſcious of thoſe abominable things which the Lord hates, and which moſt juſtly have incenſed this righteous judge, ſhould live under moſt dreadful expectations of his wrath? Now, true is that of the tragedian, *Pœnas dat qui expectat, qui autem meruit expectat*; "he ſuffers, whoſe conſcience tells him he "deſerves, and therefore cannot but expect to ſuf-"fer." Laſtly, That he is thus to be eternally a torment to himſelf, ariſeth from the immortality of the ſoul, which cannot ceaſe to be, without an immediate diſſolution from the hand of God; and whilſt it doth continue, cannot ceaſe to be deſirous of that happineſs, from which it will for ever be excluded, or ceaſe to be tormented with the thoughts of that ſtupendous folly which did ſubject it to this heavy doom.

And now what a poor comfort is it to the ſinner, to laugh at what is ſaid touching *hell-fire*, and *a lake of brimſtone*, as unphiloſophical; and ſay, that theſe are things improper to torment a ſpiritual ſoul, if undeniably it may be ſubject to the loſs of all that is deſirable to make it happy, to endleſs grief, to remedileſs remorſe, and dreadful expectations of the wrath of God, and a perpetual deſpair of being ever freed from theſe tormenting evils, which, as the Heathen hath obſerved, are πυρὸς καὶ σιδήρου βιαιότερα, more violent and inſupportable than any puniſhment by fire and ſword. What if the fire in which the bodies of the wicked are to be tormented, ſhould not be kindled till our *Saviour come in flaming fire to take vengeance on them?* What comfort will this yield the ſinner, if, from the day of its departure from the body, his ſoul will be obnoxious to this greater miſery? What, laſtly, if that fire of the damned, in which their bodies are to be tormented, ſhould only be eternal, in that ſenſe in which St Jude informs us, that *Sodom and Gomorrah, and the cities round about them, have been ſet forth for an example, ſuffering the vengeance of eternal fire*, if this amazing torment of the ſoul, which, in propriety of ſpeech, is only capable of feeling torment, will be eternal, in the higheſt and moſt intenſive import of that word?

If it be ſtill objected, That it ſeems not conſiſtent with divine goodneſs, to have framed man ſo, as that he ſhould be miſerable from himſelf; this, at one blow, cuts off both heaven and hell: for it is to find fault with God, and repreſent him as leſs good, for making any beings capable of vice and virtue. For all our virtue, in a ſtate of trial, conſiſts in chuſing well, when we had freedom, and ſome temptations to do otherwiſe; and all our vice in chuſing to do ill, when we had laws directing us to avoid the evil, and to chuſe the good, and had the higheſt motive ſo to do. To ſay then, a good God could not create a creature capable of vice and virtue, is in effect to ſay, it is inconſiſtent with divine goodneſs to create ſuch creatures as ſhould be ſubject unto government: ſince government ſuppoſes laws, and laws muſt be attended with the ſanctions of rewards and puniſhments. Here then again the miſtake lies, in ſeparating the divine goodneſs from his holineſs and juſtice; whereas juſtice and holineſs are as eſſential to the notion of a God, as goodneſs. For it is impoſſible that juſtice ſhould belong to the idea of God, if it were irreconcileable with the divine goodneſs to make ſuch creatures as may deſerve well, or ill, *i. e.* to be rewarded or puniſhed. And ſeeing the holineſs of God renders it neceſſary for him to retain the greateſt hatred to, and abhorrence of incorrigible ſinners, if it be inconſiſtent with divine goodneſs to make any creature which may deſerve to be the object of his hatred, goodneſs and holineſs, cannot both belong to the idea of God.

If, laſtly, it ſtill be inquired, why divine goodneſs and mercy doth not ſtill leave condemned ſinners in a capacity of that repentance and reformation, which might, after a ſeaſon, fit them for the enjoyment of himſelf, and thereby put an happy end to all their miſery?

I anſwer, that both the Chriſtians and Heathens do accord in this, that theſe eternal puniſhments ſhall only be inflicted (*p*) ἐπὶ τοὺς καταλαμβανομένους ἐν τῇ ἀνιάτῳ κακίᾳ, *on thoſe that are incurably wicked*; and they who ſhall hereafter be found thus confirmed in wickedneſs, are, by the Heathens (*q*), given up to torments without end: yea, Celſus (*r*) dogmatically ſays, *that they judge rightly who ſay, the juſt ſhall be happy*, οἱ δὲ ἄδικοι πάμπαν αἰωνίοις κακοῖς συνέξονται, *but the unjuſt ſhall be always ſubject to eternal evils*: and that this was the opinion of the Heathens as well as of the Chriſtians, and that no man ought ever to depart from it. Now, that which haply may render their ſtate incurable may be,

1. That their day of grace is paſt, and turned into a day of wrath; their time of trial and probation is expired, and they are come to the time of retribution: for, as the Chriſtians teach, that a man cannot be truly good and holy without the aſſiſtance of the Holy Spirit, ſo did the Heathens (*s*) teach, that

(*p*) Orig. contra Celſ. p. 403.

(*q*) Οἱ δ' ἂν τὰ ἔσχατα ἀδικήσωσι, καὶ διὰ τοιαῦτα ἀδικήματα ἀνίατοι γίνωνται, ἐκ τούτων τὰ παραδείγματα γίγνεται, καὶ ὅτοι αὐτοὶ μὲν ἀκίτι ὀνίνανται, ἅτε ἀνιατοὶ ὄντες. Plat. Georg. p. 357. 358.

(*r*) Apud Orig. l. 8. p. 409.

(*s*) Οὐδὲ γὰρ ἄλλος τις δυνησῃ πρὸς τὸ θειότατον αὐτῷ, καὶ κυριώτατον τῆς ψυχῆς ἀναξαμιῦν, εἰ μὴ τῷ τοιούτῳ δαίμονι ὑγιεῖ χρήσαιτο. Jamb. προτρεπ. p. 11. See the note on Rom. 2. 15.

there

there was an abſolute need of a divine afflatus, or good aſſiſting genius to preſerve them from ſin, and to advance them to a virtuous life. Now, why is it unjuſt with God to ſay, his *Spirit ſhall not always ſtrive with them* who have ſo long reſiſted all his motions, and hardened their hearts againſt him? whom all the riches of his goodneſs could not lead unto repentance, or preſerve from *treaſuring up wrath againſt the day of wrath?* Either the day of grace muſt never end, or there muſt be a time when they that *are filthy will be filthy ſtill.*

Moreover, to aſſert, it is unjuſt with God, or inconſiſtent with his goodneſs, to *appoint a day in which he will judge the world in righteouſneſs, and render to men according to their works*; as it ſeems plainly to border on a contradiction in the terms, ſo it cuts off all future judgment, it being certain God neither will nor can do what is inconſiſtent with his goodneſs to do; and, according to this hypotheſis, he muſt never paſs the final and decretory ſentence upon wicked men.

2. The place and company to which the damned ſhall be ſentenced, ſeems to render them incapable of growing better; for when they are once given up to the tormentor, and kept in chains of darkneſs, what expectation can there be they ſhould grow better under this enemy of God and goodneſs? And yet that this is one ingredient of their future ſtate, is not the ſentiment of Jews and Chriſtians only, from the holy ſcripture, but alſo of the Heathens, from the tradition they had received, as is evident both from their own words (*t*), and from their Adraſtia, Nemeſis, Alaſtores, their furies, hurtful dæmons, and their evil geniuſes.

3. The alteration of their condition and their ſtate ſeems to exclude all place for reformation, and for the exerciſe of piety and virtue: for the ſentence of condemnation and excluſion from God's bliſsful preſence being paſſed upon them, they have no hope of being happy, or of eſcaping the miſery to which they are expoſed, and ſo can have no motive to be better, nor can they be in a capacity to love that God from whom they can expect no good. There alſo ſeems to be no place for virtue in a future ſtate; no room for temperance where there is no capacity of enjoying meats or drinks, or any pleaſures of the fleſh; no place for juſtice where there is no *meum* and *tuum*; no poſſibility to kill, or maim, or to be cruel to another, when none can be defamed to their prejudice, and hurt in their concerns. *Laſtly*, No place for charity, where there is either none that can want any thing, or none that can receive advantage by us.

(*a*) Τῶν ἁμαρτημάτων Θεὸς μὲν ἡμῖν ἐκ ἐόντων ἐκλάμπειν, δαίμοσι δὲ κολαστικοῖς συναπτόντων. Saluſt. de diis, &c. c. 14. Κολάζονται δὲ τὸ σώματος ἐξιλυθέσαι ὑπὸ δαιμόνων ταρταρίζομναι. P. 18.

A DISCOURSE, by way of Inquiry, Whether the Apoſtles, in their Writings, ſpake as conceiving the Day of Judgment might be in their Days, and accordingly ſuited their Phraſes and Exhortations.

I Have ſhewed in the note upon 1 Theſſ. 4. 15. and in an additional note on 2 Cor. 5. 1. 9. that the apoſtles of our Lord neither did, nor could uſe any expreſſions importing *that the day of judgment might happen in their days*, or in that age in which they lived; but Mr Whiſton, in his excellent eſſay on the Revelation of St John, hath very largely endeavoured to prove the contrary. I ſhall therefore impartially conſider what he hath offered for the ſupport of his two corollaries, and ſhall endeavour to ſhew the weakneſs of his arguments, and the pernicious conſequences of his aſſertion, and then ſhall leave the reader to judge of this *important point*, and where the *fatal miſtake* lies. Now, his firſt aſſertion is, "That our Saviour himſelf, as man, "whilſt he was on earth, at leaſt, did not know the "duration of the days of the Meſſiah, nor the time "of the riſe, and the duration of antichriſt, which "was included in it." Now, in this propoſition I have no concern, and ſo ſhall not be long either in anſwering what he alledges for, or in the confutation of it. I therefore grant, that our Saviour, whilſt he acted as a prophet, or a revealer of his Father's will whilſt he was here on earth, did not by the revelation of the Spirit know the day or hour of the day of judgment; but I deny that hence it follows that he did not know the age in which it was to happen, or what great occurrences or previous mutations were to happen before that day. 2*dly*, I grant, that he that was *the Lamb ſlain was therefore worthy to open the ſealed book*; but I deny that hence it follows, that he was not able to know the contents of it before. 3*dly*, I grant that to the queſtion of his diſciples, *Wilt thou at this time reſtore the kingdom unto Iſrael?* our Saviour anſwers, *It is not for you to know the times and the ſeaſons which the Father hath put in his own power*, Acts 1. 6. 7.; but I deny that hence it follows, that he, *in whom were hid all the treaſures of wiſdom and knowledge*, Col. 2. 3. did not know them. When Mr Whiſton proves all, or any of theſe conſequences, he will have ſomething to ſupport his corollary; but till this be done, it muſt paſs for an aſſertion which hath no foundation in the holy ſcripture. Let us now ſee what juſt ground he had to own *that this is a ſtrange aſſertion*. And ſurely it muſt be exceeding ſtrange to any conſidering perſon, that he *in whom dwelt the fulneſs of the Godhead*, and in whom were *hid all the treaſures of wiſdom*, ſhould be thought ignorant, whether his own kingdom, to which he was advanced, ſhould continue only for a few, or for ſome thouſand years; that he ſhould be ignorant of the reign of his own ſaints a thouſand years, and of the time when all the prophecies of the Old Teſtament concerning the glorious converſion of the Jews ſhould happen; that Daniel ſhould ſo plainly ſay, that, in the time of the fourth monarchy, *the God of heaven ſhould ſet up a kingdom which ſhould never be deſtroyed, but ſhould conſume all other kingdoms, and ſhould laſt for ever*, chap. 2. 44.; *an everlaſting kingdom that ſhould not paſs away*; and yet our great Prophet, *who was the wiſdom of the Father*, and the very King who was *to rule over this kingdom for ever*, ſhould be ſo ignorant of the import of theſe prophecies relating to his own kingdom, as not to know it was to laſt one quarter of the duration of ſome of the other kingdoms, but might be, for any thing he knew to the contrary, *res unius ætatis*, only the buſineſs of one age. *Laſtly*, Is it not very ſtrange, that theſe maſters of revelations ſhould be able ſo punctually to declare to us the very year of the fall of the Roman empire, the time of the riſe of the *little horn*, and the period of his duration, and the true import of the words of that prophet, *a time, and times, and half a time*; and yet our bleſſed Lord ſhould be ſo much an *ignoramus* as to the true import and extent of that whole prophecy, as to imagine that it might be fulfilled in the very firſt century; and that what they knew imports 1260 years, he ſhould imagine might only ſignify *three years and an half?* And ſo much for the firſt corollary.

2. He poſitively aſſerts, Chriſt's apoſtles *(a)* ſeem to have really imagined, "that the great day of "judgment might not be very long deferred be-"yond the deſtruction of Jeruſalem, which was "to be in that age, (*A. D.* 70.), and accordingly "to have ſuited their phraſes and exhortations."

Now, againſt this corollary, I argue as before, that either theſe inſpired apoſtles knew and underſtood the import and meaning of the prophecy of Daniel concerning the *kingdom to be given to the ſaints, the fall of the Roman empire*, the riſe of antichriſt; or,

(a) Corol. 2. p. 130.

the

the little horn, *the time*, *times*, and *half a time* of his duration, and the Millennium that was to follow; and alſo of the prophecies of the Old Teſtament, concerning *the blindneſs of the Jews*, and the time of their general converſion; or they did not, but were ignorant of all theſe things. If they did know theſe things, it is certain that either they muſt think that theſe things were to happen after the day of judgment; or that they could not think that the day of judgment might happen in that age, or while they lived. If they knew not theſe things which were ſpoken for their inſtruction, by their own prophets, how came theſe men to be ſo poſitive, and certain of all theſe things, of which inſpired apoſtles, *led by the Spirit into all truth*, ſhould know little or nothing? That the apoſtles ſhould be ignorant of that exact time of the day of judgment, which divine wiſdom ſtill conceals from all men, and never made the matter either of revelation or prediction, I very heartily believe; but that they ſhould be ſo ignorant of all the famous epochas, foretold by their own prophets, concerning the ſtate of Chriſt's church, and their own nation; that they ſhould not know whether the Roman empire was to fall in their own days, or in the 5th century; whether antichriſt was to come in their days, or only was to ariſe after that fall; whether being come, he was to continue only three years and a half, or to laſt 1260 years; or whether Daniel's *time*, *times*, and *half a time*, did ſignify the one or the other period; whether the myſtery of the glorious converſion of the Jews, *when deliverance ſhould come to them out of Sion, and ſo all Iſrael ſhall be ſaved*; *and the new heavens and new earth they expected according to God's promiſe*, was to be expected in their days, or about 1700 years after their deceaſe; whether the kingdom which was to *be given to the people of the ſaints of the Moſt High*, and the Millennium promiſed, was to begin and end in their days, or to commence and end ſo long after, according to the time aſſigned for theſe epochas by theſe more knowing men; theſe, I confeſs, are things I cannot eaſily believe.

In particular, who can imagine, that St Paul ſhould ſay to the firſt perſons to whom he wrote any epiſtle, (*b*) *That the day of judgment ſhould not come till that which letted*, i. e. *the Roman empire, was taken away*, and that then *the man of ſin was to be revealed*, and was only to be conſumed by *the coming of our Lord to judgment*; that he ſhould endeavour to remove their ſcruple, touching the nearneſs of his coming by remembering them, that *when he was with them, he told them theſe things*; and yet ſhould tell them the very next year, that this day might happen whilſt he was alive: for if indeed he told them truly when theſe things were to happen, it was impoſſible that he ſhould tell them the day of judgment might happen in his days or age; but if he told them, that they ought expect that all theſe things ſhould happen in his days or age; that being, as experience ſhews, manifeſtly falſe, why doth he, by the direction of the Holy Ghoſt, conclude that diſcourſe thus, *Wherefore, brethren, ſtand faſt, and hold the traditions which ye have received, whether by our word, or our epiſtle*, ver. 15.? Again, who can think that the ſame apoſtle ſhould tell the Chriſtians of this time, that the *Spirit had ſaid expreſsly, that in the latter times ſome ſhould depart from the faith, giving heed to deceivers, and to doctrines of devils, ſpeaking lies in hypocriſy, forbidding to marry, and commanding to abſtain from meats*, 1 Tim. 4. &c. *i. e.* that he ſhould, as Mr Mede ſaith, uſe theſe words, (*the latter times*), "as a mark to inform "them to whom he wrote, when theſe things "ſhould come to paſs;" and, as he adds, "that "the Holy Ghoſt had marked out theſe times in "Daniel, by the time of the fall of the Roman "empire, and the riſe and duration of the little "horn;" and yet that St Paul himſelf, in expreſs contradiction to this declaration of the Holy Ghoſt, ſhould teach that the day of judgment might happen in his time? Could St Peter arm the believing Jews againſt the ſcoffers at the promiſe or prediction of the day of judgment, by bidding them *remember the words of the holy prophets* (*c*) (*Iſaias* and *Daniel*, ſays Mr Mede), who propheſied of things not yet come to paſs, and yet tell the ſame perſons, that God was then ready to judge the quick and the dead (*d*)? Could he ſay dogmatically, in Mr Wh. ſenſe, "the end of all things is at hand (*e*);" and yet ſoon after tell the ſame perſons, as Mr Wh. (*f*) ſaith he did, that the day of judgment might, through the long-ſuffering of God, be prolonged for a thouſand years, without any impeachment of his veracity?

And whereas "he abſolutely denies, that the "apoſtles, who thus conceived of the day of judg-"ment, and accordingly ſuited their phraſes and "exhortations, were herein properly deceived, or "that they ever preached, or declared as from "God, that the day of judgment was to be in that "age; or that they were deceived in any part of "their doctrine, or that they preached falſe doc-"trine:" I, on the contrary, undertake to prove, that if the places produced by Mr Whiſton bear the ſenſe which he hath put upon them, all theſe things muſt follow with the cleareſt evidence. And,

(*b*) 2 Theſſ. 2. (*c*) 2 Pet. 3. 2. (*d*) 1 Pet. 4. 5.
(*e*) V. 7. (*f*) P. 134.

1. I ſay, That, on this ſuppoſition, they muſt have preached *falſe doctrine:* for if, when St Paul ſaith to the believing Jews, *Chriſt hath appeared in the conſummation of ages*, Heb. 9. 26. this ſignifies his poſitive aſſertion, that he appeared but "a "little time before the day of judgment," as Mr Whiſton doth interpret his words: if again, when he ſays dogmatically, "Yet a little while, and he "that ſhall come, will come, and will not tarry (*g*)," he ſaid this of the day of judgment; muſt he not preach falſe doctrine, in ſaying ſo dogmatically, "he would come in a little time, and would not "tarry;" when in truth he was to tarry nigh two thouſand years, and St Paul knew nothing to the contrary, but he might do ſo?

Moreover, St James, Peter, and John, according to this hypotheſis, muſt have all taught falſe doctrine. For doth not James ſay dogmatically, *The coming of the Lord draweth nigh, and the judge ſtandeth at the door (h)?* and if he ſaid theſe things of the day of judgment, muſt he not ſpeak what experience ſhews to be notoriouſly falſe? When he adds, ver. 5. *that God was ready to judge the quick and the dead*; if he meant, as Mr Whiſton ſaith he did, "that he was then ready to begin the fi-"nal judgment," muſt he not ſpeak the plaineſt falſehood? When St John ſaith as dogmatically, *Little children, this is the laſt hour;* and that by the coming of the many antichriſts who are no upon the ſtage, "you may know this is the laſt hour (*i*);" he meant "this is the time of the laſt judg-"ment," did he not manifeſtly teach falſe doctrine?

2. They muſt delude their hearers, and all thoſe Chriſtians to whom they wrote, and all thoſe Chriſtians who were obliged to believe their writings, with falſe hopes, falſe motives, and encouragements to the performance of their duty. For inſtance, when St Paul exhorts the Romans *to awake out of ſleep*, εἰδότες τὸν καιρὸν, *knowing the ſeaſon, that now is their ſalvation nearer than when they believed*, when he adviſes them *to put off the works of darkneſs, and to put on the armour of light, becauſe the night was far ſpent, and the day was at hand (k).* Here are not only two aſſertions notoriouſly falſe, if, according to Mr Whiſton, theſe paſſages relate to the nearneſs of the day of judgment, but alſo two motives to Chriſtian duties, both grounded on theſe falſe aſſertions? When he exhorts his Philippians to moderation *becauſe the Lord is at hand* (*l*); if he meant this of the day of judgment, there is another motive to a Chriſtian duty grounded upon a falſe aſſertion. When he exhorts the believing Jews to patient ſuffering, becauſe "after a little while Chriſt would come, and wou'd "not tarry," he again, according to this ſuppoſition, endeavours to ſupport them under their afflictions by falſe hopes. When St James ſaith to the ſame Jews, *Be patient, ſtabliſh your hearts, for the coming of the Lord draweth nigh*, chap. 5. 8. 9. *Speak not evil one of another, brethren, that ye be not condemned; behold, the judge ſtandeth at the door;* and when St Peter ſaith, *The end of all things is at hand; be ye therefore ſober, and watch unto prayer*; if all theſe paſſages ſpake of the day of judgment as near at hand, and even *at the door*, muſt not all theſe motives to patience, to forbear evil ſpeaking, to ſobriety, to vigilance in prayer, be built upon falſe grounds? When St John exhorts them *not to love the world, becauſe the world paſſeth away, and they knew it was the laſt hour (m)*; if theſe words relate to the day of judgment, he muſt build his exhortation upon a manifeſt falſehood, it being impoſſible that either he or they ſhould know what was not true.

Moreover, they ſpeak of theſe things as both known to themſelves, and viſible to thoſe to whom they write, by certain tokens; as when St John ſaith, *Now are there many antichriſts, by which we know this is the laſt hour*; when St Paul ſaith to the Romans, *that now is the hour to awake out of ſleep*, and to the Jews, *Exhort one another;* and this ſo much the more, ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν, *as you ſee the day approaching*, Heb. 10. 25. Since it is certain they could not know that to be true which by experience we know to be falſe, or ſee that day was then near, or approaching, which is not yet come. How impoſſible is it that theſe things ſhould relate to their knowledge of the day of judgment?

Laſtly, The apoſtle Paul diſcourſing of the deſire that the Chriſtians had to be *clothed upon with their celeſtial bodies*, ſaith expreſsly, 2 Cor. 5. 5. *He that hath wrought in us this very thing, is God, who alſo hath given us the earneſt of his Holy Spirit*; and 1 Theſſ. 4. 15. he ſpeaks thus, *This I ſay unto you by the word of the Lord, that we who are alive ſhall not prevent them that are aſleep.* Now, if theſe things relate, as Mr Whiſton thinks they do, to the coming of the day of judgment whilſt the apoſtles were alive, muſt not the apoſtle deliver that as a truth taught by *the word of Chriſt*, and a deſire erected in them *by God himſelf*, which experience ſhews to have been a great miſtake, and manifeſtly falſe? And ſure theſe things muſt be ſufficient to impair the credit of theſe apoſtles in other matters. I therefore heartily wiſh, that learned, good, and ingenious men would be more careful to avoid thoſe things which do ſo plain-

(*g*) Heb. 10. 37. (*h*) Rom. 3. 11. 12. (*b*) James 5. 8. 9. (*l*) Phil. 4. 5. (*i*) 1 John 2. 18. 4. 3. (*m*) 1 John 2. 16. 18.

ly ſhock the very foundations of Chriſtianity, and ſtrengthen the hands of thoſe who queſtion the authority of theſe ſacred books.

And having thus vindicated my notes upon theſe two places, I have done alſo that which ſhews my arguments, to prove that the pope and church of Rome could not be the primary ſubject of St Paul's diſcourſe in 2 Theſſ. 2. were not grounded, as Mr Whiſton thinks, on a miſtake, but on thoſe ſolid grounds which I believe he never will be able to evert, and therefore wiſely waved.

But though he was not pleaſed to conſider my arguments, I can aſſure him, that in the very place I had conſidered, and even anſwered his before he produced them; for indeed the excellently good man is ſo intent upon what he conceiveth to be right, that, as it plainly appears from this, and the diſcourſe on Matth. 24. he is not at leiſure to conſider what is ſaid againſt him.

He begins with a bare citation of the apoſtle's words, and then adds, (*n*) "This deſcription is ſo "lively and clear, that I look upon it ſo far from "needing any large paraphraſe itſelf, that it ſerves "well for a paraphraſe to all the other prophecies "hereto relating, *viz.* the little horn, and the ſecond "beaſt;" where he manifeſtly begs the queſtion, ſuppoſing that it manifeſtly relates to thoſe other prophecies, one of which was not then in being, and neither of them rightly underſtood, ſaith Mr Whiſton, by the apoſtle; he thinking that the day of judgment might happen in his time, that the fall of the empire might be then, and that *the time, times*, and *half a time* might only ſignify three years and a half; whereas I verily believe, that St Paul's diſcourſe has no relation at all to them, unleſs it be by way of accommodation, and deſire him to be ſo merciful to ſuch blind creatures as I am, as to let us ſee by any good proof, that there is any affinity betwixt them, ſave in this one thing, *that the man of ſin* is to be deſtroyed *with the Spirit*, and *the beaſt with the ſword of Chriſt's mouth*; but with this difference, that "the man of ſin," ſaith Mr Whiſton, "is only to be deſtroyed, by his coming at "the day of judgment, and the beaſt above a "thouſand years before; the millennium of the "ſaints, the converſion of the Jews, the fulneſs of the Gentiles, and the war with the ſaints, "being all to precede the day of judgment."

I know that our revelation-men call the apocalyptical beaſt antichriſt; but that the ſcripture doth, or ever intended ſo to do, I find no reaſon to believe, but rather reaſon to believe the contrary. For,

1. An antichriſt, or a falſe Chriſt, in the ſcripture-ſenſe, is one who ſets up himſelf for a true Chriſt, ſaying to others, *Lo, here is Chriſt*; he is another, *who ſhall come in his own name*, and be received by the Jews, John 5. 43. The antichriſts of St John were ſuch as denied *that Jeſus was the Chriſt*, 1 John 2. 22.; *or that Chriſt was come in the fleſh*, 1 John 4. 3.; 2 John 5. 7. And that the church of Rome either was St John's antichriſt, or concerned in St John's deſcription of him, no ancient commentator ever ſaid.

2. The falſe Chriſts and antichriſts belonged only to the firſt age of Chriſtianity; the falſe Chriſts mentioned by our Lord, Matth. 24. 24. and who ſhould come in his name, ſaying, Ἐγώ εἰμι, *I am Chriſt*, Mark 13. 6. Luke 21. 8. were to come before the deſtruction of Jeruſalem; and as St John ſaith, they had heard that he was to come in the laſt hour, ſo ſaith he, from his *being now in the world*, you may know *that it is the laſt hour*, 1 John 2. 18. 4. 3. Let then that be granted which no authority affirms, and therefore none of us can know, that this epiſtle was written after the deſtruction of Jeruſalem; why may not the words of St John refer to the then preſent age, and the falſe Chriſts among the Jews and the Samaritans, ſince he doth not ſay, that the laſt hour *is near, or is yet to come*, but that it was already come, and repreſents this as a thing known to them by the antichriſts that were *then in the world?* That he cannot be interpreted of the day of judgment, hath been fully manifeſted, and of any antichriſts that were yet to come, of which theſe come already were the forerunners, he ſaith not one word; and ſo there is no reaſon to imagine, that any ſuch thing was intended by him.

3. The church-hiſtory aſſures us, that Simon M. Doſitheus, Barchochebas, and others among the Jews, were ſuch as anſwered theſe deſcriptions; but of any antichriſt that was to be amongſt the Chriſtians of the church of Rome, neither the ſcripture nor antiquity for many ages give us any intimation.

He adds, that (*o*) "I allow the agreement of "this deſcription to the great antichriſt mentioned in the Revelations:" Whereas indeed I do not allow, that any antichriſt at all is mentioned in the Revelations, but only ſay, that "in a ſecondary "ſenſe this may be attributed, *i. e.* accommodated, "to him, who is commonly called the papal antichriſt, and may be ſignally fulfilled in him, in "the deſtruction of him by the ſpirit of Chriſt's "mouth:" and this I ſay not from any conviction of the thing, but only that I may not wholly differ from my brethren in this matter; giving in my annotations firſt what I think is the true ſenſe and intendment of the apoſtle's words, and then

(*n*) P. 453. (*o*) P. 254.

the

the ſenſe which Proteſtants do put upon the words, and introducing it thus. " Others who refer this to " the church of Rome." I proceed to ſhew that the arguments brought againſt my expoſition were anſwered in the expoſition.

Arg. 1. " What need of all this ſolicitude of St " Paul to free himſelf from the ſcandal of having " affirmed, that the deſtruction of Jeruſalem was at " hand, when the greateſt part within which our " Saviour expreſsly had aſſerted that deſtruction was " to come, was already paſt?"

Anſ. " St Paul expreſsly ſays, his ſolicitude was " to prevent *the trouble of the Theſſalonians* on the " imagination that the day of the Lord ἐνέστηκε, was, " *or had been inſtant*, for which ſolicitude he had " good reaſon; for, ſaith the note there, to con- " ceive that ſignal day of the deſtruction of their " enemies the Jews, and the deliverance of the " Chriſtians mentioned, Joel 2. 31. 32. Mal. 4. 1. " 2. come, and find themſelves deceived in that " conception, might cauſe great troubles to them, " and even ſhake the ſtedfaſtneſs of their faith." To which add,

2. That the Judaiſing Chriſtians, who could hardly think of *wrath coming to the uttermoſt* on this once beloved people, might perſuade the Theſſalonians, that the ſlaughter threatened to them was already executed, by the great deſolation made of them in Egypt by Flaccus in the time of Caius, of which (*p*) Philo ſpeaks, and the great ſlaughter made of them at the ſame time in Meſopotamia, Babylon, Syria, and Seleucia, which, ſaith Joſephus (*q*), was φόνος πόλλος κ ὀπόσος ὐκ ἰσορήμενος πρότερον, *a greater deſtruction than ever was before recorded of them.*

Arg. 2. " How abſurd is it to interpret the παρουσία, " or ſolemn coming of Chriſt in the former " epiſtle, nay in this epiſtle, and in the firſt verſe " of this very chapter, of his coming to judgment " at the laſt day, and yet in the 8th verſe to inter- " pret it of his coming to deſtroy the Jews only, " eſpecially when no example can be ſhewed, that " ever St Paul uſes that word in that acceptation?"

Anſ. To this imputation of abſurdity the anſwer is returned, note on ver. 1. in theſe words. " The " coming of Chriſt is by the Rev. Dr Hammond " referred to Chriſt's coming to deſtroy the un- " believing Jews; this is the παρουσία, coming of the " Son of man, ſo often mentioned in our Lord's " prediction of the deſtruction of Jeruſalem, " and of the temple, Matth. 24. 3. 27. Luke 17. " 24." This is moſt certainly the import of this phraſe in St James twice, when he exhorts the brethren *to be patient,* ἕως τῆς παρουσίας τοῦ κυρίου, *till the coming of the Lord,* adding, that this παρουσία, *coming was at hand,* chap. 5. 7. 8. And to this ſaying, that " I interpret the firſt verſe of the coming of " our Lord to judgment," and therefore do abſurdly interpret the 8th verſe, of his coming to deſtroy the wicked Jews, I have anſwered in the note on the 8th, by ſhewing that the words there are taken from Iſ. 11. 4. and that they neceſſarily refer to the ſmiting of the land of Judea, and therefore cannot be referred to Chriſt's coming to judge all men at the laſt day, to which I do not find that any good interpreter refers theſe words.

Arg. 3. " How comes the apoſtle to inform the " Theſſalonians, who were almoſt all Gentiles, of " the deſtruction of Jeruſalem in Judea at a thou- " ſand miles diſtance, which was of little more " conſequence to them, than the deſtruction of " any other church or city in a remote country?"

Anſ. To the ignorance and miſtake on which this argument is wholly founded, he hath had one anſwer in the note on ver. 1.; in which words let it be noted, " That the church of the Theſſalonians " were partly converts of the Jews and proſelytes; " for the converts made by St Paul preaching to " them were of the Jews and the *devout Greeks,* " Acts 17. 4. who in expectation of our Lord's pre- " diction, and their *redemption by it drawing nigh,* " Luke 2. 28. might long for the execution of it."

2. Had he mentioned the deſtruction of the wicked Jews *by the ſpirit of Chriſt's mouth,* as the apoſtle doth, there would have been no appearance of any ſtrength in that argument: to which a farther anſwer is given, note on ver. 5. in theſe words: " Of the Jews, and their oppoſing themſelves to " the doctrine of Chriſtianity, and the profeſſors of " it, the apoſtle had told them in his firſt epiſtle, " chap. 2. 15. 16. and when he was with them, the " perſecutions that both he and they ſuffered from " them, Acts 17. 15. 16. gave him a juſt occaſion to " ſpeak both of their oppoſition to the goſpel, and " of the deliverance they ſhortly might expect from " ſuch enraged perſecutors, who not only fell ſe- " verely on the converted Jews throughout all their " diſperſions, but, as Juſtin Martyr (*r*) aſſures us, ſtir- " red up the Heathen governors in all places where " Chriſtians were to do the like, and ſent choſen " men from Jeruſalem for that very end." Nor was the ſlaughter of them in thoſe days of vengeance confined to Judea, but, as I have fully proved from Joſephus (*s*), they ſuffered the like calamities in the remoteſt places from it. Though therefore the Theſſalonians might be leſs concerned for the deſtruction

(*p*) Contra Flac.
(*q*) Antiq. l. 18. c. 12.
(*r*) Dial. cum Tryph. p. 234. 235.
(*s*) *Pref. to the ep. of St James,* § 5.

of the city or temple of Jeruſalem, they might be very much concerned that theſe men ſhould be diſabled from executing any more their rage upon them, or againſt the church of Chriſt.

Arg. 4. *Laſtly*, " How comes the church of the " Theſſalonians to be in ſuch a conſternation and " diſturbance, σαλευθηναι, at the ſuppoſal that Jeruſalem " ſhould be deſtroyed, ſince therein none but the " unbelieving Jews, and the enemies of Chriſt were " to periſh?"

Anſ. How came you to fall into this imagination? their trouble, ſaith the text, being only this, that they conceived the apoſtle had ſpoken of the deſtruction of the wicked and perſecuting Jews as inſtant, whereas, by ſad experience, they found, that they lay ſtill as much as ever under ſuch rage and cruel perſecution of theſe men, 1 Theſſ. 2. 5. 10. that the apoſtle was afraid leſt theſe temptations ſhould have rendered *his labour vain among them*, chap. 3. 5.

2. The opinion having obtained among the Jews that the deſtruction of their temple and the deſtruction of the old world ſhould be cotemporary, this might be among the believing Jews a farther reaſon of their trouble. And this ſhould be more conſiderable to him, who earneſtly contends, that the apoſtles ſpake in all their epiſtles as men who believed the day of judgment might happen ſoon after the deſtruction of Jeruſalem.

In the following words he attempts to anſwer an objection thus: " If it be ſtill wondered at, that St " Paul ſhould here ſay, that *the myſtery of iniquity* " *doth already work*; I ſay, it is not ſtrange, that he " that knew that the great man of ſin was to cor- " rupt and ſpoil the purity of the Chriſtian religion, " and turn the myſtery of godlineſs into a my- " ſtery of iniquity, and who found already the " beginnings of ſuch miſchiefs creeping into the " church, and that in ſome of the ſame points " which antichriſt was to corrupt, looks upon ſuch " beginning of antichriſtianiſm as preludes and " forerunners of that grand corruption to come af- " terwards."

But this evaſion is fully confuted in the note on ver. 7. by this argument. It is highly reaſonable to conceive, " that *the myſtery of iniquity already work-* " *ing* ſhould be that very myſtery which after was " to be completed by the more full appearance of " the man of ſin; as will be evident from the con- " nection of the words, *Remember ye not, that when* " *I was with you, I told you theſe things?* (*viz.* who " was the man of ſin to be revealed, what were the " characters of him, and what it was that did " at preſent hinder him from a full revelation of " himſelf, ver. 3. 4.); for *the myſtery of iniquity is* " *already working*, *i. e.* he is doing that covertly, " which, when he is revealed, he will do more open- " ly; only *he that hinders* his full appearance, *will* " *do ſo, till he be taken away*; *and then ſhall this* " *wicked one be revealed, whom the Lord ſhall de-* " *ſtroy with the ſpirit of his mouth*: whence it ſeems " clear, that the man of ſin then covertly working " his myſtery, and only hindered from appearing " openly by ſomething that then letted, muſt be " that man of ſin, who after was to be revealed, and " then deſtroyed *by the ſpirit of Chriſt's mouth*: All " theſe interpretations therefore muſt be falſe which " make the myſtery of iniquity to be one perſon, " or one kind of perſons, and the man of ſin or " antichriſt another, as they muſt do who make the " myſtery of iniquity to belong to Simon Magus, or " the falſe prophets or heretics in being when this " epiſtle was indited, and the man of ſin to be the " pope and his clergy." In a word, *dolus verſatur in generalibus*; till Mr Whiſton can name ſome falſe prophets, or falſe apoſtles, or corrupters of the goſpel, by turning it into a myſtery of iniquity, in being when this epiſtle was indited, who were not of Jewiſh extract, or appeared not then amongſt them; and in what particulars of that pernicious influence they conſpired with the preſent church of Rome, (which neither yet hath been, nor I think can be done to ſatisfaction), it is evident he hath ſaid nothing which hath the leaſt appearance of an anſwer to the objection he himſelf hath ſtarted.

A

A PARALLEL betwixt the Jewiſh and the Papal Antichriſt, in their Apoſtaſy from, and Corruption of the Doctrine delivered to them.

HAVING given my conjecture, that the Jewiſh church with their rulers were the antichriſt mentioned by St Paul, I proceed to ſhew how their apoſtaſy, when they were thus deſerted by God, reſembled, and ran parallel to the apoſtaſy of the Roman church, when ſhe began, in like manner, to apoſtatize from, and to corrupt the Chriſtian faith.

And here it cannot be expected that I ſhould draw the parallel betwixt them in thoſe doctrines which never were, nor could be owned by the unbelieving Jews, *viz.* in the doctrines of tranſubſtantiation, the adoration of the hoſt, the ſacrifice of the maſs, communion in one kind, and the number of the Chriſtian ſacraments; but yet in moſt of their other doctrines it is very eaſy to diſcern it.

1. In the doctrine of *infallibility*, the mother of incorrigible errors.

For, *1ſt*, As Roman Catholics aſſert the *infallibility of councils*, which they are pleaſed to call *general councils*, and plead for a living and infallible judge of controverſies; ſo the Jews looked upon the judgment of their great ſanhedrim, and the concurring ſuffrage of their rulers and Phariſees, as free from error, and not to be gainſaid by any of the people. Their way of arguing, John 7. 48. ſeems plainly to inſinuate, that they thought themſelves the only fit and proper judges of the true ſenſe and meaning of the law; that the people were wholly to be guided by them; and that they who would not ſubmit to their judgment, were deceived, and would be accurſed for their obſtinacy in things in which they neither had, nor could have any certain knowledge without their guidance and aſſiſtance; for thus they ſpeak to thoſe officers whom they had ſent to apprehend our Saviour, *Are ye alſo deceived? Have any of the rulers, or of the Phariſees, believed on him? But this people which knoweth not the law*, (and yet will take upon them to diſſent from their judgment), *are accurſed*; which is the very language of the church of Rome in her anathemas. They were the ſupreme judges, and the keepers of oral traditions; and the fear that when the ſanhedrim was diſſolved, theſe traditions might be loſt, produced the Miſnah, or the ſecond law, commonly called by them *Thorah Schebeal Pe*, the *oral law*, or the law given to Moſes by word of mouth, as they gather from Exod. 34. 27. They alſo took upon them to be authentic interpreters of the written law, and that by virtue of theſe traditions given, ſay ſome of them, to this end. Now this, as the excellent Mr Chillingworth (*a*) obſerves, is indeed to make men "apoſtates from "God, and to dethrone him from his dominion over "mens conſciences, and to ſet up themſelves;" and why elſe doth our Saviour charge theſe men with *making void the commandments of God*, not in one only, but in many caſes, *by their traditions* (*b*); and in oppoſition to theſe teachers of traditions, as received from their forefathers, require them to call *no man father upon earth*, becauſe *one only was their Father* in that ſenſe in which the Jewiſh doctors claimed that title, even *their Father which was in heaven?* And that he had great reaſon to ſpeak thus, we learn from the Jewiſh canon, cited by Dr Pocock (*c*), *vota cadere in res mandati*, "that vows "reach even to things commanded, or take place "as well in things commanded by the law as in "things indifferent; and that a man may be ſo "bound by them, as that he cannot, without great "ſin, do what God had by his law required to be "done; ſo that if he made a vow which laid upon "him a neceſſity to violate God's law that he might "obſerve it, the vow muſt ſtand, and the law be "abrogated."

2dly, The like *infallibility* they aſcribe to the words of their Rabbins, wiſe men, and ſcribes. Thus R. Iſaac Abuhaf ſaith (*d*), "that to all things which "their Rabbins have taught in their homilies, the "ſame faith is to be given as to the law of Moſes." In the Talmud (*e*) they ſay, "that all their words "are the word of the living God;" and that "the "righteous nation that keepeth the truth, mentioned Iſ. 26. 2. are they who receive all their wiſe "men have ſaid for undoubted truth, and ſay *Amen* "to it (*f*)." And that when two of them differ in their opinions, neither of them is to be condemned, *Ki Ellou Veellou Dibre Elohim Chajim*, "for the "words of them both are the words of the living "God (*g*)." That they are "to attend more to "the words of the ſcribes than to the words of the "law; and that they are more amiable than the "words of the prophets; the prophets being obliged to work a miracle that they might be credited, whereas they were to be believed without a

(*a*) Preface, § 10. (*b*) Mark 7. 9. (*c*) Miſcell. p. 45. (*d*) Buxt. ſynag.
(*e*) Lib. 3. p. 69. (*f*) Ibid. p. 70. (*g*) Ibid. p. 71.

"miracle;

" miracle; it being ſaid, Deut. 17. 19. *Thou ſhalt* " *obſerve to do according to all that they ſhall teach* " *thee* (*h*)." See of this more in Buxtorf's *recenſio operis Talmudici*, from p. 221 to 228. Maimonides ſaith (*i*), " If a thouſand prophets, who were equal " to Elias and Eliſha, bring one interpretation, and " a thouſand and one wiſe men bring a contrary to " it, they muſt incline to the moſt, and be obliged " rather to act according to the ſentence of theſe " wiſe men than that of the thouſand prophets." In his explication of the thirteenth treatiſe of the ſanhedrim, he diſtributes men who interpreted the ſayings of their wiſe men into three ranks: 1. Thoſe who thought their ſayings were figurative and tropological. 2. Thoſe who ſaid their words were to be interpreted according to the letter, as thinking *ſapientes in omnibus indubitatæ veritatis in dictis ſuis*, " the wiſe men were of undoubted truth in all their " ſayings (*k*)." 3. Thoſe who allude the words of the wiſe, judging themſelves more wiſe, and ſaying, that *they were deceived* (*l*), theſe he pronounced *fools* and *accurſed*, for ſaying theſe things of thoſe great men of whoſe wiſdom they were well aſſured. Joſephus ſays (*m*), that they who were of the ſect of the Phariſees ἕπονται τῇ ἠγεμονίᾳ, followed their guidance, and thought it neceſſary to obſerve and contend for every thing their guide commanded. The Sadducees, ſaith he, *held it a virtue to contend* πρὸς τὰς διδασκάλους σοφίας, *againſt the teachers of wiſdom*; but they yielded ſuch honour τοῖς ἡλικίας προύχουσι, *to their anceſtors, that they durſt not be ſo bold as to gainſay any thing that they had introduced as fit to be obſerved.* Here we have in expreſs words the *teachers*, *guides*, and *fathers*, mentioned by our Lord, Matth. 23. 8. 9. and all of them repreſented as perſons whoſe doctrines none ought to doubt of, and whoſe ſayings none ſhould gainſay. This then was the authority the Jews of thoſe times lodged in their fathers, teachers, rabbies, their ſcribes and Phariſees, who *ſat in Moſes, chair*, and gloried in the name of *Rabbi, Rabbi*, Matth. 23. 7. And this uſurped authority is the very thing our Saviour forbids as prejudicial to his office, in theſe words, Matth. 28. 8. *Be not ye called Rabbi, for one is* ὑμῶν ὁ διδάσκαλος, *your teacher, even Chriſt*; and ver. 10. *Be not ye called* καθηγηταὶ, *guides, for one is your guide, even Chriſt.* And therefore it is obſervable, that though the apoſtles had an expreſs commiſſion from *Chriſt to teach all nations all that he had commanded*, and a promiſe, that in the execution of this office the Holy Spirit ſhould *bring theſe things to their remembrance*, and ſo were infallible revealers of the mind, and the commandments of Chriſt, which the church of Rome neither doth, nor can pretend to, without falling under St Paul's anathema for preaching another goſpel; yet none of them pretended, or ever attempted to be interpreters of the words of Chriſt, or infallible judges of the true ſenſe of what he had already taught, or commanded, which is the things the Romaniſts now challenge to themſelves, and which the Jewiſh doctors did pretend to be with reſpect to the mind of God revealed in the ſcriptures of the Old Teſtament. And indeed this claim of the church of Rome to be the infallible judges, interpreters of the laws, doctrines, and commands of Chriſt, muſt give them power, without control, to alter any of the laws of Chriſt, and under pretence of interpreting, to overthrow them, and ſo to dethrone Chriſt from his dominion over mens conſciences, and inſtead of Chriſt, ſet up themſelves: for he that requires that all the interpretations of the laws of Chriſt ſhould be obeyed as the true mind of Chriſt, ſeem they to the underſtandings of many myriads never ſo diſſonant or diſcordant from it, requires indeed that his interpretations ſhould be received as Chriſt's laws, and that all men ſhould obey rather what they think he, than Chriſt hath taught them; and whoſoever is firmly prepared in his mind to believe and obey all ſuch interpretations without judging them, though to his own judgment they ſeem moſt unreaſonable, whatſoever he may pretend, he makes both the law and the lawmaker ſtales, and obeys only the interpreter; for ſeeing the true ſenſe of the law is indeed the law, he muſt be to me the only giver of the law, who alone gives me the true ſenſe of it. Thus, if any perſon ſhould pretend he would ſubmit to the laws of the king of England, but ſhould reſolve to obey them only in that ſenſe, whatſoever it were, which the French king ſhould put upon them, I preſume every underſtanding man would ſay, that he obeyed only the French king, not the king of England.

§ 2. 2. Whereas the Trent council, in her 4th ſeſſion determines, that " beſides the written word " contained in the canon of the New Teſtament, " there were alſo oral traditions, concerning both " faith and manners, received by the apoſtles from " the mouth of Chriſt, or dictated to them by the " Holy Spirit, and preſerved in the church catholic " by a continual ſucceſſion, which therefore they " received *pari pietatis affectu*, with the ſame pious " affection as the holy ſcriptures of the New Teſta- " ment:" in all this they plainly copied from the apoſtatizing Jewiſh church. For,

1. As the Romaniſts plead, that their traditions are of a divine original, as being derived partly *from*

(*h*) Talmud, p. 72. (*i*) Pref. in Seder. Zeraim. edit. Pocock, p. 32. (*k*) Ibid. p. 144. (*l*) P. 146. 147. (*m*) Antiq. l. 18. c. 2.

the

the mouth of Chriſt, partly from his *inſpired apoſtles*; ſo do the Jews expreſsly teach that their (*n*) *oral law came from the mouth of God*, and (*o*) *that God delivered it to Moſes on Mount Sinai with the written law, and that he received it by divine revelation.*

2. As the Romaniſts ſay, that their unwritten traditions were preſerved by, and handed down to this preſent age, by the "catholic church in a continual "ſucceſſion;" ſo the Jews ſay, their traditions were "depoſited with the whole congregation," the great ſanhedrim, and the high prieſt, and give us the very names of the eminent perſons, through whoſe hands their traditions came down to their days, *Voiſin. proem. pug. fid. p.* 10.—16.

3. As the (*p*) Romaniſts affirm, that the ſcriptures are imperfect and obſcure without their traditions, and conſequently make their traditions neceſſary to the expounding of the ſcriptures; ſo alſo do the Jews ſay, that the (*q*) "oral law is the foundation "of the written law, and that they cannot come to "the knowledge of the ſcriptures, unleſs they inſiſt "*al dibre*, חצל, on the words of their wiſe men of "bleſſed memory, that the written law cannot be "expounded without the oral, that they cannot be "eſtabliſhed upon the written law, without the oral, "which is the explication of it; that it is rather the "oral than the written law, which is the foundation "of all their religion, there being no demonſtra-"tion to be taken from the writen law, שרמוצרה, "becauſe tradition explains the ſecret of it." *Cod. Jur. chagiga, t.* 10. 1.

4. As the Trent council declares concerning the unwritten traditions, "that they are to be received "and reverenced with the ſame pious affection as "the holy ſcriptures;" ſo muſt the Jews do in conſequence of that opinion, which makes them both to proceed immediately from the ſame divine authority, and both derived to them by the ſame means; for, ſay they, "as we have received the written word, "ſo have we received the oral law, *min haaboth*, from "the fathers:" hence, like good Roman Catholics, they are more *exceedingly zealous for the traditions of their fathers, than for the law itſelf*, Gal. 1. 14. *They accuſe all that walk not according to the cuſtoms of their fathers, as perſons who forſook the law of Moſes*, Acts 21. 21. and it was eſteemed a great crime to do any thing *againſt the cuſtom of their fathers, or the traditions of the elders*, Matth. 15. 2. Acts 28. 17.

5. As the Jews call them *Karaim*, ſcripturiſts, and *Minim*, heretics, who reject their oral traditions; ſo do the Romaniſts ſtyle us *heretics* and *ſcripturarii*, for rejecting their ſuppoſed apoſtolical and eccleſiaſtical traditions. *Prateolus Elencho, l.* 17. *c.* 16. And as the Karaim were, ſaith Menaſſeh Ben "Iſrael (*r*), *excluſi communione Iſraelitarum*, exclu-"ded from the communion of Iſrael;" ſo do the Romaniſts exclude us from their communion upon the ſame account.

§ 3. 3. As the church of (*s*) Rome hath received many apocryphal books as canonical ſcripture, pronouncing an anathema on all who deny them ſo to be; ſo did her apoſtatizing ſiſter alſo receive many ſuch books, as of equal ſtrength and authority with the ſcriptures. As,

1. The Targums of Onkelos and Jonathan; for their Talmudical doctors declare, that Jonathan received his Targum, or expoſition of the prophets, from the mouth of Haggai, Zachary, and Malachi, three prophets, and keepers of the oral traditions, belonging to the conſiſtory of Ezra; and ſo they make them equal to the writings of theſe three prophets. Moreover, they ſay, that "if any other per-"ſon interpreting any verſe of ſcripture in the "Chaldaic tongue, add any thing to it, he blaſ-"phemes; becauſe he may do this contrary to the "mind of the author:" but then they add, that "Onkelos and Jonathan did not offend in any of "their additions, becauſe they did this always ac-"cording to the mind of the author." So Buxtorf *in voce Targum.* Hence (*t*) Raymundus ſaith, that this tranſlation of Onkelos *tantam inter Judæos authoritatem obtinet*, "is of ſo great authority among "the Jews, that none of them dares preſume to "contradict it."

And Paulus Burgenſis (*u*) ſaith, "That the Chaldaic "tranſlation among them *tantæ authoritatis eſt ſi-"cut textus*, is of equal authority with the text." See N. Lyrannus, *in Iſ. cap.* 8. Such,

2*dly*, Is their Miſnah, or fardle of traditions, collected by R. Jehudah Hakkadoh the holy, or R. J. Hanniſi the prince, *anno Chriſti* 150, which, ſaith Buxtorf (*x*), is publicly received by all the Jews, both in the Holy land and in Babylon, as an authentic body of their law: hence, as we have ſhewed before, they call it a *ſecondary law received from the mouth of God*, and prefer it much before the written law, (*y*) comparing the text only to *water*, but theſe traditions to *wine*. And the ſchool of Elias uſed to ſay, "That whoſoever learned the traditions of

(*n*) Cartw. Mellif. l. 4. c. 5. p. 3070. (*o*) Buxtorf. ſynag. Jud. c. 3.
(*p*) Bell. de verbo Dei, l. 4. c. 5. § nunc ut, et § 7.
(*q*) Aben. Ezra Pref. in Pentateuch. R. Becha lib. Hakkemah. Altare aureum, cap. 5. Buxtorf. ſynag. Jud. c. 3. p. 63.
(*r*) Conciliator, p. 177. (*s*) Concil. Trid. ſeſſ. 4. (*t*) Pug. fid. part. 2. c. 4. § 2.
(*u*) In Gen. 4. (*x*) Bibl. Rab. p. 230. p. 232. (*y*) P. 233.

"the

" the Miſnah, might be aſſured he ſhould have eter-
" nal life."

3. The Talmud, which contains the explications of their doctors upon the Miſnah, is of ſuch veneration among them, that they place the Talmud, or Gemara, which, by way of eminence, they call the *Talmud*, " among the books given by tradition " from the mouth of God;" ſee *Cartwright's Mellif. l.* 4. *c.* 5. *p.* 30. 70. ſaying, That " nothing is ſu-
" perior to the moſt holy Talmud, and that by
" reading in the ſcriptures they can get little profit,
" more by reading in the Miſnah, but by reading in
" the Talmud moſt of all." With many other things of a like nature collected by Buxtorf, *Synag. Jud. cap.* 3. *Recenſio operis Talmudici, p.* 225. 226. *et Lex Talmud. in voce Talmud, p.* 2475.

§ 4. 4*thly*, As the church of Rome pretends to be the catholic church, out of whoſe communion there is no ſalvation, requiring all men to own her faith, and to *receive her mark*, Rev. 13. 16.; ſo alſo did the apoſtatizing church of the Jews. For when the goſpel was firſt preached, they thought that the ſalvation promiſed by it, belonged to them alone, and therefore *forbade the apoſtles to preach to the Gentiles, that they might be ſaved*, 1 Theſſ. 2. 16. They alſo earneſtly contended, that unleſs they who believed in Jeſus would be circumciſed and *keep the law*, and ſo receive the mark of, and become proſelytes to their religion, *they could not be ſaved*, Acts 15. 1. 24. Even thoſe Chriſtians who were diſperſed into other parts by the perſecution of their fellow Jews, preached the word only to the Jews of their own language, Acts 11. 19.; and to the Helleniſtic Jews, ver. 20. And the reſt of them thought it a great ſin in Peter *to go in to the uncircumciſed, and converſe with them*, though this was only done to convert them to the Chriſtian faith, Acts 11. 3.; and it was matter of great admiration to them, that *God ſhould grant repentance to ſalvation to the Gentiles*, ver. 18. So deeply was this Jewiſh principle then rooted even in the firſt converts of that nation to the Chriſtian faith.

§ 5. 5*thly*, As the church of Rome hath introduced the religious worſhip of ſaints and angels, ſo alſo did the apoſtatizing church of the Jews. For they had imbibed the philoſophy of the Platoniſts, who taught (*z*), " that dæmons were of a middle na-
" ture betwixt gods and mortals; that they brought
" our prayers and offerings to the gods, and their
" commands to us; and that it was very fit ἰυχαῖς τι-
" μᾶν, to honour them with our prayers upon theſe
" accounts." And that " God had no immediate
" commerce with men, but all his converſe with
" them was by the mediation of thoſe dæmons."
And, ſuitably to this philoſophy, we find the angel ſaying, Tobit 12. 12. 15. *that he was one of the ſeven angels*, οἱ προσφέρουσι τὰς προσευχὰς τῶν ἁγίων, *who offered up the prayers of the ſaints*; and that when Tobit and Sarah prayed, *he brought the memorial of their prayers before the Holy One*. And Philo in ſeveral places declares, that as the philoſophers ſaid of their dæmons and heroes, ſo Moſes introduces the angels as meſſengers of good things from God to his ſubjects, and carrying back their needs; not that God needs their miniſtry, but that it is very needful and beneficial for us frail men to have ſuch meſſengers. See the full proof of this in the note on Col. 2. 18. Accordingly Theodoret, on that place, ſaith, " They who were zealous for the law perſuaded men
" τὰς ἀγγέλους σέβειν, to worſhip angels, becauſe the
" law, ſay they, was given by them. And this they
" perſuaded men to do out of humility, ſaying,
" that the God of all things was inviſible, and inac-
" ceſſible, and incomprehenſible, and that it was
" fit we ſhould procure the divine favour by the
" means of the angels." Hence Clemens Alexandrinus (*a*) brings in Peter forbidding Chriſtians to worſhip God as the Jews did, becauſe pretending that they only knew God, they indeed did not know him, as worſhipping angels and archangels.

In their office for the dead, ſaith Voiſin (*b*), they pray thus, " Ye fathers of the world, who ſleep in
" Hebron, open to him the gates of the garden of
" Eden, and ſay, Let him come in peace." And again, " Ye angels of peace, come forth to meet
" him, and unlock for him the gates of the garden
" of Eden, and ſay, Let him come in peace." *Theolog. Judaic. lib.* 1. *cap.* 1. *p.* 80. 81.

§ 6. 6*thly*, As the church of Rome gives an inferior kind of veneration to images, and by ſome nice diſtinctions eludes the prohibition of the ſecond commandment; ſo do the apoſtate Jews by the ſame arts, declaring, " That he who worſhips an idol
" taking it for God, is guilty; but if not, he is free;"
and the gloſs there adds, " That if he adore God
" in it, it is no crime, for his heart is toward God."
And again, " If a Jew ſee a ſtatue, ſuch as uſed
" to be ſet up for a king, if he adore it not under the
" notion of an idol, but in honour to the king, it
" is nothing." And this corrupt nation prevailed upon the Corinthians to eat freely *in the idol's temple of their ſacrifices*, as thinking they did not offend becauſe they did not own the idol to be God. See for this Dr Lightfoot on 1 Cor. 8. 10.

(*z*) Plato, Epin. 1010. 1011.
(*a*) Καὶ γὰρ ἐκεῖνος μόνον οἰόμενος τὸν θεὸν γινώσκειν, ἐκ ἐπίσασθαι λαθρέυοντες ἀγγέλους καὶ ἀρχαγγέλους. Strom. 6.
(*b*) P. 635. D.

§ 7

§ 7. 7*thly*, The apoſtatizing Jews do ſo plainly ſymbolize with the Romaniſts in the doctrine of purgatory, and prayers for the dead, that Bellarmine confirms thoſe doctrines from the practice of the Jews recorded in the book of 2 Maccabees, 12. 39. 46.; from Tobit 4. 18.; and from their other writings, *Bellarm. de purgatorio, l.* 2. *c.* 3. § *hinc etiam,* § *ſecundus, et cap.* 11. § *tertia ratio.*

And indeed the parallel is very clear: for as the Papiſts pray for the ſouls of the dead, that they may be delivered from the pains of purgatory, and go thence to heaven; ſo do the Jews, in their liturgy, pray "for the ſouls of their friends and kindred, "grandfathers and grandmothers, that they may "be admitted to the reſt of the righteous in the "garden of Eden." See Dr *Lightfoot, vol.* 1. *p.* 1017. 1018. As the Papiſts ſay, thoſe ſouls they pray for go to purgatory, "in order to their purgation from ſome defilements they have contracted in this world, and afterwards to heaven;" ſo the Jews ſay, that *anima gehennæ igne purgatur, ut pura evadat et candida,* "the ſoul is purged with "hell-fire, that it may be made pure and white, "and then put into the hands of the angel Michael, "who offers up the ſouls of the juſt," *Voiſin, Theolog. Jud. l.* 1. *c.* 1. *p.* 78. As the Papiſts give ſo much money to have ſo many maſſes ſaid for the deliverance of ſouls out of purgatory, ſo the Jews vow "to give alms, that they may be conveyed into the "garden of Eden;" and the prieſt pronounces a bleſſing upon him "who hath vowed ſo many alms "for the ſouls of the dead." See theſe prayers and benedictions in *Lightfoot, ibid.* And, in relation to this opinion, the ſon of Syrach ſeems to ſay, chap. 7. 33. *A gift hath grace in the ſight of every man living, and for the dead detain it not.*

§ 8. 8*thly*, As the Papiſts hope to be helped, both living and dead, by the merits of the ſaints, and eſpecially of the martyrs; ſo the Jews pray that God would ſhew kindneſs to them, "for the ſake "of thoſe who are ſlain and maſſacred for his ſake," and went through fire and water for the hallowing of his name. *Lightfoot, ibid.* They thought in the time of the Maccabees, that the death of their good men, or martyrs, might be an expiation for their ſin; this being among them a received rule, that (*c*) σπουδαῖος τῶ φαύλω λύτρον, *the good man is the redemption of the wicked;* and hence (*d*) Joſephus brings in Eleazar, praying thus to God: *Be thou gracious to thy nation, being ſatisfied with the puniſhment I ſuffer for them, make my blood an expiation for them,* καὶ ἀντὶ ψυχῶν αὐτῶν λαβὲ τὴν ἐμὴν ψυχὴν, *and accept my life inſtead of theirs.* Hence have we frequent mention of the *merita patrum,* "merits of "the fathers," in their books, and of the merits of Abraham, Iſaac, and Jacob; from which they did expect great things, even deliverance from hell, ſaying, that "hell-fire hath no power over the ſin"ners of Iſrael; becauſe Abraham, Iſaac, and Ja"cob, deſcend thither to fetch them thence." *Pocock miſcellan. p.* 172. 227.

(*c*) Philo, de ſacr. Cain, p. 118. D.

(*d*) L. de Maccab. p. 1050. C.

THE PREFACE TO THE First EPISTLE to TIMOTHY.

THAT this epiſtle was written after St Paul's departure from Epheſus to Macedonia, ſome gather from theſe words, *When I went into Macedonia, I beſought thee to abide at Epheſus*, chap. 1. 3. And that is was written when he was in expectation of returning ſhortly thither, they conclude from theſe words, *I write to thee, hoping to come unto thee quickly*, chap. 3. 14. It therefore, ſay they, muſt be writ before he came to Miletus, Acts 20. 17.; for then he, ſending for the biſhops of Epheſus thither, ſpeaks thus to them, *And now I know, that all you among whom I have gone preaching the kingdom of God, ſhall ſee my face no more*, ver. 25. For then he muſt have laid aſide all thoughts of returning any more to Epheſus. It therefore muſt, ſay they, be written while he was in Macedonia, or thereabouts; and ſo *A. D.* 55, and the firſt of Nero. So Dr Lightfoot.

Biſhops Pearſon grants, that it was written after St Paul was gone into Madedonia; but then he adds, that it was writ after his enlargement from his bonds at Rome, *A.* 65. That it could not be writ at any time of St Paul's going to Macedonia, before his journey to Jeruſalem, he proves, becauſe before that time St Paul could not have exhorted him to *abide at Epheſus*; for the firſt time he went to Macedonia, by the direction of the Holy Ghoſt, Acts 16. 9. 10. he had not ſeen Epheſus, for he came not thither till a long time after, Acts 19. 1. The ſecond time he came to Macedonia, was after the tumult which forced him to leave Epheſus, Acts 20. 1. when he could not exhort him to abide at Epheſus, for he had ſent him thence to Macedonia at that very time when that tumult began, Acts 19. 22. 23. This argument, I confeſs, is not very ſtrong; it being plain, from his firſt epiſtle writ to Corinth, while he was at Epheſus, 1 Cor. 16. 8. 10. 11. that he expected then his return to him: but then it appears, that Timothy was with him when he went firſt from Macedonia to Achaia, and at Corinth writ his epiſtle to the Romans, chap. 16. 21.; and alſo when he returned from Achaia to Macedonia, for then he accompanied him from Achaia to Macedonia, and ſo to Aſia, and ſo he abode not then at Epheſus, Acts 20. 4. Now from thence St Paul goes to Jeruſalem, and from thence bound to Rome, and ſo he could not after go to Macedonia till he was ſet at liberty. This therefore, ſaith he, was done afterwards, in the 10th year of Nero, *A. D.* 65, and ſoon after he writ this epiſtle to him.

And whereas againſt this it is objected, That in this epiſtle he ſpeaks twice of his coming to Epheſus, ſaying, *I write unto thee, hoping to come to thee ſhortly*, chap. 3. 14. and *till I come, give thy diligence to reading*, chap. 4. 13. whereas before his going up to Jeruſalem, he had expreſsly ſaid to them of Epheſus, *I know, that all you ſhall ſee my face no more*; whence it is gathered, that this epiſtle muſt be writ before that time:

To this I anſwer, That St Paul ſaith plainly in this epiſtle, that he *purpoſed to come to him*; but he ſaith not, that he purpoſed to come to him to Epheſus. If you reply, that in this epiſtle he commands him to ſtay at Epheſus, and ſo muſt be ſuppoſed to ſpeak of coming thither to him, chap. 1. 3. this, I confeſs, is true according to our verſion, which adds unto the words, *ſo do*: but if you read the words thus, *As I exhorted thee to abide* (ſome time) *at Epheſus, when I went into Macedonia*, (ſo I did it) *that thou mightſt admoniſh ſome to teach no other doctrine*; it will be leſt uncertain, whether he were at Epheſus at the inditing this epiſtle; for then having done the work for which he was bid to ſtay at Epheſus, he might go on to other places, doing the work of an evangeliſt, and ſettling ordinary church-governors, biſhops, preſbyters, and deacons, where they

they were wanting, and doing all the other things mentioned in this epistle, as things to be performed in the church of God. For,

1. It is certain, that when the second epistle was writ to Timothy, he was not at Ephesus, as I have there proved, note on chap. 4. 12. He therefore might have been gone thence also at the writing of this epistle, to settle the affairs of other churches.

2. It is certain, that this first epistle was writ to him, that in St Paul's absence he might know *how to deport himself in the church of God*, especially in reference to the prescriptions here laid down, chap. 3. 15. Now, there was little need that he should stay there, to do the great work prescribed in this epistle, touching bishops and deacons, they being settled among them by St Paul himself before he left Ephesus; and they being after, in his journey to Jerusalem, summoned to Miletus, and taught how to demean themselves in the respective provinces committed to their trust; it is therefore highly probable, that these directions were given him, in reference to other churches to which this evangelist was to travel, and in some of which he might then be. If this conjecture may take place, the difficulty is fully answered; if not, I must confess myself unable to return any satisfactory answer to it, and so leave the reader to his choice, whether he will follow the opinion of Dr Lightfoot, or Bishop Pearson in this matter.

But though there be a great difference as to the time of writing this epistle, the ancient commentators all agree in this, (*a*) "That St Timothy was "left at Ephesus, to preserve that church from the "endeavours of the Judaizing Christians, to intro-"duce circumcision and the observance of the law, "and to amuse them with their Talmudical fables, "and with their genealogies from Abraham, and "the patriarchs." A Reverend person saith, "It "is evident, the Gnostics were now scattered in A-"sia, and so characterized by the apostle, chap. 4. "and 6. and there distinctly specified, under the "title of ψευδώνυμος γνώσις, *science falsely so called*, "ver. 20. they being the men who assumed to "themselves the names of *Gnostics*, or *knowing men*." And it must be confessed, that Theodoret (*b*) accords with him in this matter, saying, "That the apostle "styles the pretended knowledge of the Gnostics, "science falsely so called." And St Chrysostom (*c*) saith, "Perhaps this was spoken, by reason of some "who were then called Gnostics." And Theophylact (*d*) says, "I think the apostle speaks this concern-"ing some then called Gnostics." But yet there lies this strong objection against this exposition of this phrase, or the ascribing of it to the Gnostics, That according to all the accounts we receive from the ancients, these Gnostics were not then in being, at least under that name: for whether, with Irenæus, we derive their original from (*e*) Valentinus, or Carpocrates; or, with Clemens Alexandrinus, from Epiphanes, the author of the sect of the Carpocratians; or, as St Jerom saith, from Basilides (*f*); it is evident, and confessed by all these authors, that all these, and even Menander, whom Irenæus sometimes makes the father of the Gnostics, were long after the writing of this epistle. Whereas the Judaizing Christians were, saith Theodoret, μέγα φρονοῦντες ἐπὶ τῇ γνώσει, *great boasters of their knowledge of the law*; and yet, that their pretended knowledge was *false knowledge*, we learn from those words of the apostle, That these teachers of the law *knew not what they said, or whereof they affirmed*, 1 Tim. 1. 7. Hence is their doctrine styled ματαιολογία, *vain-talking*, ver. 6. and here κενοφωνία, *empty babbling*; as also, 2 Tim. 2. 16. ἄνοια, *foolishness*, 2 Tim. 3. 9.: and they are said to be ματαιολόγοι, *vain-talkers*, Tit. 1. 10.; *men puffed up, and knowing nothing, but doting about questions, and strife of words*, 1 Tim. 6. 4. See the note on chap. 6. 20. So that I can see no objection against that opinion which refers this phrase to those Judaizers, whom the apostle elsewhere styleth *false apostles*, and *deceitful workers*.

(*a*) Obsecrat Episcopus Coëpiscopum suum, ne pateretur Judæos aliter populum quam ab apostolo tradebatur docere, ne oblectarentur fabulis quas narrare censueti sunt Judæi de generatione suarum originum, de Abraham, et de circumcisione, et his quæ postea tradita sunt a Moyse. *Ambros. in locum.* Ἐνταῦθά τινες ἦσαν ἐξ Ἰουδαίων ψευδαπόστολοι βυλόμενοι πάλιν ἐπὶ τὸν νόμον ἕλκειν τὰς πίστεις----τοῦτό ἐστιν ἑτεροδιδασκαλεῖν. Chrysost. in cap. 1. v. 3.

Ὁ ἐξ Ἰουδαίων πεπιστευκὼς ἐπὶ τῇ γνώσει τῆς παλαιᾶς διαθήκης μέγα φρονεῖντες, ζητήματα ἄτοπα τοῖς ἐξ ἐθνῶν πεπιστευκόσι προσῆγον, ἐλέγχειν μὲν αὐτὸς ὡς ἀμύητος τῶν θείων λογίων πειρώμενοι, φυλάττειν δὲ τὴν νομικὴν πολιτείαν παρασκευῶν ἐπιχειροῦντες. Oecum. et Theoph. proleg. in locum.

(*b*) Ταύτην εἰκότως ψευδώνυμον ἐκάλεσε γνῶσιν. Theodor.

(*c*) Τάχα τοῦτο φησι διότι τινὲς ἑαυτὸς ἐκάλουν τότε Γνωστικούς. Chrys.

(*d*) Οἶμαι δὲ ταῦτα λέγειν τὸν ἀπόστολον περὶ τῶν τότε λεγομένων Γνωστικῶν.

(*e*) See note on chap. 6. 20.

(*f*) Mortuus est autem Basilides, a quo Gnostici, temporibus Hadriani. *Hieron. in voce Agrippa.* Βασιλείδης αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' οὗ οἱ Γνωστικοί. Euseb. Chr. A. D. 134. Valentinus venit Romam sub Hygino, increvit sub Pio, et protegavit tempus usque ad Anicetum. *Iren. l. 5. c. 4: Euseb. eccl. hist. l. 4. c. 11. et chron. ad an. Christi* 141. *de Carpocrate et Epiphane Theodoretus hæc habet,* Ἀδριανῷ δὲ κ. τοῖς βασιλεύουσι τὰς ποπρὰς αἱρέσεις ἐκφάντιαν. Hær. Fab. l. 1. c. De Menandro. Vide Dodwel. dis. 4. in Iren. sect. 10. p. 308.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

First EPISTLE to TIMOTHY.

CHAP. I.

Verse 1. PAUL an [a] apoſtle of Jeſus Chriſt, by the [b] commandment (*καὶ ἐπιταγὴν, according to the appointment*) of God our Saviour, (*who called me to this office by his grace, Gal.* 1. 15.), and (*by the appointment of the*) Lord Jeſus Chriſt, who is our hope (*of glory, Coloſſ.* 1. 27.);

2. Unto Timothy [c] my own ſon in the faith, (*do I wiſh*) grace, mercy and peace, from God our Father, and (*from*) Jeſus Chriſt our Lord.

3. (*Declaring that*) as I beſought thee to abide ſtill at Epheſus, when I went into Macedonia, (*ſo I did it to this end*) that thou mightſt charge ſome (*Judaizers there*) that they teach no other doctrine (*than that which is according to godlineſs, chap.* 6. 3.);

4. Neither give heed (*or incline*) to (*Jewiſh*) fables, and endleſs genealogies, which miniſter queſtions (*or diſquiſitions into pedigrees*), [d] rather than godly edifying, which is in faith: ſo do.

5. Now (*for*) the [e] end of the commandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned:

6. From which (*commandment*) ſome having ſwerved, have turned aſide unto vain jangling; (*vain diſcourſes of Talmudical fables and endleſs genealogies*);

7. [f] Deſiring to be teachers of the law, (*and yet*) underſtanding neither what they ſay (*of it*), nor whereof they affirm, (i. e. *neither the ſenſe, ſcope, or true meaning of that law of which they ſpeak, nor having any certainty of the traditions of which they talk ſo confidently.*)

8. But (*though they are thus ignorant*) we know that the law (*in itſelf*) is good, if a man uſe it lawfully, (*not as a means of juſtification, but as a reſtraint from ſin, Gal.* 3. 19. *and as a ſchoolmaſter to bring him to Chriſt, the end of the law, Gal.* 3. 24. *Rom.* 10. 4.);

9. Knowing this, that [g] the law is not made for a righteous man, (*to condemn, or work wrath to him, Rom.* 4. 15. *as failing in the ſtrict obſervance of it*); but for (*reſtraining and condemning*) [h] the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manſlayers,

10. For whoremongers, for them that defile themſelves with mankind, for men-ſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine,

11. (*That is, the doctrine which is*) according to the glorious goſpel of the bleſſed God, which was committed to my truſt.

12. And I thank Chriſt Jeſus our Lord, who hath enabled me (*by the aſſiſtance of the Spirit of power and wiſdom, who of myſelf was inſufficient for this work, 2 Cor.* 3. 5. 6.), [i] for that he accounted me

(*one*

(*one that would be*) faithful (*in the diſcharge of it*), putting me (*therefore*) into the miniſtry;

13. (*Me, I ſay*) who was before (*this gracious call*) a blaſphemer (*of Chriſt, Acts* 26. 11.), and a perſecutor (*of his ſervants, Acts* 8. 3.), and injurious (*to them*). But I obtained mercy (*from him*), becauſe [k] I did it (*not againſt knowledge, for I verily thought I ought to do many things againſt the name of Jeſus, Acts* 26. 9. *but*) ignorantly, in unbelief.

14. And the grace of our Lord was exceeding abundant (*in its power, to unable me to promote the faith, Rom.* 15. 19.), [l] with (*through that*) faith, and love which is in Chriſt Jeſus.

15. This (*therefore*) is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world [m] to ſave ſinners; of whom [n] I am (*the*) chief, (*and ſo a great example of this truth.*)

16. Howbeit, for this cauſe (*even*) I (*the chief of ſinners*) obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern (*of it*) to them which ſhould hereafter believe on him to life everlaſting.

17. Now to the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. Amen.

18. This charge (*of remaining ſome time at Epheſus, for the benefit of the churches there,* ver. 3.) I commit unto thee, ſon Timothy, [o] according to the prophecies that went before of thee, that thou (*encouraged and excited*) by them [p] mightſt war a good warfare, (*even that of faith, chap.* 6. 12. *fighting and ſuffering as a good ſoldier of Jeſus Chriſt, 2 Tim.* 2. 3.);

19. Holding faith, and a good conſcience; which (*laſt*) ſome having put away, concerning faith have made ſhipwreck.

20. Of whom is Hymeneus, (2 *Tim.* 2. 17.) and Alexander (2 *Tim.* 4. 14.); [q] whom I have delivered unto Satan (*for the deſtruction of the fleſh, 1 Cor.* 5. 5.), that they (*by what they ſuffer*) may learn not to blaſpheme (*or ſpeak evil of the faith*).

ANNOTATIONS on Chap. I.

Verſe 1. [a] Ἀπόστολος, *An apoſtle,* &c.] Thus he writes to Timothy and Titus, not to aſſert his apoſtolical authority to them who doubted not of it, but for their ſakes over whom they were to preſide, that they might not deſpiſe what they did and injoined by ſo great authority.

Ibid. [b] Καὶ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ κυρίου, &c.] Some conſtrue theſe words thus, *According to the commandment of Jeſus Chriſt, who is God our Saviour;* but the words τῆς ἐλπίδος ἡμῶν, *our hope,* muſt be conſtrued with the words *Jeſus Chriſt*: and this ſufficiently confutes that verſion, which, as none of the ancients followed, ſo is it not ſupported by the word *Saviour,* added to God, that epithet being twice applied to God the Father in this epiſtle, *viz.* chap. 2. 3. and 4. 10. and twice in the epiſtle to Titus, *viz.* chap. 1. 3. and 2. 10. Moreover, ſome ancient copies read τοῦ Πατρὸς, *of God our Father.*

Ver. 2. [c] Γνησίῳ τέκνῳ ἐν πίστει, *My own ſon in the faith.*] This phraſe compared with 1 Cor. 4. 14. 15. ſeems plainly to import, that Timothy was converted to the Chriſtian faith by St Paul; as alſo he ſeems to intimate when he ſaith, *He ſerved with him in the goſpel, as a ſon with the father,* Phil. 2. 22. and again calls him his *beloved Son,* 2 Tim. 1. 2. Nor find I any thing in ſcripture to the contrary; for though it is ſaid that he had learned the ſcriptures of the Old Teſtament from his youth, 2 Tim. 3. 15. yet is that true alſo of St Paul, when yet he was no convert to the Chriſtian faith, but a zealous perſecutor of it. And though he was a diſciple when Paul circumciſed him, and took him with him from Lyſtra, Acts 16. 1. that hinders not but that he might be made ſo by St Paul himſelf.

Ver. 4. [d] Μᾶλλον ἢ οἰκοδομίαν Θεοῦ τὴν ἐν πίστει, *rather than godly edifying, which is in faith.*] Here firſt the grammarians note, that comparative particles, and eſpecially this of μᾶλλον, *rather,* are often in ſenſe negative, as Luke 18. 14. *He went to his houſe juſtified,* ἢ ἐκεῖνος, *rather than the other, i. e.* the publican, and not the Phariſee; 1 Pet. 3. 17. *It is better to ſuffer for well-doing than for evil-doing;* John 3. 19. *Men loved* μᾶλλον τὸ σκότος ἢ φῶς, *darkneſs and not light;* 2 Tim. 3. 4. Φιλήδονοι μᾶλλον ἢ φιλόθεοι, i. e. *Lovers of pleaſure, and not of God:* ſee John 12. 43. Heb. 11. 25. The edification in the faith here mentioned, is ſtyled the edification of God, becauſe it hath God for its object and its end, as tending to the true knowledge and right worſhip of God; it is efficiently from him (on which account, juſtification by faith is ſtyled the righteouſneſs of God), and tendeth highly to his glory.

Ver. 5. [e] Τὸ τέλος τῆς παραγγελίας, *the ſcope of the commandment.*] This ſome refer to the law, *which,* ſaith the apoſtle, *is fulfilled by love,* Rom. 13. 10. but ἀγγελία, 1 John 3. 11. παραγγελία, 1 Theſſ. 4. 2. and ver. 18. of this chapter, and ἐπαγγελία, being in the epiſtles always uſed of the goſpel, and the latter word ſpoken of it in oppoſition to the law, which, ſaith the apoſtle, was not ἐξ ἐπαγγελίας, *of promiſe,* Rom. 4. 13. Gal. 3. 18.; I rather think it here refers unto the goſpel, or to that diſpenſation in which *nothing*

thing availeth but faith working by love, Gal. 5. 6. and which requires fervent and unfeigned love out of a pure heart, from all that do obey the truth, 1 Pet. 1. 22.

Ver. 7. [f] Θέλοντες εἶναι νομοδιδάσκαλοι, *deſiring to be teachers of the law.*] That thoſe perſons were not Gnoſtics, but ἐξ Ἰουδαίων, *the Jews*, is manifeſt, ſay the Greek commentators, from theſe words: for the Gnoſtics were the greateſt adverſaries of the law and the prophets, and even rejectors of that God who gave the one and inſpired the other. Simon Magus taught (*a*), "that the prophets received their pro-"phecies only from angels, and that therefore they "that believed in him and his Selene, ſhould not re-"gard them." Saturninus (*b*), "that Chriſt came "to deſtroy the God of the Jews; which God Simon "himſelf denied," ſaith the Pſeud. Ignatius (*c*). They taught men "not to uſe the law and the pro-"phets, nor to fear their threats (*d*)." Now, they who held and taught theſe things muſt be the greateſt adverſaries to, and not the teachers of the law. Hence it follows,

1. That the fables and genealogies mentioned, ver. 4. and the vain janglings, ver. 6. cannot relate to the Æones of the Gnoſtics, which ſeem not then to be hatched; but that the apoſtle rather here reſpects, as Theodoret obſerves, τὰν Ἰουδαϊκὴν ἐμμανίαν τὴν ὑπ' αὐτῶν καλυμμένην διυτίθησιν, *the vain traditions, or talmudical fables of the Jews*, as the apoſtle explains himſelf, when he inſtructs Titus to teach the Cretians μὴ προσέχειν Ἰουδαϊκοῖς μύθοις, *not to give heed to the Jewiſh fables of men, who turn from the truth*, chap. 1. 14. eſpecially thoſe traditions and fables they had received of a Meſſiah B. Joſeph that was to ſuffer, and a Meſſiah B. David that was to triumph glorioufly and abide for ever, John 12. 34. (if that diſtinction was ſo ancient); and of the golden days they were to have at the coming of this Meſſiah, of which Trypho in his dialogue with Juſtin ſpeaks, *p.* 249. B. ſaying, that their prophets taught them, ἐνδόξου καὶ μέγαν ἀναμένειν ---- παραλαμβάνοντα τὴν αἰώνιον βασιλείαν, *to expect a great and glorious Meſſiah, who ſhould have an endleſs kingdom*; and *p.* 306. 307. of the halcyon-days they ſhould enjoy in Jeruſalem rebuilt at his coming. The endleſs genealogies are, ſay the fathers, γενεαλογίας τὰς ἐξ Ἀβραὰμ καὶ Δαυὶδ, *their genealogies from Abraham and David*, which they were concerned for, that they might know they came from the promiſed ſeed, or their title to the privileges belonging to the children of Abraham; or that they might have the preference; for thoſe of the tribe of Judah, and of the family of David, were held more honourable than thoſe of other tribes; ſee *Campeg. Vitringa de ſyn. vet. l.* 3. *c.* 17. *p.* 871. They were, ſaith Dr Lightfoot, the long and intricate pedigrees they ſtood upon to prove themſelves prieſts and Levites; for, as Joſephus (*e*) notes, they thought themſelves obliged to be very exact in that affair, and therefore had genealogies of them preſerved two thouſand years. To theſe we may add the genealogy and pedigree of their traditions, which they derived from Joſhua in a long line of ſucceſſion to their times. That they were genealogies belonging to the Jews, we learn from Tit. 3. 9. where they are joined with *ſtrifes about the law.*

Ver. 8. Ἐάν τις αὐτῷ νομίμως χρῆται, *if a man uſe it lawfully*;] that is, ſaith Theodoret, ἐὰν τις ἀκολούθῃ αὐτῇ τῷ σκόπῳ, *if he complieth with the ſcope of it, which is, to bring him to Chriſt.*

Ver. 9. [g] Δικαίῳ νόμος οὐ κεῖται·] i. e. *the law was not made to condemn the juſt man*, for *againſt ſuch there is no law* condemning them, Gal. 5. 23. ἀντίκειται δὲ, but *it lies againſt the lawleſs*, to condemn them.

Ibid. [h] Ἀνόμοις, &c.] From this enumeration of offenders againſt the law, we learn, that the apoſtle is here ſpeaking of the moral law contained in the ten commandments; for the ſins here mentioned reſpect them; *the ungodly* being ſinners againſt the firſt commandment, the ἁμαρτωλοὶ, *ſinners*, (as that word ſignifies the idolatrous Gentiles, Gal. 2. 15.), the tranſgreſſors, of the ſecond; the perjured perſons, of the third; the unholy and profane, of the fourth; the murderers of fathers and mothers, of the fifth; the manſlayers, of the ſixth; the fornicators and defilers of themſelves with mankind, of the ſeventh; men-ſtealers, of the eighth; liars, of the ninth; as alſo from the following words, *If there be any other thing contrary to the ſound doctrine of the goſpel.* Note,

3. That fornication is here reckoned among ſins committed againſt the law of nature, or the moral law; as it is alſo, Rom. 1. 29. and among the manifeſt *works of the fleſh*, Gal. 5. 19. yea, among the

(*a*) Prophetas autem a mundi fabricatoribus angelis inſpiratos, dixiſſe prophetias; quapropter nec ulterius curarent eos hi qui in eum, et in Selenen ejus ſpem habeant. *L.* 1. *c.* 20.

(*b*) Adveniſſe Chriſtum ad deſtructionem Judæorum Dei. *C.* 22.

(*c*) Ἀρνῆται δὲ τὸν Θεὸν τῶ νόμω τῶν προφητῶν. Ep. ad Philadelph. § 6.

(*d*) Νόμῳ καὶ προφήταις μὴ χρᾶσθαι. Conſtit. apoſt. l. 6. c. 20. Μηδὲ φοβεῖσθαι τῶν νόμων τὰς ἀπειλάς. Theod. hær. fab. l. 1. c. 1.

(*e*) Τὴν περὶ τὰς ἀναγραφὰς ἐπιμέλειαν. L. 1. contra App. p. 1036. A. Τεκμήριον δὲ μέγιστον τῆς ἀκριβείας, οἱ γὰρ ἀρχιερεῖς οἱ παρ' ἡμῖν ἀπὸ διαλείμματος ἐτῶν ἀνομαστοὶ παῖδες ἐκ πατρὸς εἰσιν ἐν ἀναγραφαῖς. Ibid. D.

things

things *for which the wrath of God comes upon the children of disobedience*, or unbelief, that is, the Heathens, Eph. 5. 5. 6. for which men are to be excluded *from the kingdom of God*, 1 Cor. 6. 10. Rev. 22. 15. and to be *cast into the lake of fire and brimstone*, Rev. 21. 8.; whence it is to be wondered that this sin should be so generally committed by some, and pleaded for by others, who are called Christians.

Ver. 12. [i] Ὅτι πιστὸν μὲ ἡγήσατο, *he accounted me faithful.*] St Paul was a vessel of election to bear Christ's name before the Gentiles, Acts 9. 15.; in order thereunto he was by him to be filled with the Holy Ghost, ver. 17. and so enabled to perform this work with the *power of signs and wonders, and of the Spirit of God*, Rom. 15. 19. Christ also appeared to him for this very end, προχειρίζεσθαι, *to constitute him first*, and set him apart, as it were, by laying hands upon him, to make him a minister and witness of what he had seen and heard, Acts 26. 16. and 22. 14. 15. and accordingly he sent him to the Gentiles, Acts 26. 17. and thus he put him into the ministry. Christ did this, because he *accounted him one that would be faithful in the discharge of his duty*, 1 Cor. 4. 2. and 7. 25. *i. e.* such a one, who, by the consideration of so great a mercy and abundant grace vouchsafed to one so unworthy, would patiently suffer for, Acts 9. 16. and labour more abundantly in propagation of the gospel, when thus assisted by the grace and Spirit of Christ, 1 Cor. 15. 10.; whence it is observed by the fathers here, that "there was "not only something of God, but also something of "himself, for which he was chosen to this mini-"stry; and that he so magnifies the grace of God as "not to invalidate man's free will *(f)*."

Ver. 13. [k] Ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ, *I did it ignorantly*,] being an unbeliever, as he might be by reason of those many prejudices the learned Jews, and zealous assertors of their traditions, laboured under. For to this St Peter doth ascribe their crucifixion of our Lord, saying, *I know you did it* κατ' ἄγνοιαν, *through ignorance*, Acts 3. 17. and St Paul saying they did it, τοῦτον ἀγνοήσαντες, *not knowing him*, Acts 13. 27. 1 Cor. 2. 8.; and Christ himself, when he prays thus, *Father, forgive them, they know not what they do*, Luke 23. 34. giving the same reason of his prayer for their forgiveness, as St Paul here doth of his own actual forgiveness; so that it is needless to endeavour, as some do, to wrest these words to another sense.

Ver. 14. [l] Μετὰ πίστεως καὶ ἀγάπης, *through faith and love.*] Love constraining him to labour more abundantly, 2 Cor. 5. 14. and his strong faith enabling him to do it in the power of *signs and wonders, and of the Holy Ghost*, Rom. 15. 19.

Ibid. Μετὰ πίστεως, *with faith;*] or, per fidem, *through faith*, or *by faith*; so Paul and Barnabas declared what things God had done μετ' αὐτῶν, *by them*, Acts 14. 27.; 15. 4. which is, ver. 12. δι' αὐτῶν.

Ver. 15. [m] Ἁμαρτωλοὺς σῶσαι, *to save sinners.*] Hence divines have well observed, that if man had not sinned, Christ had not come into the world.

Ibid. [n] Εἰμὶ ἐγὼ, *I am.*] He saith not, *I was*, but *I am*, because even when sin is pardoned, we ought to have the prospect of it still before our eyes, to keep us humble and sensible of the great grace of God to us.

Ver. 17. Μόνῳ σοφῷ Θεῷ.] Dr Mills seems very averse from the word σοφῷ, admitting it neither here nor Jude 25.; but see it defended in both places, *Examen Millii in locum.*

Ver. 18. [o] Κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, *according to the foregoing prophecies concerning thee.*] So chap. 4. 14. *Neglect not* τὸ χάρισμα, *the gift of the Holy Ghost which was given thee*, διὰ προφητείας, *according to prophecy.* I have shewed, note on 1 Cor. 12. 10. that among the gifts of prophecy and discerning of spirits, this was one, to foretel and chuse out persons meet to do God service in the ministry. Hence St Paul charges the bishops of Ephesus to feed the flock over which *the Holy Ghost had made them overseers* or bishops, Acts 20. 28. And Clemens Romanus saith, *the apostles chose bishops and deacons with full assurance of the Holy Ghost*, πεπληροφορημένοι τελείως, Ep. ad Cor. § 42. 44. *having a perfect knowledge of them, and making trial of them by the Spirit.* So was it in the case of Timothy, say all the Greek scholiasts on the place. St Chrysostom saith (*g*), he was *chosen by prophecy*, that is, *by the Spirit of God:* Theodoret (*h*), that *he received imposition of hands, not by mans calling, but by divine revelation:* Oecumenius (*i*), that *by the revelation of the Spirit, he was both chosen by St Paul to be a disciple, and was circumcised, and ordained a bishop;* and Theophylact affirms the same. Being thus designed, and notified by the Spirit of prophecy, they were, by prayer and imposition of hands, consecrated to their office. Thus when the Spirit in the prophets had said, *Separate me Barnabas and Saul for the work of the ministry*,

(*f*) Διάνυσιν ὅτι δεῖ καὶ παρ' ἡμῶν ἐπισκοπεῖσθαί τινα, ἐπεὶ γὰρ ἀκρίτως θεὸς ἐπιλέγεται τινάς. Oecum. Ὅρα πῶς καὶ τὸ αὐτῷ τίθησι, καὶ τὸ τῷ Θεῷ, τὸ πλέον ἡμῶν τῇ τοῦ Θεοῦ προνοίᾳ· τὸ δὲ αὐτὸ συνέλλειν, πλὴν ὅσον μὴ λυμαίνεσθαι τῷ αὐτεξουσίῳ —— χάριν ἴσχυ, &c. Τοῦτο τοῦ Θεοῦ, οὕτω πάλιν τὸ αὐτῷ, ὅτι πιστὸν με ἡγήσατο. Chrysostom.

(*g*) Τί ἐστιν ἀπὸ προφητείας, ἀπὸ πνεύματος ἁγίου. Chrysostom in locum.

(*h*) Οὐ γὰρ ἀνθρωπίνης τετύχηκας κλήσεως, ἀλλὰ κατὰ θείαν ἀποκάλυψιν τὴν χειροτονίαν ἔλαβες. Theod.

(*i*) Κατὰ γὰρ πνεύματος ἀποκάλυψιν καὶ ἐξ ὧν παρὰ τοῦ Παύλου, καὶ περιετμήθη, καὶ ἐπίσκοπος ἐχειροτονήθη. Oecum.

to which I have called them, Acts 13. 2. 3. 4. *they prayed, and laid their hands upon them, and ſent them away*, and they are ſaid to be *ſent forth by the Holy Ghoſt*. And with this impoſition of hands, they who had them not before, received χαρίσματα, *gifts anſwerable to their calling*. Thus St Paul charges Timothy to ſtir up χάρισμα Θεοῦ, *the gift of God that was in him, by the laying on his hands*, 2 Tim. 1. 6.; and Irenæus ſaith, *l.* 4. *c.* 33. that "the biſhops who "ſucceeded the apoſtles, with their ſucceſſion into "their biſhoprics, received a certain χάρισμα of "truth, according to the good pleaſure of the Fa-"ther;" ſee note on 1 Cor. 2. 16. and on chap. 12. 10. Vain therefore are they, who pretending to an internal call of the Spirit, which they cannot prove to others, think impoſition of hands, and conſecration to the work of the miniſtry, unneceſſary to the performance of the miniſterial office.

Ibid. ᵖ Ἵνα στρατεύῃ τὴν καλὴν στρατείαν, *that thou mayſt war a good warfare*;] *i. e.* perform the office of an evangeliſt well, 2 Tim. 4. 5. ſo as to be *a good miniſter of Jeſus Chriſt*, 1 Tim. 4. 6. Thus in the Old Teſtament, the Levite that entered upon the *ſervice of the tabernacle of the congregation*, is, in the Hebrew, one that enters *into the hoſt*, Numb. 4. 3. 23. 30. 35. 39. 43. chap. 8. 24. and goes צבא צבא, *to war the warfare*, i. e. *to ſerve the ſervice*, ſaith the Chaldee; and ſo the following words explain it: and to be ſuperannuated, and ſo to ceaſe from the work, is *to return from the warfare*, chap. 8. 25. Thus alſo in the New Teſtament the Chriſtian miniſter is *a ſoldier of Jeſus Chriſt*, 2 Tim. 2. 3. στρατιώτης, *a warrior*, ver. 4.; he hath *the weapons of his warfare*, 2 Cor. 10. 4. and ought to have his wages, becauſe *no man goeth to warfare at his own charge*, 1 Cor. 9. 7.

Ver. 20. ᵠ Οὓς παρέδωκα τῷ Σατανᾷ, *whom I have delivered to Satan.*] I have ſhewed, note on 1 Cor. 5. 5. that the ancients ſay, this phraſe ſignified, that ſome diſeaſe was to be inflicted on them by Satan. Thus Theodoret, Chryſoſtom, and Oecumenius, here ſay of theſe men, "that being ſeparated from the church, "they were cruelly chaſtiſed by the adverſary, fall-"ing into diſeaſes and grievous afflictions, and other "damages and calamities (*k*);" and this, in the forementioned place, is argued from the ends of this delivery to Satan, *viz. for the deſtruction of the fleſh, that they might learn not to blaſpheme* that doctrine which could ſo ſeverely puniſh them that did ſo. Note alſo, that Hymeneus and Alexander made *ſhipwreck of the faith*, not by renouncing Chriſtianity, for *what have I to do*, ſaith the apoſtle, *to judge them that are without?* 1 Cor. 5. 12. but by maintaining ſuch doctrines as overthrew the faith, *i. e.* by denying the reſurrection of the body, as Hymeneus did, 2 Tim. 2. 18.

CHAP. II.

Verſe 1. I Exhort therefore, (*in purſuance of the deſign of Chriſt's coming to ſave ſinners, chap.* 1. 15. *and here, ver.* 3. 4. that firſt of all (Gr. *firſt that*) [a] ſupplications, prayers, interceſſions, and giving of thanks be made for all men:

2. (*Particularly*) [b] for kings, and for all that are in authority; that we (*under their government*) may lead a quiet and peaceable life in all godlineſs and honeſty.

3. For this *(prayer for them, and for all men)* is good and acceptable in the ſight of God our Saviour:

4. Who will have all men to be ſaved, and to come (Gr. *who wills that all men ſhould be ſaved, and come*) to the knowledge of the truth.

5. For there is one God, (*who is the God of the Gentiles, as well as of the Jews, Rom.* 2. 29. 30. *the Creator, Eph.* 3. 9. *the Father, Matth.* 2. 10. *the Lord, Acts* 17. 24. *the Saviour of all men, chap.* 4. 10.), and [c] one mediator betwixt God and men, the man Chriſt Jeſus;

6. Who gave himſelf (*up to death, as*) [d] a ranſom [e] for all (*men*), to be teſtified in due time, (Gr. *for a teſtimony in due time of God's love to all, Tit.* 3. 4.)

7. Whereunto (i. e. *for the accompliſhment of which will of God*) I am ordained (*appointed of Chriſt*) a preacher, and an apoſtle; [f] I ſpeak the truth in Chriſt, and lie not; a teacher of the Gentiles in faith and verity.

8. I will therefore that men pray every where, lifting up [g] holy hands, [h] without wrath and [i] doubting.

9. In like manner alſo *(I will)* that *(Chriſtian)* women adorn themſelves in modeſt apparel, with [k] ſhamefacedneſs and ſobriety: not *(ſetting out themſelves)* with broidered hair, or gold, or pearls, or coſtly array;

10. But (*with that ornament*) which (*beſt*) becometh women profeſſing godlineſs, (*that is*) with good works.

11. Let the woman learn in ſilence with all ſubjection (*to the better ſex.*)

12. But *(for)* [l] I ſuffer not a woman to teach *(pu-*

(*k*) Τῇ γὰρ ἐκκλησιαστικῇ σώματος χωριζόντες, καὶ τῆς θείας χάριτος γυμνοῦντες, πικρῶς παρὰ τῷ δυσμενῆ ἐδέχοντο μαστιγὰς, καὶ νόσοις καὶ παθήμασι χαλεποῖς περιπιπτοντες, καὶ ζημίαις, καὶ συμφοραῖς ἑτέραις. Theod.

blicly),

blicly), or to usurp authority over the man, (*to whom she was subjected by God's precept, Gen.* 3. 16.), but (*I command her rather*) to be in silence.

13. For Adam was first formed, (*and*) then Eve (*after him, and out of him, to denote subjection to him, and for him, to shew she was to serve him,* 1 *Cor.* 11. 8.)

14. [m] And Adam was not (*immediately*) deceived (*by the serpent as Eve was*); but the woman being deceived, was (*first*) in the transgression.

15. Notwithstanding she (i. e. *the female sex*) shall be saved in [n] child-bearing, (διὰ τικνογονίας, *through child-bearing*, i. e. *they shall go through the sorrow threatened to her sex for that sin with safety*), if they continue in faith, (i. e. *trusting in God*), and charity (*to others, especially in the like condition*), and holiness, (Gr. *in sanctification*, i. e. *in chastity of manners, and freedom from uncleanness*), with sobriety (ἐν σωφροσύνῃ, *in temperance, or freedom from excess.*)

ANNOTATIONS on Chap. II.

Verse 1. [a] Δεήσεις, προσευχὰς, ἐντεύξεις, *prayers, supplications, intercessions.*] Δεήσεις are deprecations for the pardon of sin, and the averting divine judgments. Προσευχαὶ, prayers for the obtaining of all spiritual and temporal blessings; and in this we have the suffrage of the Greek scholiasts and lexicographers. But as for the word ἐντεύξεις, they almost unanimously say, it is a complaint, or accusation made to God, against those who deal injuriously with them, and a desire that he would avenge their injuries; to which I cannot think the apostle would so passionately exhort them. Nor is the word capable of this sense, when the apostle saith, chap. 4. 5. *The creature is sanctified to us* διὰ ἐντεύξεως, *by prayer.*

I therefore prefer the other import of the word mentioned in Phavorinus, that it is παράκλησις ὑπό τινος προσαγομένη Θεῷ περὶ σωτηρίας ἑτέρων, *an address presented to God for the salvation of others.* And by this rule were the devotions of the church continually directed. "For," saith the author of the book, *De vocatione gentium,* (*l*) "the devotion of "all the priests, and all the faithful, doth so unanimously observe this rule of prayer, that there "is no part of the world, in which the Christian "people do not put up such prayers as these, praying not only for the saints, but for infidels, idolaters, the enemies of the cross, and the persecutors of Christ's members, for Jews, heretics, "and schismatics." But then as these addresses had a particular respect to men in these circumstances, so the other must have respect to men in general; all these addresses being to be made, not only for ourselves, but for all men.

Ver. 2. [b] Ὑπὲρ βασιλέων, &c. *For kings, and all that are in authority.*] So the Jews prayed, and offered sacrifices for the Persian kings, (*m*) and the welfare of their government, Ezra 6. 10. Thus Jeremy sends to them, in their captivity, "to pray for the "peace of the city whither God had caused them "to be carried captive," chap. 29. 7. And the Jews in Babylon send to those in Judea, to pray for the life of Nebuchodonosor King of Babylon, and *for the life of Balthasar his son, that their days may be upon earth as the days of heaven,* Baruch 1. 11. When they came under the government of the kings of Egypt, Eleazar, their high priest, writes to Ptolemy thus: "We continually offer sacrifice (*n*) for "thee, thy sister, thy children, and friends; and the "people pray for thy happy success in all things, and "for the peaceable state of thy kingdom." And so when they were under the Seleucidæ. And, lastly, when they came under the Roman government (*o*), this was their constant practice, till they begun that rebellion, under which their city, country, religion, and nation were destroyed. This being, saith Josephus, the cause of the war, that the seditious did θυσίαν τῷ Καίσαρος ἀποράπτειν, *reject the sacrifice offered for Cæsar,* though the priests and nobles earnestly intreated them, μὴ παραλίπειν τὸ ὑπὲρ τῶν ἡγεμόνων ἔθος, *not to desert the custom concerning their rulers, which always had obtained among them.*

And that the Christians, following their examples, thus prayed continually, from the beginning, for

(*l*) Quam legem supplicationis, ita omnium sacerdotum, et omnium fidelium devotio concorditer tenet, ut nulla pars mundi sit in qua hujusmodi orationes non celebrentur a populis Christianis; supplicat ergo ubique ecclesia Deo, non solum pro sanctis, et in Christo jam regeneratis, sed etiam pro omnibus infidelibus et inimicis crucis Christi, pro omnibus idolorum cultoribus, pro omnibus qui Christum in membris ipsius prosequuntur, pro Judæis, quorum cæcitati lumen evangelii non refulget, pro hæreticis et schismaticis, qui ab unitate fidei et charitatis alieni sunt. *l.* 1. *c.* 4.

(*m*) Ὑπὲρ ἐμοῦ καὶ Περσῶν ἐγχωμίου τῷ Θεῷ. Darius apud Joseph. Antiq. l. 11. c. 4.

(*n*) Ὑπὲρ σοῦ καὶ τῆς ἀδελφῆς σοῦ, καὶ τῶν τέκνων, καὶ φίλων προσηγάγομεν θυσίας, καὶ τὸ πλῆθος ἐχρὰς ἐποιήσατο γένεσθαι σοι τὰ κατὰ νοῦν, καὶ φυλαχθῆναι σε τὴν βασιλείαν ἐν εἰρήνῃ. Joseph. antiq. l. 12. c. 2. p. 392.

Τὰς θυσίας ἐπιδείκνυον ἃς ὑπὲρ τοῦ βασιλέως ἔλεγον προσφέρειν τῷ Θεῷ. Ibid. c. 17.

(*o*) Περὶ μὲν Καίσαρος καὶ τοῦ ὄνομα τῶν Ῥωμαίων ἐπὶ τῆς ἡμέρας θύειν ἔφασαν. Joseph. de bell. Jud. l. 2. c. 17. &c. 30. per totum.

their kings (*p*), we learn from Polycarp (*q*), Juſtin Martyr (*r*), Tertullian (*s*), St Cyprian (*t*), Origen (*u*), Lactantius (*x*), and from all the ancient liturgies. And this it became them to do, that the Heathen emperors, finding them thus ſolicitous for the welfare and proſperity of their government, might permit them quietly and peaceably to enjoy their religion.

Ver. 5. ᶜ Μεσίτης, *Mediator.*] That is, ſaith Suidas, εἰρηνοποιὸς, *a peace-maker*. This, ſay the Socinians, is not neceſſary, that a mediator ſhould appeaſe, or reconcile parties at variance; but only, that he ſhould deliver the mind of one to the other, and ſtrike a covenant or league betwixt them, as in the caſe of Moſes, Gal. 3. 9. To this I anſwer,

1. That though this be not neceſſarily contained in the ſignification of the word, yet it is evidently implied in that which is annexed to our Mediator, where-ever he is mentioned in the New Teſtament, *viz.* here, and in the epiſtle to the Hebrews; for he is ſuch a *Mediator* as *gave himſelf a ranſom to God for us*, ver. 6. and there, he is *a Mediator of the new covenant of his blood*, the covenant made by intervention of his death, εἰς ἀπολύτρωσιν, *for redemption of the tranſgreſſions of the former covenant*, chap. 9. 15. and 8. 6. and 12. 24.

2. This ſeemeth to have been the Jewiſh notion, both of a mediator in the general, and of our mediator, or the divine *Logos* in particular. Thus Philo ſaith (*y*) that "the Father of all things hath "granted to his moſt ancient word, an excellent "gift, *viz.* That ſtanding in the confines of both, "he ſhould put a difference betwixt the maker and "the thing made, as being an interceſſor for mortal man to the immortal God, and an ambaſſador "from the king to his ſubjects; in which gift he "rejoiceth, ſaying, Κἀγὼ ἱστήκειν ἀνὰ μέσον Κυρίου καὶ ὑμῶν, and I ſtood betwixt God and you, being neither unbegotten as God, οὔτε γενητὸς ὡς ἡμεῖς, nor "made as we are, but a middle of the extremes, "and a pledge to both; to the creator, engaging, "that all mankind ſhall not corrupt itſelf, and a- "poſtatiſe, chuſing diſorder before order; to the "creature, that he may have good hope, that the "merciful God will not wholly overlook his own "work; for I denounce τὰ εἰρηνικὰ, peaceable things "to the creature from the God of peace." And ſpeaking of their high prieſt, who was a type of Chriſt, he ſaith, (*z*) "the law will have him ra- "ſed above human nature, and coming near to the "divine; and, if I may ſay the truth, a middle be- "twixt both, that men may atone God by a me- "diator, and God may reach forth, and diſtribute "his favours to men by a certain miniſter." And again, "(*a*) It was neceſſary, that he who performs "the office of a prieſt to the father of a world, "ſhould have for his advocate his ſon moſt perfect "in virtue, to obtain the pardon of ſins, and the "participation of the greateſt bleſſings." So that here it is made the office of a mediator, to *procure peace* to the creature from God, *to make atonement to God*, and to be an advocate to *obtain the pardon of ſins*; and if Chriſt, our mediator and advocate with the Father, was, by virtue of his office, to do this; ſurely it muſt be part of his office, to appeaſe and reconcile God to us.

Ver. 6. ᵈ Ἀντίλυτρον ὑπὲρ πάντων, *a ranſom for all.*] And Matth. 20. 28. λύτρον ἀντὶ πολλῶν, *a ranſom in the ſtead of many*. Hence then it is evident, beyond contradiction, that our Lord Jeſus ſuffered in our ſtead. For when the ſcripture ſaith, Οὐ λήψεσθε λύτρα περὶ ψυχῆς παρὰ τοῦ φονεύσαντος, *ye ſhall admit no ſatisfaction for the life of the murderer who is worthy of death*, Numb. 35. 31. 32. *but he ſhall ſurely be put to death*; for ἡ ἐξιλασθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος, *the land cannot be cleanſed, or expiated from the blood that is ſhed therein, but by the blood of him that ſhed it*; is not this the plain import of theſe words, That no price ſhall be admitted inſtead of his life? Again, when Ahab paſſed this judgment on the diſguiſed prophet, Ἔσται ἡ ψυχή σου ἀντὶ τῆς ψυ-

(*p*) Ἐν καιρῷ μυστηρίων μίμνηται βασιλίως πολλάκις, καὶ ἀπίσῃ ὅλος. Oecumen.
(*q*) Orate pro regibus, et proteſtatibus, et principibus. *Polyc. ſect.* 12.
(*r*) Pag. 52. et 395. (*s*) Apol. c. 30. 31. 32. (*t*) Ad proconſulem.
(*u*) Contra Celſum, *l.* 8. *p.* 427.
(*x*) In fine Theoph. ad Autol. *p.* 76. Dionyſ. Alex. apud Euſeb. hiſt. eccleſ. *l.* 7. *c.* 11. *p.* 258. Conſt. apoſt. *l.* 2. *c.* 57.
(*y*) Τῷ δὲ ἀρχαγγέλῳ καὶ πρεσβυτάτῳ λόγῳ δωρεὰν ἐξαίρετον ἔδωκεν ὁ τὰ ὅλα γεννήσας Πατὴρ, ἵνα μεθόριος στὰς τὸ γενόμενον διακρίνῃ τῇ πεποιηκότος, ὁ δ' αὐτὸς ἱκέτης μὲν ἵστ τῷ θνητῷ κηραίνοντος, ἀεὶ πρὸς ἄφθαρτον, πρεσβευτὴς δὲ τῷ ἡγεμόνος πρὸς τὸ ὑπήκοον ——— ἔστ ἀγγελος ὡς ὁ Θεὸς ὢν, ἔστ γενητὸς ὡς ἡμεῖς, ἀλλὰ μέσος τῶν ἄκρων ἀμφοτέροις ὁμηρεύων. Lib. quis rerum divin. Hæreſ. p. 397. G. 398. A.
(*z*) Βούλεται γὰρ αὐτὸν ὁ νόμος μεῖζονος μεμοιρᾶσθαι φύσεως ἢ κατὰ ἄνθρωπον, ἐγγυτέρω προσιόντα τῆς θείας μεθορίου, εἰ δεῖ τ' ἀληθὲς λέγειν, ἀμφοῖν, ἵνα διὰ μέσης τινὸς ἀνθρώποις μὲν ἱλάσκωνται Θεὸν, Θεὸς δὲ τὰς χάριτας ἀνθρώποις ὑπὸ διακόνῳ τινὶ χορηγῷ ὀρέγῃ καὶ χορήγῃ. I. 2 de monarch. p. 369. E.
(*a*) Ἀναγκαῖον γὰρ ἦν τὸν ἱερώμενον τῷ κόσμῳ παῖδα, παράκλητον χρῆσθαι τελειοτάτῳ τὴν ἀρετὴν, υἱῷ πρὸς τὰ ἁμαρτήματα καὶ χορηγίας ἀφθονωτάτων ἀγαθῶν. De vita Moſis, l. 3. p. 521. B.

χῆς

χῆς αὐτῦ, *Thy life shall go for his life whom thou hast let go*, 1 Kings 20. 39. 40. And when the prophet thus returns upon him, *Thus saith the Lord, Because thou hast let go out of thy hand a man whom I have appointed to utter destruction,* ἡ ἔσαι ψυχή σε ἀντὶ τῆς ψυχῆς αὐτῦ, *therefore thy life shall go for his life.* And when Jehu saith to the men appointed to slay the priests of Baal, *If any of them escape, he that letteth him go,* ἡ ψυχὴ αὐτῦ ἀντὶ τῆς ψυχῆς αὐτῦ, *his life shall be for his life that escapeth of them*, 2 Kings 10. 24. Do not all these expressions plainly signify, *Thou shalt die instead of him?* When therefore Christ elsewhere declares, that *he would give his flesh for the life of the world*; that *he gave his life a ransom for many, a ransom for all*: must he not signify by these expressions, that he would give up his life to the death, instead of them who had deserved death? which sure he could not do, but he must suffer in their stead. Moreover, by the Jewish law, the first born of every beast was to die; or to rescue him from it, the owner was to pay, λύτρον ἀντὶ ψυχῆς, *a price to redeem his life*, Numb. 18. 15. and the pushing ox, provided the owner did not pay τὸ λύτρον τῆς ψυχῆς αὐτῦ, *a price or ransom for his life*, Exod. 21. 31. Every Israelite was also to bring in yearly his half-shakel, λύτρον τῆς ψυχῆς αὐτῦ ἐξιλάσασθαι περὶ τῶν ψυχῶν ὑμῶν, *to be the ransom of his life*, that he die not, Exod. 30. 12. 15. 16. And this money was appointed to buy the daily sacrifice which was to expiate, or make atonement for their lives. Moreover, among the Jews it was a received opinion, that σπουδαῖος τῦ φαύλε λύτρον, *the good man was the redemption of the wicked*, Philo de sacrif. Cain, p. 118. D. And hence (*b*) Josephus brings in Eleazar praying thus to God, "Be thou gracious to thy "nation, being satisfied with the punishment I suf- "fer for them: make my blood an expiation for "them," καὶ ἀντὶ ψυχῶν αὐτῶν λαβὲ τὴν ἐμὴν ψυχήν, *and take my life instead of theirs*. See the note on Matth. 20. 28. When therefore, in allusion to these things, it is said, Christ gave himself ἀντίλυτρον, or λύτρον ἀντὶ πολλῶν, *a ransom for many*; can we put any other sense upon these words than this, that he gave his life instead of ours, to expiate and atone for those lives which we by sin had forfeited?

Ibid. ᵉ Ὑπὲρ πάντων, *for all.*] These verses contain several convincing arguments, that God wills the salvation of all men in particular, and that Christ thus died for all. For,

1. The apostle here injoins us to pray for all men, because *God will have all men to be saved.* Now, it is unquestionably the Christian's duty, and was the constant practice of the church, to pray for all men in particular; and therefore the reason here assigned of this duty, much reach to all men in particular.

2. The apostle reasons thus: *God will have all men to be saved*, because he is the God of all, the common father, creator, governor, and preserver of all men: Now, thus he is the God of all men in particular; and so this argument must shew, he would have all men in particular be saved. For, as the apostle argues for God's readiness to justify the Gentiles by faith, as freely as the Jews, by asking, *Is he the God of the Jews only? Is he not also of the Gentiles?* Rom. 3. 29. and answering, that there is no difference betwixt them, *the same God being rich unto all that call upon him*, Rom. 10. 12.; so may we argue in this case, by a like inquiry, *Is he the God of a small remnant of the Jews and Gentiles only? Is he not the God and Saviour of them all?* chap. 4. 10.

3. *He would have all men to be saved*, saith the apostle; *for there is one mediator betwixt God and men, the man Jesus Christ, who gave himself a ransom for all.* Now, if the argument from one God was, as we have proved, designed to shew he was the God of all men in particular; the argument from this one mediator must also prove Christ the mediator of all men in particular. Hence he is here emphatically styled, *the Man Christ Jesus*; to intimate unto us, that having taken upon him the nature common to us all, to fit him for this office, he must design it for the good of all who were partakers of that nature; for as he was a man, he surely was endued with the best of human affections, universal charity, which would excite him to promote the welfare of all. As he was a man, he was subject to the common law of humanity, which obliges us to endeavour the common benefit of men.

Ver. 7. ᶠ Ἀλήθειαν λέγω, *I speak the truth in Christ.*] This oath or vehement affirmation could not be necessary to confirm Timothy in the belief of this matter. But this epistle being sent to Ephesus, or some other place, where there were many Jews, who either denied that salvation was to be preached to the Gentiles, or only on the terms of being also circumcised, which this apostle did so stoutly oppose, it might be necessary for their sakes.

Ver. 8. ᵍ Ὁσίους χεῖρας, *holy hands.*] It is certain, that it was the custom of the Heathens to wash sometimes the heads, sometimes their whole bodies, but generally their hands, before they came to their temples to pay their homage to their gods. And to this purpose they had their χερνίβια, or χειρονίπτρα, basons, or lavers, placed before the temples, which they were to use before they sacrificed; it being thought so great a crime to come to the gods with

(*b*) Lib. de Mac. p. 1090. C.

hands unwaſhed, *illotis manibus libare*, that it is (*c*) proverbial with them, to ſignify by that phraſe, thoſe who come irreverently and unprepared to their ſervice, ſay Diogenianus and St Gregory; and to come reverently to the gods is, (*d*) περιῤῥαινάμενον, ἀπορυψάμενον, ἀποτριψάμενον, ὡσιώμενον προσιέναι, to come cleanſed and waſhed, and therefore holy. As for the Jews, the learned Dr Pocock ſaith, that this is a law among them, that *every one muſt waſh his hands when he ariſes from his bed, that he may be pure when he offers up his prayers to God*, not thinking any man נזהר (ὅσιος, Prov. 22. 11.) pure, till he hath waſhed his hands. This they were to do, ſay their Rabbins, "leſt God, ſeeing "his creature defiled, ſhould be angry;" and becauſe prayer ſucceeded to thoſe ſacrifices, which were not to be touched by the prieſt till he had waſhed his hands, Exod. 30. 27. 28. This they looked upon as a part of ſanctification, and therefore pray thus, "Bleſſed be thou, O Lord God, "שאר קדש ו, who haſt ſanctified us by thy pre-"cepts, and commandeſt us to waſh our hands." This waſhing was to ſignify three things.

1. That the hands ſhould be innocent and pure from all blood and cruelty, injuſtice and bribery, all filthineſs and impurity, before we come to this ſacred majeſty, as David ſaith, *I will waſh my hands in innocency, and ſo will I compaſs thine altar*, Pſal. 26. 6. and Philo, of the Eſſenes (*e*), that they lifted up pure hands to Heaven; that is, hands καθαραὶ λημμάτων, καὶ ὑπ' ἀδικίας προφάσεως τῶν ἐπ' πορισμὸν μιαινομένων, *pure from gifts, and ſtained with no unjuſt gain*; and ſo, ſaith he, muſt the perſon who lays his hand upon his offering, be able to ſay, (*f*) Αἱ χεῖρες αὗται οὔτε δῶρον ἐπ' ἀδίκοις ἔλαβον: "Theſe hands have recei-"ved no gift to do injuſtice, are not polluted with "innocent blood; they have maimed, wounded, "done violence to no man; they have been em-"ployed in no culpable action, but have miniſter-"ed to all good and profitable things."

2. That our hearts ſhould much more be purified from all luſts and filthineſs of ſpirit, pride, hatred, malice, covetouſneſs, &c. So *clean hands* and *a pure heart*, in the pſalmiſt, go together, Pſal. 24. 4. "He "that offers ſacrifices," ſaith Philo (*g*), "muſt be "καθαρὸς σώματι καὶ ψυχῇ, pure in body from whatſo-"ever defileth that; and in ſoul from all evil paſ-"ſions and vices: for it is folly to think we may "not come to the temple till we have waſhed the "body, and yet may pray and offer ſacrifice with "a ſpotted and defiled mind."

3. That we be purified from all worldly and diſtracting thoughts, that the mind may be at leiſure to attend purely to heavenly things; that we may bring to God, ſaith Philo (*h*), τὴν ψυχὴν τῆ τῶν αἰσθητῶν καὶ αἰσθητῶν ὄγκω παντελῶς ἐπικουφισθεῖσαν, *a ſoul eaſed of all the weight of the ſenſes, and ſenſible objects*. Theſe are the things which the apoſtle here injoins, when he commands us to lift up holy hands; not that we ſhould waſh them with water, which Tertullian (*i*) reckons among things *vacuæ obſervationis*, of vain obſervation, ſuperſtitious, and rather curious and affected than reaſonable devotion, when introduced by ſome Chriſtians, from the Heathen or the Jewiſh practice, as a preface to prayer.

Ibid. [b] Χωρὶς ὀργῆς, *without wrath.*] As being contrary to that charity and forgiveneſs, and that ſedateneſs of ſpirit we ought to have when we addreſs to God in prayer, and being the forerunner of that cruelty which defiles the hands.

Ibid. [i] Καὶ διαλογισμῶ, *and doubting.*] I find not that the Greek ever bears the ſenſe of doubting, but always imports in the New Teſtament, either inward reaſonings or tumultuating thoughts, διαλογισμοὶ πονηροὶ, *evil thoughts* in the heart, Matth. 15. 19.; Mark 7. 21.; James 2. 4. διαλογισμοὶ καρδιῶν, *the thoughts of mens hearts*; Luke 2. 35. and 9. 46. διαλογισμοὶ αὐτῶν, *their thoughts*, Luke 5. 22. and 6. 8. or their imaginations, Rom. 1. 21. Luke 24. 38. or contention and diſceptation among them, Luke 9. 46. or inward murmurings, Phil. 2. 14. all which are plainly oppoſite to that peace, concord, and ſedateneſs of ſpirit we ſhould bring to our devotions, and apt to diſtract us in them, eſpecially *evil imaginations*.

The ſcripture itſelf ſeems to direct us to the prime ſenſe of this word; for what is διαλογισμὸς, Luke 9. 47. is ἐνθυμήσεις, *inward thoughts* and *reaſonings*, Matth. 9. 4. and this ſenſe the word will bear in all places, where we render it either *doubting* or *diſputing*. So Philip. 2. 14. *Do all things without murmuring*, καὶ διαλογισμῶν, and inward reaſonings, whether you ſhould continue in the faith or not; or why ſuch commands ſhould be laid upon you; and here, without inward thoughts, or reſentments of the injuries done to you, Theodoret here interprets it agreeably to the matter in hand, ἀμφιβολίας χωρὶς, *without heſitation, ſtrongly believing thou ſhalt receive what thou aſkeſt*: And of this, ſaith Theophylact, thou mayſt be aſſured, if thou ſtill aſkeſt according to his will; if thou aſkeſt μηδὲν ἀνάξιον τὸ θεοπρεπὲς, *nothing unworthy of God*, but all things ſpiritual, and aſkeſt theſe things without wrath, and heſitation, or a mind wavering betwixt hope and fear.

(*c*) Vide Eraſm. Adag. Chil. 1. cent. 9. p. 246.
(*d*) J. Pol. l. 1. c. ſect. 24.
(*e*) De vita contemplat. p. 695.
(*f*) De vict. p. 649.
(*g*) De vict. offer. ab init.
(*h*) De vita contemplat. p. 691. B.
(*i*) De orat. c. 12.

Ver. 9.

Ver. 9. [k] Μετὰ αἰδοῦς καὶ σωφροσύνης, *with shamefacedness, and sobriety, or chastity.*] It seems impossible to fix a certain rule for the attire of women of all states and conditions, at all times, and in all places; but from what the apostle saith here, and 1 Pet. 3. 3. (see the note there), it seems evident, 1*st*, That περιπλοκαὶ τῶν τριχῶν ἐταιρικαὶ, all attire which suspected women used, either to provoke lust in others, or to shew any inclination to it in themselves; and all attire which hath any tendency to any thing of this nature, or to raise a suspicion of it, must be here forbidden, as being contrary to the modesty and chaste behaviour of a godly matron. And, 2*dly*, All attire, which, by the richness and the costliness of it, shews any pride, or vanity of spirit, or an ambition to excel others. And, 3*dly*, All great concernment, care, and study, to appear in such attire, as if it were indeed our truest ornament, and that which made us truly to excel, and be more honourable than others: this vanity and pride, this esteem of, and concern for these things, being not well consistent with sobriety, and much less with the profession of true godliness. And here it is worthy to be noted by the women, 1*st*, That this precept ought not to be slighted by them, as of little moment, seeing it is so carefully inculcated by the two chief apostles of the Jew and Gentile, St Peter and St Paul, and the contrary is represented as a practice opposite to godliness. 2*dly*, Let them especially mark the character here given of a Christian woman, *viz.* that she is one who doth not only profess and declare, that she serves and worships God, but also doth ἐπαγγέλλειν, *shew forth godliness in her life and conversation.* And 2*dly*, Let the men note hence that of Esthius, That if it be so unbecoming a Christian woman to be thus concerned in adorning and tricking up her body, it must be much more unbecoming a Christian man, and that which makes him truly to deserve the name of fop.

Ver. 12. [l] Οὐκ ἐπιτρέπω, &c. *I suffer not a woman to teach.*] i. e. *publicly*, 1 Cor. 14. 34. 35. See the note there. They may privately instruct, as Priscilla did Apollo, Acts 18. 26. and as a believing wife may instruct her unbelieving husband, when he requires a reason of her faith; but then she must not challenge any authority to do this, this being to usurp an authority not due unto her.

Ver. 14. [m] Οὐκ ἠπατήθη, *he was not deceived.*] *i. e.* by the serpent, who never attempted him, but was only seduced by the woman: she therefore was both guilty of her own, and of her husband's sins.

Ver. 15. [n] Διὰ τεκνογονίας, *in child-bearing.*] That is, some say, by bearing the Messiah, the promised seed; but there is no instance that can be produced, where this phrase is used in this sense. Say others, *by education of her children;* but neither is there any instance of this signification of the word, nor is it fit that her salvation should depend on the faith, and charity, and holiness of her children, these being things not in her power to produce in them. And 3. What then shall become of barren women, and those that live and die virgins? To establish therefore the sense given in the text, let it be noted,

1. That this *enallage numeri*, or change of the number in words that comprehend all of the same kind, is very common both in the old, and the New Testament, and in profane authors: so Gen. 33. 13. *Morientur totus grex.* Gen. 41. 57. *Universa terra venerunt*, the whole land came into Egypt. Psal. 140. *Grant not the desires of the wicked, further not his wicked devices, lest they exalt themselves.* Prov. 2. 12. 13. *The evil man, who leave the paths of uprightness.* See Numb. 10. 3. 1 Kings 1. 40. 1 Chron. 10. 6. Ezra 10. 12. Psal. 68. 11. Esd. 25. 3. and 34. 10. Mark 3. 7. 8. And here, chap. 5. 4. γήρᾳ--μανθανέτωσαν, *if any widow,—let them learn.* Note,

2. That the preposition διὰ doth not always signify a means, or a condition, but sometimes a term to be passed through, as when it is said διὰ πολλων θλίψεων, *Through many tribulations we must enter into the kingdom of God*, Acts 14. 22. *He shall be saved* διὰ πυρὸς, *as one passing through the fire*, 1 Cor. 3. 15. *Let us behave ourselves as the ministers of God, passing inoffensively,* διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας, καὶ εὐφημίας, *through honour and dishonour, through good and evil report*, 2 Cor. 6. 8. in which sense we are said *ambulare per viam, per plateam.* But against the interpretation given in the paraphrase, it is objected, that the following words, *If they continue in the faith*, &c. cannot be mentioned here as a condition of their safe deliverance in childbed, since that deliverance is common to the *believer* and the *Pagan*, the charitable and temperate, and the uncharitable and intemperate, the chaste and the unchaste women.

Ans. Now, to this I answer, That this objection seems to be of no force against the sense here given; for though health, riches, a good name, and other temporal blessings, be common to the Pagan and believer, to the good and bad; that hinders not but godliness may be the promise of this life; as health, riches, a good name, and other outward blessings, are promised to those that fear God; it being sufficient to make good this promise, that God is pleased sometimes to vouchsafe this safe deliverance from the dangers of childbirth to women, by virtue of their trust in God, their charity to others, especially in the like condition; their temperance, sobriety, and chastity, as to the observation of the matrimonial vow, and that others may sometimes miscarry through the want or neglect of these duties. In a word, seeing it cannot be

be denied, that theſe things are likely to engage God's providence to be with them in that needful hour, and the neglect of them may provoke him to abandon others, they muſt be deemed fit matter of a temporal promiſe.

CHAP. III.

Verſe 1. [a] THIS is a true ſaying, If a man deſire the office of a biſhop, he deſireth a good work, (i. e. *a work that is honourable in itſelf, and ſo requires ſuch diſpoſitions and qualifications in the perſon who deſireth it, as may render him worthy of that honour.*)

2. A biſhop then muſt be [b] blameleſs (i. e. *free from juſt ground of blame*), the [c] huſband of one wife, (i. e. *not guilty of polygamy, or of divorcing one woman, and marrying another, as many of the Jews and Greeks then were*), vigilant (*in his function*), ſober, (*governing his paſſions*), of good behaviour, (*in words, in habit, or in aſpect*), [d] given to hoſpitality, (*or the entertainment of ſtrangers*), apt to teach, (*not ſo much for his eloquence, as for his ſkill in divine things, and knowledge of what is fitting to be taught. So Theodoret*);

3. Not given to (*much*) wine, (*ver.* 9.), no ſtriker, nor greedy of filthy lucre, but [e] patient, not a brawler (*or contentious perſon*), not [f] covetous;

4. One that ruleth well (*in*) his own houſe, having his children in (*due*) ſubjection (*and behaving himſelf in it*) with all gravity.

5. For if a man know not how to rule (*well in*) his own houſe, how ſhall he (*be able to*) take care of the church of God? (*which is a larger family, and ſo requires greater ſkill in government.*)

6. [g] Not a novice (*in religion*), leſt being lifted up with pride, (ἐκ τῆς περηφανείας, *by reaſon of his high advancement*), he fall [h] into the condemnation of the devil.

7. Moreover, he muſt have a good report of them that are without, (i. e. *the unbelieving Jew or Gentile, with whom he formerly converſed*); leſt he fall into reproach (*from them*), and (*into*) the [i] ſnare of the devil.

8. Likewiſe muſt the deacons be grave, not double-tongued, (*not fraudulent and deceitful, Chryſoſtom; not ſaying one thing to one, another to another, Theodoret*), not given to much wine, nor greedy of filthy lucre, (i. e. *of lucre gained by ſordid and filthy arts*),

9. Holding the myſtery of the faith in a pure conſcience, (i. e. *in a life ſo pure that conſcience may not ſmite him; for when a good conſcience is once put away, the loſs of faith will follow,* chap. 1. 19.)

10. [k] And let theſe alſo firſt be proved, (*by the examination of the ſoundneſs of their faith, and the purity of their former lives*), and then let them (*be admitted to*) uſe the office of a deacon, being (*thus*) found blameleſs.

11. Even ſo muſt their [l] wives be (γυναῖκας ὡσαύτως, *the women in like manner muſt be*) grave, not ſlanderers, ſober, faithful in all things.

12. Let the deacons be the huſbands of one wife, (*ſee ver.* 2.), ruling their children, and their own houſes well.

13. For they that have uſed the office of a deacon well, (i. e. *according to theſe rules, do by ſo doing*) purchaſe to themſelves [m] a good degree, (*or higher office in the church*), and great [n] boldneſs in (*preaching*) the faith (*which is*) in Chriſt Jeſus.

14. Theſe things write I (*now*) unto thee, hoping to come to thee ſhortly, (*and furniſh thee with other inſtructions, chap.* 4. 13.):

15. [o] But if I tarry long, (*they will be the more needful*), that thou mayſt know how thou oughteſt to behave thyſelf in the houſe of God, which is the church of the living God, [p] the pillar and ground of truth.

16. And without controverſy (*or confeſſedly*) great is the myſtery of godlineſs: (*conſiſting in theſe articles*), [q] God was manifeſt in the fleſh, juſtified in (*or by*) the Spirit, ſeen of angels, preached to the Gentiles, believed on in the world, received up into glory.

ANNOTATIONS on Chap. III.

Verſe 1. [a] NOTE, concerning the import of the word *biſhop* here, I find three different opinions among the ancients, *viz.* that of Theodoret, That the apoſtle here calls the (*k*) preſbyter, *biſhop*, which he thus proves; becauſe after the rules preſcribed concerning biſhops, he deſcends to thoſe concerning deacons, omitting preſbyters; "Becauſe," ſaith he, "anciently the ſame perſons

(*h*) Ἐπίσκοπον δὲ ἐνταῦθα τὸν πρεσβύτερον λέγει, μετὰ γὰρ τὰς ἐπισκοπικὰς νόμους τὰς τοῖς δικαίοις προσήκοντας γράφει, τὰς πρεσβυτέρους παραλιπὼν, τὰς αὐτὰς (γὰρ) ἐκάλουν ποτὲ πρεσβυτέρους, καὶ ἐπισκόπους, τὰς δὲ νῦν καλουμένους ἐπισκόπους ἀποστόλους ὀνομάζουν τῷ δι' χρόνου προιόντος τὸ μὲν τῆς ἀποστολῆς ὄνομα τοῖς ἀληθῶς ἀποστόλοις κατέλιπον, τὴν δὲ τῆς ἐπισκοπῆς προσηγορίαν τοῖς πάλαι καλουμένοις ἀποστόλοις ἐπέθεσαν. In locum.

" were

" were ſtyled preſbyters and biſhops, the name *a-*
" *poſtles* being then given to them who are now called
" *biſhops*; but in proceſs of time, they left the name
" of apoſtle to them who were apoſtles indeed, and
" gave this name of biſhop peculiarly to them, who
" anciently were ſtyled apoſtles. And though," ſaith he, " theſe rules are given to the preſbyters
" by name, it is clear that they more eminently be-
" longed to biſhops, ἅτε δὴ καὶ μείζονος μᾶλλον ἀξίας τιμῆς,
" *as being of an higher dignity.*" And this opinion, if true, is a full confutation of the Preſbyterian hypotheſis; for it declares, that there were three diſtinct orders from the beginning of the church, *apoſtles* or biſhops, *preſbyters*, and *deacons*; and that the biſhops were of an higher dignity than the preſbyters.

2. The ſecond opinion is that of Epiphanius, That the (*l*) " apoſtles could not order all things at
" one time, there being then a neceſſity of preſbyters
" and deacons, by both which eccleſiaſtical matters
" were to be adminiſtered; they placed no biſhops
" there, where they found no perſon worthy of that
" office; in other places, where they found per-
" ſons worthy of it, but, by reaſon of the paucity
" of converts, found ſcarce any fit to be preſby-
" ters, they conſtituted only biſhops and deacons.
" And this account," ſaith he, " is taken ἐκ τῶν
" τότε ἱστοριῶν from the moſt ancient hiſtories
" of the church;" I ſuppoſe, from the known paſſage of Clemens Romanus to this effect. And this alſo yields a full confutation of the Preſbyterian hypotheſis; for it declares, That it was the deſign of the apoſtles to inſtitute three ſeveral orders in the church, *viz.* of biſhops, preſbyters, and deacons; and where this was not done, it was only through want of perſons fit to complete theſe orders, and only during that defect; and this being writ in anſwer to Aerius his hereſy, That (*m*) " a biſhop differed not from a preſbyter,
" they being both one order, dignity, and honour,"
ſhews that opinion was then counted not only falſe and novel, but heretical.

3. The third opinion is that of Chryſoſtom (*n*), Oecumenius (*o*), and Hilary (*p*) the Deacon, on the place, That the apoſtle includes preſbyters under the name of *biſhops*, becauſe there is no great difference between them, they being appointed, as well as biſhops, to teach, and to preſide over the church; and being only inferior to the biſhops, " as to the power
" of ordination, which belongs alone to biſhops, and
" not to preſbyters." Now, even according to this opinion, " the biſhop is above the preſbyter;" and all ordinations which are not performed by the biſhop are irregular, and performed by them who have no power to ordain.

Ver. 2. [b] Ἀνεπίλημπτος, *blameleſs.*] For " the life
" of a biſhop," ſaith Chryſoſtom, " ſhould ſhine ſo
" bright, and be ſo free from ſpot, that others may
" not only behold it, but live by his example."

Ibid. [c] Μιᾶς γυναικὸς ἀνδρα, *the huſband of one wife:*] For " the Jews and Greeks," ſaith Theodoret (*q*), " were wont to be married to two or three wives
" together." The apoſtle, therefore, doth not ſay this to depreciate ſecond marriages, which he elſewhere allows, 1 Cor. 7. 8. 39. and from which it may not be in a man's power to abſtain. *If then a man,* τὴν προτέραν ἐκβαλών, ἑτέρᾳ συνεζύχθαι, *rejecting his former wife, be joined to another, he deſerveth blame; but if death have diſjoined him from his former, and nature, urging, doth neceſſitate him to take another, it is otherwiſe.* Conſidering theſe and other things, I approve of this interpretation of ſome of the ancients, which is alſo mentioned by St Jerom (*r*), and by Chryſoſtom, declaring, that the apoſtle doth not here oblige the biſhop to be married, but only corrects the immoderateneſs of ſome; becauſe, among the Jews, it was lawful both to marry twice, καὶ δύο ἔχειν καὶ τρεῖς γυναῖκας, *and to have two wives together;* and it was more common with them to divorce one, and take another. And whereas againſt this interpretation, it is objected, That the apoſtle requires alſo, that *the widow ſhould be the wife of one huſband,* whereas it never was permitted among any but barbarians, for women to have more than one huſband at once; this objection hath ſome ſtrength againſt the interpreting that paſſage of polygamy, but none againſt that interpretation which relates to marriage after diſmiſſion of the former

(*l*) Οὐ γὰρ πάντα ἐνθὺς ἠδυνήθησαν οἱ ἀπόστολοι κατασῆσαι· πρεσβυτέρων γὰρ ἐγίνετο χρεία, καὶ διακόνων, διὰ γὰρ τῶν δύο τούτων τὰ ἐκκλησιαστικὰ δύνανται πληροῦσθαι· ὅπου δὲ ἂν εὑρεθῇ εἰς ἀξιος ἐπισκοπῆς, ἐκεῖνον ὁ τόπος χωρὶς ἐπισκόπου· ὅπου δὲ γίγνοντο χρεία, καὶ ἦσαν ἄξιοι ἐπισκοπῆς, κατεστάθησαν ἐπίσκοποι, πλῆθος δὲ μὴ ὄντος, ἐχ εὑρέθησαν ἐν αὐτοῖς πρεσβύτεροι κατεσταθῆναι, καὶ ἐφιλοτιμήθησαν ἐπὶ τῷ κατὰ τόπον μόνῳ ἐπισκόπῳ. Ἄνευ δὲ διακόνου ἐπίσκοπον ἀδύνατον εἶναι. Epiphan. Har. 75. § 5.

(*m*) Τί ἐστιν ἐπίσκοπος πρὸς πρεσβύτερον; οὐδὲν διαλλάξει ἕτος, τοῦτο μία γὰρ ἐστὶ τάξις, καὶ μία, φησὶ, τιμὴ, καὶ ἓν ἀξίωμα.

(*n*) Ἃ περὶ ἐπισκόπων εἶπε, ταῦτα καὶ πρεσβυτέρους ἀρμόττει· τὴν γὰρ χειροτονίαν μόνην ὑπερβάλλεται, καὶ τοῦτο μόνον δοκῶν πλεονεκτεῖν τῶν πρεσβυτέρων. Chryſoſt. in locum.

(*o*) Ὡμοίως γὰρ καὶ αὐτοὶ ἱερεῖς τινές εἰσι, καὶ διδασκαλίαν ἔχει πιστεύομένοι. Oecumen.

(*p*) Poſt epiſcopum tamen diaconatus ordinationem ſubjecit; quare? niſi quia epiſcopi et preſbyteri una ordinatio eſt, uterque enim ſacerdos eſt, ſed epiſcopus primus eſt. *Hilar. in locum.*

(*q*) Πάλαι γὰρ ἐνόμισαν καὶ Ἕλληνες, καὶ Ἰουδαῖοι, καὶ δύο καὶ τρισὶ, καὶ πλείοσι γυναιξὶ νόμῳ γάμου κατὰ ταὐτὸν συνοικεῖν.

(*r*) Com. in 1 Tit. 1.

huſband;

huſband; the law allowing this in Greece, and the practice having made it common among the Romans, and not unuſual among the Jews; ſee note on chap. 5. 9. Origen (*s*) ſeems plainly to inſinnate, that this law, in the ſtrict ſenſe, ſeems harſh and unreaſonable, ſince he that hath a wife might loſe her in his youth, and ſo have need of a ſecond; and this law allowed the biſhop to enjoy his firſt wife even to old age, εἰ ὅτι μηδὲ γυμνασάμενον εἰς ἁγνείαν, καὶ σωφροσύνην, *though he never exerciſed himſelf to chaſtity* and *continence*, and therefore he thinks fit to interpret theſe words by analogy to the bill of divorce, plainly declaring againſt the church of Rome, that neither biſhop, prieſt, nor deacon, of whom there he ſpeaks, were either by ſcripture, or the laws of the church, reſtrained from cohabiting with their wives, after their promotion to thoſe orders: ſee the confirmation of our expoſition in Suicerus, *vocibus* διγαμία, et δίγαμος.

Ibid. [d] Φιλόξενον, *given to hoſpitality.*] Not in our common ſenſe, of keeping a good table, or an open houſe, for all comers; but, τὸν ὑποδημοῦντας ὑποδεχόμενον, *an entertainer of ſtrangers*, as the fathers ſay, and the word φιλόξενος ſignifies.

Ver. 3. [e] Ἐπιεικῆ, *patient*, or *gentle.*] *i. e.* ſaith Theodoret, in reference to offences committed againſt himſelf; for it is no part of meekneſs or patience, when others are injured, to overlook the injury.

Ibid. [f] Ἀφιλάργυρον, *Nor covetous, or a lover of money.*] Theodoret here notes, that the apoſtle doth not ſay, he muſt be ἀκτήμονα, *one who poſſeſſeth none*; for a man may poſſeſs theſe things, and yet diſtribute them as he ought, ſo as not to be a ſlave to them, but a lord over them.

Ibid. Μὴ αἰσχροκερδῆ.] Theſe words, ſaith Dr Mills, crept into the text, from Tit. 1. 7. whereas they are found in Chryſoſtom, and Oecumenius, Cod. Alex. and St Baſil, tom. 2. p. 416. 417. and are fully confirmed from the words following, διακόνους ὡσαύτως μὴ αἰσχροκερδεῖς; and from Tit. 1. 7. where St Paul treats of the ſame ſubject.

Ver. 6. [g] Μὴ νεόφυτον, *not a novice.*] This, ſay Chryſoſtom and Theodoret, is not ſpoken with reſpect to age; for Timothy himſelf, to whom he writes, was a youth, chap. 4. 12. but in reſpect to his knowledge of the faith.

Ibid. Εἰς κρῖμα τοῦ διαβόλου.] That the devil fell by pride, Theodoret here notes: but yet both he and Chryſoſtom ſay, that by condemnation here the apoſtle means not his ſin, but his puniſhment for it.

Ver. 7. [h] Καὶ παγίδα Διαβόλου, *and the ſnare of the devil;*] *i. e.* ſaith Theodoret, leſt being tempted by Satan, he relapſe into his former ſins; or, leſt being reproached by thoſe he is ſet over, for his former life, Satan tempt him to apoſtaſy, chap. 5. 15.

Ver. 10. [i] Δοκιμαζέσθωσαν πρῶτον κἀν οὗτοι, *and let theſe be firſt proved.*] Theſe words, κἀν οὗτοι, ſhew that this trial belonged alſo to the higher orders; and ſo it ſeems to have been from the beginning, where the Holy Ghoſt did not immediately interpoſe in deſignation of the perſon. The Emperor Severus (*t*) takes notice of it, as of "a practice obſerved both "by Jews and Chriſtians, in order to the ordina-"tion of their prieſts, and fit to be imitated in "chuſing a rector, or procurator of the provinces "ſubject to the Roman government." The epiſtles of St Cyprian (*u*) make frequent mention of this practice obſerved in the church, in imitation of the Jews. "This," ſaith he, "was obſerved in the "Acts of the apoſtles, in the ordination both of bi-"ſhops, prieſts, and deacons: and therefore this," ſaith he, "is derived from a divine and apoſtolical "tradition, obſerved almoſt throughout all pro-"vinces, that the biſhops of that province where "the biſhop is to be placed, ſhould come thither and "chuſe the biſhop, the people being preſent, who "were acquainted with his life and converſation."

Ver. 11. [l] Γυναῖκας ὡσαύτως, *The women alſo.*] *i. e.* that are admitted to be deaconneſſes, Tit. 2. 3. Περὶ τῶν τὸ ἄξιωμα τῆς διακονίας ἐχουσῶν λέγει, Chryſoſtom, Theodoret.

Ver. 13. [m] Βαθμὸν καλὸν, *a good degree.*] It being the cuſtom to chuſe preſbyters out of the deacons,

(*s*) A. in Matt. ed. Huet. t. 1. p. 362. 363.

(*t*) Ubi aliquos voluiſſet vel rectores provinciis dare, vel procuratores, id eſt, rationales ordinare, nomina eorum proponebat, hortans populum, ut ſi quis quid haberet criminis, probaret manifeſtis rebus.—— Dicebatque grave eſſe quum id Chriſtiani et Judæi facerent in prædicandis ſacerdotibus, qui ordinandi ſunt, non fieri in provinciarum rectoribus, quibus et fortunæ hominum committerentur, et capita. *Lamprid. in vita Severi, c.* 45.

(*u*) Coram omni ſynagoga jubet Deus conſtitui ſacerdotem, id eſt, inſtruit et oſtendit ordinationes ſacerdotales non niſi ſub populi aſſiſtentis conſcientia fieri oportere, ut plebe præſente, vel detegantur malorum crimina, vel bonorum merita prædicentur, et ſit ordinatio juſta, et legitima quæ omnium ſuffragio et judicio fuerit ordinata——Quod poſtea ſecundum divina magiſteria obſervatur in Actis Apoſtolorum——Nec hoc in epiſcoporum tantum, et ſacerdotum ordinibus, obſervaſſe apoſtolos animadvertimus, de quo et ipſo in Actis eorum ſcriptum eſt——Propter quod diligenter de traditione divina, et apoſtolica obſervatione, ſervandum eſt et tenendum, quod apud nos quoque, et fere per provincias univerſas tenetur, ut ad ordinationes rite celebrandas, ad eam plebem cui præpoſitus ordinatur, epiſcopi ejuſdem provinciæ proximi quique conveniant, et epiſcopus delegatur, plebe præſente, quæ ſingulorum vitam pleniſſime novit, et uniuſcujuſque actum de ejus converſatione perſpexit. *Ed. Ox. ep.* 67. § 2. *p.* 172.

and

and bishops out of the best presbyters; and therefore, at his ordination, they prayed, That he using the office of a deacon unblameably, might (x) μείζονος ἀξιωθῆναι βαθμοῦ, *be held worthy of an higher degree.*

Ibid. ᵘ Παῤῥησίαν, *boldness*, or *freedom.*] The deacons sometimes preached, and converted men to the faith, as St Stephen, and Philip; and this they could more freely, and more successfully perform, when they lived suitably to the qualifications of their function, and to the rules of the gospel they professed and taught.

Ver. 15 ° Ἐὰν δὲ βραδύνω, *but if I tarry long.*] Here Theodoret well notes, That neither the holy prophets, nor apostles, knew all things, the grace of the Spirit dictating to them only the things which were expedient; as appears from these expressions, *Hoping to come shortly*, and, *but if I tarry.*

Ibid. ᵖ Στῦλος καὶ ἑδραίωμα τῆς ἀληθείας, *the pillar and the ground of truth.*] Here, say the Romanists, the church is styled, *The pillar and the ground of truth*, surely from her teachers being so; they being elsewhere styled *pillars*, Gal. 2. 9. and *foundations*, Eph. 2. 20. Now, say they, may not all securely rely, in their faith, on the pillar of truth? May they not securely ground their faith upon the ground of truth? The church therefore being the pillar and the ground of truth, we may, without fear of ever erring, rely upon her.

Ans. 1. Whereas the objection represents it as certain, that the church is here styled *the pillar and ground of truth*, in respect of its teachers; the text seems clearly to intimate the contrary: for whether we supply the sense of the words thus, πῶς δεῖ (σε), *how thou oughtest*; or, with Theophylact, πῶς δεῖ τὸν ἐπίσκοπον, *how a bishop ought to behave himself in the house of God*, which is the church, it is evident, that the (y) church here mentioned, is put in opposition to the bishop of it, and is, according to Theodoret on the place, σύλλογος τῶν πιστευόντων, *the collection of believers*; and therefore not the church representative, which is only σύλλογος τῶν ἐπισκόπων, *an assembly of bishops*, according to the doctrine of the church of Rome; and therefore the infallibility of the church representative can never be concluded from these words, which so expressly do relate to the whole system of believers, in distinction from their bishops.

Ans. 2. The church here is *the church of the living God*; not as it comprehends the major part of her visible members, but only as it comprehends the true and living members of Christ's body, they being only *the church of the living God*; so that we must first know who they are, before we can be guided by them. Now, because this is impossible to be known with any assurance, it is impossible that we should be obliged to rely on their judgment in deciding what is truth.

Ans. 3. There is nothing more common, in the language of the writers of the church, than to style any eminent father of the church, or assertor of her faith, *the pillar and the ground of faith.* This title is, by St Basil (z), given to Musonius, bishop of Cæsarea, to Athanasius, and to the orthodox bishops banished for the truth; by Nazianzen (a), to Basil, to Athanasius, and to Eusebius bishop of Samosata; by Lanfranc, and Rupertus Tuitiensis, it is given to St Austin; and yet sure they were far from thinking, that any of these single fathers were infallible. Whence it must follow, that, according to the judgment of the church, this phrase did not import *infallibility.*

Ans. 4. The church cannot here be styled *the pillar and the ground of truth*, as being the foundation on which truth is built, and which giveth it authority; truth being, saith St Chrysostom (b), τῆς ἐκκλησίας καὶ στύλος καὶ ἑδραίωμα, *the pillar and the ground of the church*, which is, saith the apostle, *built on the foundation of the apostles and the prophets*, Eph. 2. 19. 20. She therefore is the *church of Christ*, because she holds the truth, as is demonstrative from this, That purely ceasing to do so, her members cease to be the members of the church: she therefore cannot by me be known to be the church, until I know she holds the truth, and doth not cease to make profession of it: and when I first know this, what need have I of her infallible direction to find out the truth? She therefore may be rather said to be *the pillar and the ground of truth*, because it is essential to her being, to maintain and teach all necessary truths; and because her living members do, and will maintain them, when concealed, denied, misrepresented by hypocritical professors; and because she doth preserve and own those oracles in which the saving truth of Christ is fully and perspicuously maintained, and doth baptize her children into that symbol, which was always held to be a perfect summary of Christian faith.

Lastly, The church of that age might well be said to be *the pillar and the ground of truth*, because then the apostles presided in it, who were the pillars and foundations of the Christian faith, according to the scriptures, and the ancient fathers. Thus Theodoret (c) styles St Peter and St John, τοὺς στύλους τῆς ἀληθείας, *the pillars of truth*; and Oecumenius (d), στύλους τῆς πίστεως, i. e. *the pillars of the faith.* Then also did the apostles and evangelists deliver, and the church receive, those scriptures which were to be the

(x) Const. apost. l. 8. c. 18.
(a) Orat. 19. 21. 23. 29.
(d) In Gal. 2. 9.
(y) See Const. apost. l. 3. c. 15.
(b) In locum.
(z) Epist. 62. 67. 70. 349.
(c) Orat. de provid. tom. 4. p. 441.

ſtandard of the Chriſtian faith, and which were written, ſaith Irenæus (*e*), "by the will of God, to be "hereafter *columnam et fundamentum fidei noſtræ*, "the pillar and foundation of our faith:" and which are, ſaith Athanaſius (*f*), τῆς πίστως ἡμῶν ἀσφαλεῖς καὶ ἐρείσματα, *the anchors and ſtabiliments of our faith.* Then did her members confirm the Chriſtian faith by miracles, which, by St Hilary (*g*) upon this place, are ſtyled, *The confirmation of this truth;* and by their ſufferings for it: on which account the martyrs are peculiarly ſtyled by the fathers, *The ſteady pillars, and the grounds of Chriſtians.* Now, ſeeing none of theſe reaſons can be applied to the preſent church, it will not follow, that ſhe can, in like manner, claim this title.

Ver. 16. Θεὸς ἐφανερώθη, *God was manifeſted in the fleſh.*] Here Grotius ſaith, *Suſpectam nobis hanc lectionem faciunt interpretes veteres, Latinus, Syrus, Arabs, et Ambroſius, qui omnes legunt,* ὃ ἐφανερώθη, *i. e.* "The Latin, Syriac, Arabic verſions, and St "Ambroſe, all read, *The myſtery which was revealed* "*in the fleſh*; which gives us reaſon to ſuſpect the o- "ther reading, *viz. God manifeſted in the fleſh.*" But, 1. This is a great miſtake as to the Arabic verſion; for that reads thus, *Quod Deus*, that God was manifeſted in the fleſh; and ſo doth the Syriac, according to the verſion of Tremellius: in the Polyglot it runs thus, *Magnum eſt arcanum juſtitiæ, quod juſtificatus eſt carne;* which cannot refer to myſtery, but muſt refer to God or Chriſt: and though the vulgar Latin, and the commentator under the name of *Ambroſe*, read, *quod manifeſtum eſt in carne*; yet he adds, agreeably to the opinion of the Latins, that this myſtery is *Chriſtus in carne*, Chriſt manifeſted in the fleſh, but concealed in the ſpirit, or as to his Godhead. See Dr Pearſon's vindication of this place againſt Grotius, *Creed*, p. 128. In a word, the reading which our tranſlation follows, is owned by all the Greek ſcholiaſts, Chryſoſtom, Theodoret, Oecumenius, and Theophylact, and is found in all the manuſcripts, excepting that of Clermont and Lincoln college; and the phraſes here uſed do make it neceſſary to expound the words, not of the goſpel, but of Chriſt, the ſubject of it. For,

1. That expoſition which refers theſe words unto the goſpel, puts ſuch a ſtrained ſenſe on ſome of theſe expreſſions, of which we meet with no example in the whole New Teſtament: for where doth *manifeſtation in the fleſh* ſignify the manifeſtation of a thing by weak and mortal men? And where is the goſpel ſaid to be manifeſted in the fleſh? Where doth ἀνελήφθη ſignify the *exaltation of the goſpel?* Or where is it ſaid, That the *goſpel was received into glory?*

2. It turns many of thoſe expreſſions into a metaphorical ſenſe, which are literally true of Chriſt: for, according to this expoſition, *fleſh* ſignifies *weak men*; to be *juſtified*, to be *owned* and *approved*; to be *ſeen* is to be *known*, or *revealed*; to be *taken up*, is to be *exalted in the minds of men.*

3. This ſtrained expoſition reduces three of theſe articles into one; it being, in effect, the ſame, To be *believed on in the world*, by reaſon of thoſe glorious miracles by which it was confirmed; and, To be owned and approved, by reaſon of the operations of the Holy Spirit, which did aſſiſt the preachers of it, and, by that approbation, *glorioufly exalted in the minds of men.*

Theſe are the inconveniencies which attend that expoſition; whereas the other interpretation, which refers this myſtery to Chriſt, affords a very plain and literal expoſition of the words, confirmed by parallel expreſſions frequent in the holy ſcripture. For,

1. *The word*, ſaith St John, *was made fleſh, and dwelt among us*, John 1. 14. *and we have ſeen his glory.* Ἐφανερώθη, *he was manifeſted*, 1 John 3. 5. 8. 1. 4. 2. *and came in the fleſh, who was the Son of God. He who was in the form of God, and thought it no robbery to be equal with God, was found in the likeneſs of a man*, Phil. 2. 6. 7. *He that was God bleſſed for evermore, was alſo of the ſeed of David, according to the fleſh*, Rom. 9. 5.

2. He was *juſtified by the ſpirit*, as doing thoſe miracles on earth, by which he juſtified his miſſion againſt all the accuſations of the Jews, by the *Spirit of God*, Matth. 12. 28. being *declared to be the Son of God with power, by the Spirit of Holineſs*, Rom. 1. 3. 4.; by ſending that Spirit after his aſcenſion into heaven, Acts 2. 33. which he had promiſed to his diſciples upon earth, and by which the world was convinced, περὶ δικαιοσύνης, *of his righteouſneſs*, John 16. 10.

3. He was *ſeen of the angels*, who, at his entrance into the world, did worſhip him, Heb. 1. 6. who celebrated his birth, and gave notice of it to the world, Luke 2. 9. 13.; who miniſtered to him in the deſert, Matth. 4. 11. and in his agonies, Luke 22. 43. and 24. 4. who were preſent at his reſurrection, and attended him at his aſcenſion into heaven, Acts 1. 10.

4. The whole hiſtory of the goſpel ſhews, that *he was preached to the Gentiles, and believed on in the world.*

5. And *laſtly, He was received up into heaven*, ἀνεφέρετο, ἀνήφθη, ἀνελήφθη, *he was taken, he was carried up into heaven, and ſat at the right hand of Ma-*

(*e*) L. 3. c. 1. (*f*) Tom. 2. p. 61. (*g*) Firmamentum veritatis hujus ſunt ſigna et prodigia.

jeſty

jesty in glory, Matth. 16. 19. Luke 24. 51. Acts 1. 2. 11. And sure so plain, so full, and literal an exposition of these articles, deserves to be preferred before the strained and metaphorical interpretations of Grotius, Erasmus, and the Socinians.

CHAP. IV.

Ver. 1. NOW (*but though the mystery of godliness be so fully confirmed*) [a] the Spirit (*in the scripture*) speaketh expressly, that [b] in the latter times [c] some shall depart from the faith (*once embraced by them*), [d] giving heed to seducing spirits, and [e] doctrines of devils.

2. Speaking lies in [f] hypocrisy, (*Gr.* ἐν ὑποκρίσει ψευδολόγων, *through the hypocrisy of liars, and of men*) having their consciences seared with an hot iron, (i. e. *of corrupt and profligated consciences*);

3. (*Of men*) [g] forbidding (*those whom they have seduced*) to marry, and (*commanding them*) to [h] abstain from meats, which God hath created to be received with thanksgiving of them that believe, and know the truth, (i. e. *who are instructed aright in their Christian liberty; for though nothing be unclean of itself, yet to him who through weakness esteemeth any thing unclean, to him it is unclean, Rom.* 14. 14.)

4. For every creature of God is good (*for food*), and nothing (*is*) to be refused (*as polluted*), if it be (*Gr. being*) received with thanksgiving.

5. For it is [i] sanctified by the word of God, (*giving us commission to eat of all things, Gen.* 9. 2. 3. *or by the gospel, taking off the difference betwixt things clean and unclean, Rom.* 14. 14.), and (*by*) prayer, (*for a blessing on it, and thanksgiving for it.*)

6. If thou put the brethren in remembrance of these things, (*to preserve them from these impostors*), thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained, (*or which thou hast followed hitherto.*)

7. But refuse (*avoid*) profane and old wives fables, (*such as the Jewish doctors tell, chap.* 1. 4. 6. *Tit.* 1. 14. *and* 3. 9.), and exercise thyself rather (*in those things which tend, not as they do, to endless questions and law strifes, and the perversion of the faith, but*) unto godliness.

8. For [k] bodily exercise profiteth little; but godliness is profitable to all things, having the promise of the life that now is, and of that which is to come.

9. This is a faithful saying, and worthy of all acceptation, (*a truth most worthy to be relied on, viz. That godliness hath the promise of that life which is to come.*)

10. For therefore we both labour, and suffer reproach, because we trust in the living God, [l] who is the saviour of all men, especially of those that believe.

11. These things command (*Gr. exhort*), and teach (*men to believe.*)

12. Let no man (*have occasion to*) despise [m] thy youth, (*or thy function by reason of it*); but be thou an example of (*and to*) believers, in word (*of doctrine*), in (*gravity of*) conversation, in charity (*to all*), in (*fervency of*) spirit, in faith, in purity (*of life.*)

13. [n] Till I come (*to thee*) give attendance to reading (*the holy scriptures, whence thou mayst learn to teach others*); to exhortation (*to what they ought to do, and to avoid*); to doctrine, (*teaching them what to believe.*)

14. Neglect not (*to stir up*) the gift that is in thee, (*see note on* 2 *Tim.* 1. 6), which was given thee by prophecy, (*according to the forgoing prophesies concerning thee; see note* 1 *Tim.* 1. 18.) [o] with the laying on of the hands of the presbytery.

15. Meditate on these things, (*which thou readest in the holy scriptures, and in which thou instructest others, ver.* 15.); give thyself wholly to them, (*to exhortation and doctrine, ver.* 11. 12.), that (*so thou mayst perform them with such readiness and exactness, that*) thy profiting may appear unto all.

16. Take heed to thyself, (*that thou livest exemplarily, ver.* 12.), and to thy doctrine, (*that it be sound and edifying, ver.* 6.); continue in them, (*in the exercises mentioned, ver.* 12. 13.), for in doing this, thou shalt both save thyself, (*by doing faithfully thy duty*), and them that hear thee, (*by engaging them to perform theirs.*)

ANNOTATIONS on Chap. IV.

Verse 1. [a] Τὸ πνεῦμα ῥητῶς λέγει, *the spirit saith expressly.*] Hence Mr Mede concludes, that the apostle must refer to some prophecy of these things recorded in the the scriptures; for though the Spirit in the apostles advertised them of many things, viz. *The Spirit said to Peter, Behold, three men seek thee*, Acts 10. 19. *The Spirit said, Separate me Barnabas and Saul for the work of the ministry*, Acts 13. 2. (See Acts 16. 6. and 21. 11.); yet he did this only, ἐν ὁράματι, *in a vision*, Acts 10. 19. or by *secret inspirations*, (and so not ῥητῶς, *expressly*). But to this the fathers answer, That the word ῥητῶς here signifies only φανερῶς, σαφῶς, *clearly*, and *perspicuously*; to which it may be added, that

in thoſe times of prophecy, when the prophets had the government of the churches, and ſpake ſtill in the public aſſemblies, it might reaſonably be ſaid, *The Spirit ſpeaketh expreſsly*, what they taught expreſsly in the church. And whereas hence he infers, that this prophecy muſt be found ſomewhere in the Old Teſtament; the Rev. Dr Hammond thinks that unneceſſary, this apoſtaſy being foretold by our prophet, who had the Spirit without meaſure, ſaying, Matth. 24. 11. 12. *Then many ſhall be ſcandalized, and many falſe prophets ſhall ariſe,* καὶ πλανήσουσι, *and ſhall deceive many; and becauſe iniquity ſhall abound, the love of many ſhall wax cold.* I confeſs, Mr Mede ſeems to have found this prophecy, Daniel 11. 36. 37. 38. 39. But to omit all other objections againſt his interpretation of the words, I can by no means think, that Daniel, ſo well acquainted with the import of ſtrange gods, both in the law and the prophets, ſhould give that infamous name, *Heloah Nechar, a ſtrange God*, to our bleſſed Saviour; or that he ſhould at the ſame time propheſy, that antichriſt ſhould acknowledge and increaſe Chriſt with honour, and yet diveſt Chriſt of his glory and honour, by ſetting up Mahuzzims in oppoſition to his offices. But conſidering that this epiſtle, according to Biſhop Pearſon, was writ in the 11th of Nero, *A. D.* 64, why may we not refer this prediction, either to the apoſtaſy, ῥητῶς, *expreſsly* mentioned, 2 Theſſ. 2. 3. 9. or to the predictions of the apoſtles mentioned by St Jude, ver. 17. 18. 19.?

Ibid. ὁ Ἐν ὑστέροις καιροῖς, *in the latter times.*] The Jewiſh doctors lay this down as a rule, That whereever we find this phraſe, באחרית הימים *in the latter days*, we are to underſtand it of the age or times of the Meſſiah: ſo Gen. 49. 1. *Gather yourſelves together*, ſaith Jacob to his ſons, *that I may tell you what will befal you* ἐπ' ἐσχάτων τῶν ἡμερῶν, *in the laſt times*, i. e. the days *when the ſceptre ſhall depart from Judah, and Shiloh the Meſſiah ſhall come*, Numb. 24. 14. *Come*, ſaith Balaam, *and I will tell thee what ſhall befal thy people* ἐπ' ἐσχάτῳ τῶν ἡμερῶν, *in the latter days*, i. e. when *the ſtar comes out of Jacob, and the ſceptre ariſeth out of Iſrael*, i. e. when the Meſſiah comes, ſaith the Targum of Onkelos, on ver. 17. Iſ. 2. 2 *In the laſt days the mountain of the Lord ſhall be eſtabliſhed on the top of the mountains, and all nations ſhall flow into it:* In the times of the Meſſiah, ſay R. Salomon, and other Jews. Jer. 23. 20. *In the latter days ye ſhall underſtand this;* in the days of the Meſſiah, Targum on ver. 5. Daniel 2. 28. *There is a God of heaven who maketh known to the king, what ſhall come to paſs* ἐπ' ἐσχάτων τῶν ἡμερῶν, from his times till the kingdom of the Meſſiah be ſet up, ver. 44. See alſo chap. 10. 14. Hoſea 3. 5. *Afterwards they ſhall return, and ſhall ſeek the Lord, and David their king*; Targ. Meſſiah their king, the ſon of David, *in the latter days.* Micah 4. 1. *In the laſt days ſhall the mountain of the Lord be eſtabliſhed upon the top of the mountains*; where Dr Pocock ſaith, "That "by the laſt days are meant, the days or times of "the Meſſiah or Chriſt, is agreed on by ſome Jews, "and moſt Chriſtians." And where-ever we meet with this phraſe in the New Teſtament, it manifeſtly refers to the beginnings of Chriſtianity, and ſignifies the laſt times of the Jewiſh ſtate or œconomy, concurring with the times of the Meſſiah, and the erecting of his kingdom, by calling the Gentiles, and ſettling a Chriſtian church, to ſucceed that of the Jews. Thus when the Holy Ghoſt fell down on the apoſtles and diſciples, *This is that*, ſaith St Peter, *which was ſpoken of by the prophet Joel, ſaying, In the laſt days I will pour my ſpirit upon all fleſh*, Acts 2. 17. So Heb. 1. 1. *God who of old ſpake to our fathers by the prophets,* ἐπ' ἐσχάτων τῶν χρόνων, *in theſe laſt days hath ſpoken to us by his Son*, i. e. by him who, ſaith St Peter, was foreordained from the beginning of the world, but was manifeſted ἐπ' ἐσχάτων τῶν χρόνων, *in the laſt times*; where the times of Chriſt's manifeſtation to the world, and of his preaching to the Jews, are manifeſtly ſtyled *the laſt times.* So James 5. 3. *You have treaſured up your gold and ſilver, as fire which ſhall eat your fleſh,* ἐν ἐσχάταις ἡμέραις, *in the laſt days*, 2 Pet. 3. 3. *This know ye,* ἐπ' ἐσχάτου τῶν ἡμερῶν, *in the laſt times there ſhall come mockers*, &c. and that they were then come, we learn from ver. 5. *This they are ignorant of*; and Jude 17. 18. *Remember the words ſpoken before by the apoſtles of our Lord Jeſus Chriſt, that they ſaid unto you, that* ἐν ἐσχάτῳ χρόνῳ, *in the laſt time there ſhould be mockers, walking after their own luſts:* And that they were then come, is evident from the following words, *Theſe are they who ſeparate themſelves*, &c. ver. 19. And, 1 John 2. 18. *Little children,* ἐσχάτη ὥρα ἐστί, *it is now the laſt hour; and as you have heard, that antichriſt ſhall* (then) *come, ſo now there are many antichriſts, whereby you may know, that this is the laſt hour*; ſo, 2 Tim. 3. 1. 2. *This know, that in the laſt days,* ἐν ἐσχάταις ἡμέραις, *there ſhall be perilous times; for men ſhall be lovers of themſelves*; and that thoſe times, or days, and perſons were then come, is evident from his exhortation, *to turn away from them*, ver. 5. and his character of them, ver. 6. ἐκ τούτων, *Of theſe are they that creep into houſes*, &c. And that the *laſt times* here mentioned, were already come, we learn from his admonition to Timothy, *to put the brethren in mind of theſe things*, ver. 4. Here, then, is another defect in Mr Mede's ingenious interpretation of theſe words, that he hath not made it out, that the laſt times are to be extended beyond the firſt century, or the age of the apoſtles. Mr Mede ſaith, theſe

these words are " not a narration of things present, " but a prediction of what shall betide the Christian " faith in after-times. I answer, they are, indeed, a narrative of what the Spirit had foretold should happen in the latter times, by an apostasy from the faith; but the determination of the time, when what was thus foretold should be accomplished, depends on the fixed import of the latter times: for these last times, saith Mr Mede, being mentioned as the indication when this apostasy should take place, must therefore be sufficient to *determine the time of this apostasy:* and so they plainly do, according to my interpretation. But if, with others, you refer these *last times* to the *whole times of antichrist*; they began not till above 400 years after the writing of this epistle; and why then is the apostle so concerned, that Timothy then should *put the brethren in remembrance of these things*, ver. 6.? And they contain 1260 years; and so cannot inform us in what period, or precise portion of that time, this apostasy should have its rise.

Ibid. [c] Ἀποστήσονται τινες τῆς πίστεως, *some shall depart from the faith.*] Here seems another defect of Mr Mede's hypothesis, that he makes these words to signify only a partial declining from the faith, and that again only virtual and consequential, by setting up doctrines opposite to, or inconsistent with it, though not owned to be so by them that embrace them; whereas *apostasy from the faith* seems plainly to import a falling off from it wholly, or at least an actual and professed renouncing of some essential part of it.

Ibid. [d] Προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων, *giving heed to seducing spirits, and to doctrines of devils.*] These words, by all the ancient commentators, seem to be taken actively for those doctrines which are introduced by men, led by the suggestions of Satan, and of evil spirits; these doctrines being, saith Theodoret, ἐκείνων κυήματα, *the productions of those evil* spirits; and they who vent them, are, saith Chrysostom, οἱ ὑπ' ἐκείνων ἐνεργούμενοι, *men acted by them.* The false prophets and false apostles, saith the author of the interpolated epistle to the Philadelphians, had λαοπλάνον πνεῦμα, (§ 5.), *a spirit that deceived the people*; they preached ἀπάτην καὶ πλάνην, *deceit and error*, and had dwelling in them, τὸν δράκοντα τὸν ἀποστάτην, *the apostate dragon.* These false prophets had, saith St John, πνεῦμα τῆς πλάνης, *a spirit of error*; as the apostles had πνεῦμα τῆς ἀληθείας, *the spirit of truth*, 1 John 4. 1. 6. So far it is from being true, that the word *spirit* signifies doctrines, and not those *deluding spirits* which taught them: yet because *the prince of devils*, Matth. 9. 34. *the spirit of the devil*, Luke 4. 33.; Rev. 16. 14. the *sacrifice*, the *table*, the *cup of devils*, 1 Cor. 10. 20. 21. the *habitation of devils*, Rev. 18. 2. are phrases where δαιμόνια, *devils*, are still taken objectively, I admit that sense also here; and then the apostasy procured by the *spirits of deceit*, is that of the Judaizers, relapsing from the profession of the Christian faith, through those false Christs, and false prophets, of which our Saviour foretold they should *deceive many*, Matth. 24. 11. 24. whereas they who apostatized by falling back to Heathenism, are they who give heed to the *doctrines of dæmons:* for *dii gentium dæmonia*, the *Gods of the Heathens* are *dæmons.*

Ver. 2. [e] Ἐν ὑποκρίσει ψευδολόγων, *Through the hypocrisy of false-speakers.*] Ἐν *pro* διὰ, *through*, is very common; so ἐν πάσῃ ἀπάτῃ ἀδικίας, *through all deceiveableness of unrighteousness*, 2 Thess. 2. 9. 10. See Mark 9. 29.; Luke 1. 17.; Acts 17. 31.; Rom. 12. 21.; Tit. 1. 9.; 2 Pet. 3. 1. Κεκαυτηριασμένων τὴν συνείδησιν, *of seared consciences*, i. e. of consciences which have lost the sense of good or evil, and do no longer do their office; for this expression, saith Theodoret, signifies τὴν ἐσχάτην αὐτῶν ἀναλγησίαν, *the extreme stupor of their consciences*; for the member seared, νεκρωθὲν τὴν προτέραν αἴσθησιν ἀπεβάλλει, *being mortified, hath lost its former sensation.*

Ver. 3. [f] Κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, *forbidding to marry, and commanding to abstain from meats.*] It is here to be noted from Theophylact, that in construing these words, ἐκ ἐφύλαξε ἀπὸ κοινοῦ λαβεῖν τὸ κωλυόντων, ἀλλ' ἔξωθεν προσθεῖναι τὸ συμβουλεύοντων ἀπέχεσθαι βρωμάτων, *We must not repeat the word forbidding, but add in lieu of it, counselling to abstain from meats:* So all the ancients have interpreted these words of Clemens Alexandrinus (*h*), when he saith, οὐ κωλυτέον γαμεῖν, οὐδὲ μὴν κρεωφαγεῖν, *we must not forbid to marry, nor yet to eat flesh.* The apostle, saith Tertullian (*i*), notes them who wholly forbade marriage, and interdicted meats. And Epiphanus (*k*) saith, This of the apostle is fulfilled in the Cataphrygæ, and other heretics; for most of them, τῷ γαμεῖν κωλύσει, ἀπέχεσθαι βρωμάτων παραγγέλλουσι, *forbid marriage, and command to abstain from meats.* This, in effect, is the interpretation of all the ancient commentators on the place, who give us the same sense of the words, as do the fathers cited; and of all the translations, which, though they do not add the word *commanding*, yet they add a copulative, and change the infinitive into a participle, thus, *prohibentes nubere, et abstinentes a cibis*, Syr. *Prohiben-*

(*h*) Strom. l. 3. p. 462.
(*i*) Notat apostol. eosqui in totum nubere prohibebant, qui et de cibis interdicebant quos Deus condidit. De Mon. c. 15.
(*k*) Hær. 48. p. 410. sect. 8.

tes

tes matrimonium, et amoventes cibos. Arab. And Bochart gives us inſtances of the like nature from the Old Teſtament, *viz.* Gen. 31. 40. *By the heat of the day was I burnt, and by the froſt of the night,* (obrigeſcebam) *I waxed ſtiff with cold.* Pſal. 121. 6. *The ſun ſhall not burn thee by day, nor the moon* (refrigerate thee) *by night.* So, Luke 13. 9. *If it bring forth fruit* (it ſhall ſtand); *if not, thou ſhalt cut it down.*

That all theſe things happened in the apoſtles times, and many of them were to happen before the deſtruction of Jeruſalem, is evident; that there was to be a great apoſtaſy before that time, carried on by falſe prophets, and falſe Chriſts, our Lord expreſsly had foretold; and that in great meaſure it had obtained, eſpecially among the Jews, we learn from the epiſtle to the Hebrews, writ purpoſely to put a ſtop to it; that the great promoters of it were deceitful workers, falſe apoſtles, and that they carried on that work in hypocriſy, eſteeming *gain godlineſs*, this apoſtle doth often inform us; ſee 2 Cor. ii. 17. and 11. 13. 14. 15. That they were men whoſe minds and conſciences were defiled, ſee Tit. 1. 15. That their doctrine was this, *It is good for a man not to touch a woman*, 1 Cor. vii. 1. Their vain philoſophy this, *Taſte not* (forbidden meats), *handle not* (an unclean thing); ſee Coloſſ. 2. 21. It remains only to conſider who they ſhould be. That they could not be the Gnoſtics, the followers of Simon Magus, I have proved againſt Dr Hammond, note on Col. 2. 21. Moreover, according to his expoſition, they were to appear before the deſtruction of Jeruſalem; for he interprets theſe words, *The Spirit ſpeaketh expreſsly*, of our Lord's prediction, Matth. 24. Now, there were no ſuch heretics among the Gnoſtics till the ſecond century. "Saturninus," ſaith Theodoret (*l*), "was the firſt who named matrimony the doctrine of devils, and taught men to abſtain from living creatures." Now, this Saturninus was before Baſilides (*m*), who, by St Jerom (*n*), is often called, "The father of the Gnoſtics:" whereas, that theſe men were in the apoſtles times, we learn, ſaith Tertullian (*o*), from the apoſtles themſelves. I have noted on 1 Cor. 7. 1. and on Col. 2. 21. conjectured, that they were the Eſſenes among the Jews; and that with them agreed the magicians and idolaters among the Heathens, we learn from Clemens of Alexandria, who ſpeaking of thoſe heretics, who ſaid, "the reſurrection had paſſed on them already, καὶ διὰ τοῦτο ἀθετοῦσι τὸν γάμον, and therefore rejected matrimony," he ſaith this was not peculiar to theſe Menandrians (*p*), "but they who worſhipped idols, did alſo abſtain from meats and venery; and the magicians who worſhipped angels and dæmons, did alſo carefully abſtain from wine, from living creatures, and from venery."

And if Saturninus, who ſucceeded Menander, who flouriſhed in the time of Domitian and Trajan, did in this, as in moſt other things, τὰ αὐτὰ τῷ Μενάνδρῳ ψευδολογῆσαι, *agree in ſentiments with Menander*, as Euſebius (*q*) ſaith he did, the apoſtle may reaſonably be conceived to include him: for Epiphanius ſaith of him, in the very words of Irenæus (*r*), that "(*s*) he affirmed, that to marry and beget children was from Satan, and that hence many of them abſtained from living creatures, and by this feigned continence ſeduced many to their hereſy." And this is the more likely, becauſe it is noted of this Menander, that he proceeded εἰς ἄκρον τῆς μαγίας, *to the height of that magic*, which was attended with that abſtinence, *Iren. l. 1. c. 21. Euſeb. h. eccl. l. 3. c. 26.* It is no objection againſt this interpretation, that the Eſſenes mentioned by Philo and Joſephus were not Chriſtians, and ſo could not depart from the faith: for who can prove that none of them embraced the faith of Chriſt, or that they could not do it, and yet retain their old ſentiments concerning meats and marriage? It may be alſo true, that the Menandrians were not yet formed into a ſect when this epiſtle was indited; but that affects not my interpretation, ſince it is certain from 1 Cor. 7. 1. and Col. 2. 16. 1. ſee the notes there, that their doctrines obtained before. And that the perſons here intended muſt be Judaiſers, is fairly gathered from ver. 7. and from theſe words, *commanding to abſtain from meats, which God hath created to be received with thankſgiving of them that believe and know the truth;*

(*l*) Τὸν δὲ γάμον ὅτος πρῶτος τῆ διαβολῆ διδασκαλίαν ἀνόμασι, νομοθετεῖ δὲ καὶ ἐμψύχων ἀπέχεσθαι. Hær. fab. l. 1. c. 3.

(*m*) Mortuus eſt autem Baſilides, a quo Gnoſtici in Alexandria, temporibus Hadriani in Agrippa.

(*n*) Βασιλεὺς δὲς αἱρεσιάρχης Ἀλεξανδρεὺς ἀφ' ὃ οἱ Γνωστικοί. Euſeb. chr. ad ann. 134. A quo Gnoſtici. *Hieron.*

(*o*) Quæ ſub apoſtolis fuiſſe ab ipſis apoſtolis diſcimus. *De præſcr. c. 33. 34.*

(*p*) Ἀλλ' οἱ καὶ τὰ εἰδώλα σεβόμενοι βρωμάτων τι ἅμα καὶ ἀφροδισίων ἀπέχονται ---- ἀμέλει διὰ φρενιτιῶν ἐπὶ καὶ τοῖς μάγοις εἶναί τε ἐμὲ καὶ ἐμψύχων καὶ ἀφροδισίων ἀπέχεσθαι, λατρεύουσιν ἀγγέλοις, καὶ δαίμοσιν. Strom. 3. p. 446. B. C.

(*q*) Hiſt. eccl. l. 4. c. 7.

(*r*) Nubere et generare a Satana dicunt eſſe, multi autem ex iis qui ſunt ab eo et ab animalibus abſtinent, per fictam nujuſmodi continentiam ſeducentes multos. *Iren. l. 1. c. 22.*

(*s*) Τὸ γαμεῖν δὲ καὶ τὸ γεννᾶν --- ἐκ τῆ Σατανᾶ ὑπάρχειν λέγει, ὅθεν καὶ οἱ πλείους αὐτῶν ἐμψύχων ἀπέχεσθαι,, ὅπως διὰ τῆς προσποιητῆς ἐκθέσεως πολλοὺς αὐτῶν τινὰ ἐπαγάγωνται εἰς τὴν αὐτῶν ἀπάτην. Hær. 23. § 2.

truth; for those last words shew, that these persons were such as had no faith or knowledge of that Christian truth, that *every creature of God was good* (for food), *and nothing was to be refused* as polluted or unclean, ver. 4. Add to this, that Dr Lightfoot, note on Acts 15. 20. quotes this passage from Bava Bathra, *fol.* 602. *viz.* that "when the temple was "destroyed the second time, the Pharisees (i. e. *se-* "*paratists*) were greatly multiplied in Israel, who "taught, that it was not lawful to eat flesh, or to "drink wine;" and a little after say, "It is but just "that we should ordain among ourselves not to "marry wives, nor beget children." And if these Pharisees then espoused these tenets, they may be the persons here noted by the apostle. Thus have I given my own opinion concerning the true and primary import of these words. Others, I know, conceive, that they refer to the apostasy of the church of Rome, and therefore descant on them thus:

Ver. 1. But (*in opposition to this mystery of godliness, mentioned, chap.* 3. 15. 16. *there is another mystery of iniquity, of which*) the Spirit speaketh expressly, (*Dan.* 11. 36. 37. 38. 39. *saying*), that in the latter times some shall depart from the faith, giving heed to erroneous spirits, and doctrines of devils.

1. [s] Ἐν ὑστέροις, *in the latter days;*] that is, in the times of antichrist, 1 John 2. 18. Dan. 2. 44.; see Hos. 3. 5. Mic. 4. 1.

Ibid. [t] Ἀποστήσονται τῆς πίστεως, *some shall depart from the faith.*] Idolatry being represented in the Old Testament as apostasy from the law of Moses, and the God of Israel, the like idolatry in the church of Rome may well be counted an apostasy from the Christian faith.

Ibid. [u] Προσέχοντες πνεύμασι πλάνοις, *giving heed to seducing spirits;*] *i. e.* men acted by seducing spirits; for πνεύματα doth often signify the impulses or afflatuses of good or evil spirits; of good, so 1 Cor. 14. 12. *You are zealous* πνευμάτων, *of spiritual gifts*, or afflatuses, and so throughout the chapter; of evil spirits, as 1 John 4. 1. *Believe not every spirit, but try the spirits.* Accordingly the coming of the man of sin is to be κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the energy of Satan, with all lying wonders*, 2 Thess. 2. 9. So was the idolatrous worship of the Gentiles promoted, say Tertullian (*t*), Eusebius (*u*), and St Chrysostom (*x*); so also was the worship of saints promoted in the church of Rome; see Mr Mede, *l.* 3. *c.* 3. 4.

Ibid. [x] Καὶ διδασκαλίαις δαιμονίων, *and to doctrines of devils;*] *i. e.* to the Heathen theology concerning dæmons, or giving heed to the doctrine concerning the worship of dead men, or departed saints, brought in by their pretended apparitions, and wonders wrought at their tombs after death, which were indeed, if at all done, wrought by the illusions of devils.

Ver. 2. Ἐν ὑποκρίσει, *which apostasy shall be promoted*] by the hypocrisy of liars, which have their conscience seared.

[1] *Through the hypocrisy*, &c.] Hence it is argued, that they who thus promote and carry on this apostasy, must not be open deserters, but hypocritical professors of that faith, from which they by their actions virtually depart.

Ver. 3. *And the men I speak of may be discerned by these marks, that they are*] of those who forbid to marry, and command to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth.

Ibid. [y] Κωλυόντων γαμεῖν, *forbidding to marry;*] as is done in the Roman church to monks and nuns, see Mr Mede, *l.* 3. *c.* 7. and to the clergy; and that, saith Pope Siricius, *Quoniam qui in carne sunt, Deo placere non possunt:* "Because they that are in the "flesh cannot please God."

Ibid. [z] Ἀπέχεσθαι βρωμάτων, *to abstain from meats.*] That this is done in the Roman church by a law obliging some orders of monks to abstain from all flesh, see Mr Mede, *ibid.* And this may well be reckoned as a character of apostasy from the Christian faith, because it seems to be a reducing of them back from their Christian liberty to a conformity to the legal rites.

Ver. 5. [a] Ἁγιάζεται, *it is sanctified.*] So the Jews from these words, Psal. 134. 2. *Lift up your hands*, kodesh, ad sanctitatem, *and bless the Lord*, gather, that the benediction is the sanctification of the meat, and that it is not lawful to eat of it till it be thus sanctified. *Buxt. syn. Jud. c.* 12. *p.* 241.

Ver. 8. [b] Σωματικὴ γυμνασία, *bodily exercise.*] The apostle in the former verse exhorted Timothy γυμάζειν, *to exercise himself unto godliness*, as the athletics did, in the Olympic games, exercise themselves for their combats; adding here, that their exercises, though they were very hard and difficult, tended little to profit, *they striving for mastery, only that they might obtain a corruptible crown*, 1 Cor. 9. 25. whereas that piety in which he did advise him to exercise himself, was *profitable for all things;* or, because Philo makes mention τῶν συνεχῶν πόνων, *of the continual labours of the Essenes* (*y*), and Josephus (*z*), of their ἐργασίαι, or exercises morning and evening; he perhaps may oppose unto them this exercise of piety.

(*t*) Apol. c. 21. (*u*) Præf. evan. l. 5. c. 2. (*x*) Orat. contra Judaiz. tom. 6. p. 375.
(*y*) De vita cont. p. 692. B. (*z*) De bello Jud. p. 785. 786.

Ver. 10.

Ver. 10. [q] Ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, *who is the ſaviour of all men.*] The author of the book *De vocatione Gentium* expounds this very well, telling us, that by ſaying, *l.* 2. *c.* 31. "*He is the ſaviour of* "*all men*, he confirms the general goodneſs of God "towards all men;" and by adding, "*eſpecially of* "*them that believe*, he ſhews, there is one part of "mankind, which, through the benefit of divinely "inſpired faith, is, by ſpecial benefits, advanced to "the higheſt and eternal felicity." *He is the ſaviour of all men*, 1. Leaving none of them without ſome teſtimonies of his goodneſs, Acts 14. 17. ſufficient to engage and direct them ſo to ſeek the Lord that they might find him, Acts 17. 27. *lib.* 2. 5. *Nulli nationi hominum bonitatis ſuæ dona ſubſtraxit*, ſaith the ſame author. 2. Shewing to them ſo much of himſelf, *i. e.* of his eternal power and Godhead, as might render them inexcuſable, in that *they did not glorify him as God, neither were they thankful*, Rom. 1. 20. 21. and writing in their hearts the law of nature, which enabled them by nature to do the things of the law, and made their conſciences accuſe them when they neglected ſo to do, Rom. 2. 14. 15. they knowing ſo far the righteouſneſs of God, that *they who did thoſe things* which were contrary to the law of nature, *were worthy of death*, Rom. 1. 32. for "adhibita eſt ſemper univerſis hominibus quæ-"dam ſupernæ menſura doctrinæ, quæ etſi occultio-"ris, parcioriſque gratiæ fuit, ſuffecit tamen qui-"buſdam ad remedium, omnibus ad teſtimonium." 3. Accepting every where him that worked righteouſneſs, of what nation ſoever he might be, Acts 10. 35. and accounting him as circumciſed who kept the righteouſneſs of the law, Rom. 2. 26. And, *laſtly*, Rewarding the good deeds of all that diligently ſought him, Heb. 11. 6. Mr Clerc underſtands this ſalvation of deliverance from temporal dangers, in which ſenſe it is alſo true; but that cannot be the entire ſenſe of the apoſtle, who had ſaid before, ver. 8. that *godlineſs had the promiſe of this life, and that which is to come, i. e.* both of temporal and eternal ſalvation, and adds, ver. 9. *This is a faithful ſaying, and worthy of all acceptation, i. e.* that not temporal only, but eternal bleſſings are to be expected from him, and that therefore they, the apoſtles, laboured and ſuffered reproach, *becauſe they truſted in the living God, who is the ſaviour of all men*; whereas, doubtleſs, they did this, not only with reſpect to temporal, but eſpecially to eternal ſalvation, 2 Cor. 4. 17.

Ver. 12. [r] Τὴν νεότητα, *thy youth.*] The preſbyters were generally in thoſe times aged, as their name imports; but Timothy, becauſe the gift of prophecy had pointed him out for that work, ver. 14. and becauſe the gifts of the Spirit had rendered him fit, was made an evangeliſt in his younger age, and therefore the apoſtle doth exhort him to make up in the excellency of his doctrine, and in the gravity of his converſation, what was wanting in his age.

Ver. 13. [s] Here, 1. It is well noted by the fathers, and by Eſthius, that if St Timothy, who had ſpiritual gifts, was yet by St Paul commanded to be thus diligent in reading the ſcriptures, that in his exhortations he might profit others, then much more ſhould other biſhops and miniſters be ſo, *quos omnes Paulus in Timotheo inſtruit*; then alſo ſhould they not depend upon extemporary effuſions, without attendance unto reading.

2. That the illumination or gifts of the Holy Spirit ſhould not hinder our diligence in reading and ſtudying what we are to exhort others to, and inſtruct them in; for, ſaith Theodoret, it becomes us to bring our labour, ἵνα λαμβάνωμεν τὴν χάριν τοῦ πνεύματος, *and ſo to receive the grace of the Spirit.*

Ver. 14. [t] Μετὰ ἐπιθέσεως τῶν χειρῶν πρεσβυτερίου, *with the impoſition of the hands of the preſbytery.*] The χάρισμα or ſpiritual gift here mentioned, is expreſsly ſaid to be given διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου, *by the laying on of the hands of St Paul*, 2 Tim. 1. 6. the giving of the ſpiritual gifts ſeeming to be peculiar to this or ſome other act of an apoſtle, Acts 8. 17. and 19. 6.; but other ſeniors or preſbyters, as Irenæus, *l.* 4. *c.* 43. calls them, *qui cum epiſcopatus ſucceſſione chariſma veritatis certum acceperunt*, "who with their ſucceſſion received the certain *cha-*"*riſma* of truth," might, and did lay on their hands together with him. This ceremony of impoſition of hands in ordination is confirmed from the practice of the apoſtles, and apoſtolical men, thus ordaining deacons, Acts 6. 6.; paſtors or teachers of the word, Acts 13. 3.; elders, whether biſhops or preſbyters, in every city, Acts 14. 23. and evangeliſts here: and this practice they certainly derived from the Jews, who created governors of criminal cauſes, or ruling elders, and maſters, doctors, and rabbins, to be teachers of the law, *i. e.* to labour in the word and doctrine, by that impoſition of hands which they called סמיכה, as Moſes did to Joſhua, Numb. 27. 43. Deut. 34. 9. and as Maimonides (*a*) ſaith he did, when he aſſumed the ſeventy to aſſiſt him, and as the firſt-born *laid their hands upon the Levites* (*b*), Numb. 8. 10. who were choſen to ſerve in their ſtead, and ſo conſecrated them to God in their name. And this way of conſecration, by impoſition of hands, ſay they, came down from Joſhua (*c*), *by a perpetual ſucceſſion to their rabbins.*

(*a*) Sanhed. c. 4. (*b*) See Chaſkuni on the place.
(*c*) Morin. de ſacr. ordin. par. 3. ex. 7. § 3.

Though

Though therefore I scarce find any footsteps of it in the first century, or second, yet Cyprian, in the third, speaks of it as that which *de traditione divina et apostolica observatione servandum est et tenendum*, "was "to be observed and held from divine tradition, and "apostolical observation, in the collation of the "episcopal office," and as that which they practised in the ordination of Sabinus to that office (*d*). Eusebius (*e*) saith, Origen also was thus advanced to the presbytery by the bishops of Cæsarea; and the apostolical constitutions give us this as an ordinance of St John the apostle (*f*), who, doubtless, when he returned from Patmos to Ephesus, regulating the churches, and constituting bishops, did it according to the rites of the Jews, and practice of the other apostles; whence I conclude, this is no accidental, but a necessary rite of the due ordination of bishops, presbyters, and deacons.

Ver. 16. Ἐπίσχυσιν ἐν αὐτοῖς.] See the defence of these words, *Examen Millii.*

CHAP. V.

Verse 1. [a] REbuke not [b] an elder (*with severity*), but intreat him as a father, and the younger men as brethren, (*in respect of thy youth, chap.* 4. 12.);

2. [c] The elder women as mothers, the younger as sisters, (*being careful to converse with them when necessity requires it*), with all purity, (*with gravity in your words and countenance, observance of your eyes and heart, at times and places, which can minister no suspicion of undue behaviour towards them.*)

3. [d] Honour widows that are [e] widows indeed.

4. But if any widow have children or nephews, [f] let them (i. e. *those children or grandchildren*) learn first (*or chiefly*) to shew piety at home, (i. e. *to their own family or household*), and to requite their parents (*who have bred them up, ver.* 10.): for that is good and acceptable before God; (*and then, if they be able, extend their charity to others.*)

5. Now she that is a widow indeed, and [g] desolate, (*being left quite alone, without any children to relieve her*), [h] trusteth in God, and continueth in supplications and prayers night and day.

6. But [i] she that liveth in pleasure (*licentiously*) is dead (*to God*) whilst she thus liveth, (*and so is not to be respected as a vital member of the church, or nourished by her.*)

7. And these things give in charge, that they (i. e. *the widows*) may be blameless.

8. But if any (*having ability*) provide not for his own (*kindred*), and especially for those of his own house, he hath (*in works*) denied the faith, and is [k] worse than an infidel.

9. [l] Let not a widow be taken into the number (*of widows to be maintained by the church*), under [m] threescore years old, having been the wife [n] of one man, (*not one that hath divorced herself from one husband, and married again*),

10. (*Being also*) well reported of for good works; [o] if (*ei, that*) she hath brought up children, if (*that*) she hath lodged strangers, if she hath washed the saints feet, if she hath relieved the afflicted, if she hath diligently followed every good work.

11. But the younger widows refuse: for when they have begun to [p] wax wanton against (*or grow weary of*) Christ, they will marry;

12. Having damnation, because they have cast off their first faith.

13. And withal, they learn to be idle, wandering about from house to house; and not only idle, but tatlers also, and busy-bodies, speaking things which they ought not.

14. I will therefore that the younger women (*rather*) marry, bear children, guide the house, (*and so*) give none occasion to the adversary (*of Christianity*) to speak reproachfully (*of it.*)

15. (*The necessity of which precept is too great*), for some (*of these young widows*) are already [q] turned aside after Satan.

16. If any man or woman that believeth have widows (*belonging to their family*), let them relieve them, and let not the church be charged (*with them*); that (*being freed from that charge*) it may (*the better be able to*) relieve them that are widows indeed, (*that is, are wholly destitute of help, ver.* 5.)

17. Let the elders that rule well, be counted worthy of [r] double honour, (i. e. *of a more liberal maintenance*), [s] especially those who labour in the word and doctrine.

18. [t] For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward.

19. [u] Against an elder receive not an accusation, but before (*ἐπὶ, upon the testimony of*) two or three witnesses.

(*d*) Quod et apud vos factum videmus in Sabini collegæ nostri ordinatione, ut de universæ fraternitatis suffragio, et de episcoporum qui in præsentia convenerant judicio, episcopatus ei deferretur, et manus ei in locum Basilidis imponeretur. *Ed. Ox. ep.* 67. *p.* 172.

(*e*) Ὁ Ὠριγένης πρεσβυτερίᾳ χειροθετεῖται ὑπὸ Καισαρείας πρὸς τῶν τῇ δὲ ἱεροσόλυμα ἀναλαμβάνει. Hist. eccl. l. 6. c. 23.

(*f*) Ὅτε μὲν ἐπισκόπους καθίστησιν, ὅτε δὲ ὅλας ἐκκλησίας ὁρίζει. Euseb. hist. eccl. l. 6. c. 23. p. 92. Πρεσβύτερον χειροτονῶν, ὃ ἐπίσκοπε, τὴν χεῖρα ἐπὶ τῆς κεφαλῆς ἐπιτίθει αὐτός. Const. apost. l. 8. c. 16. Vide de diaconis, c. 17.

20. [x] Them that ſin rebuke before all, that others alſo may fear.

21. I charge thee before God and the Lord Jeſus Chriſt, (*whom thou ſerveſt, and by whoſe authority thou actſt in this miniſtry*), and the elect angels, (*who are inſpectors and obſervers of what is done in the church*, 1 *Cor.* 11. 10.), that thou obſerve theſe things without preferring one before another, (*out of favour to their perſons*), doing nothing by partiality.

22. [y] Lay hands ſuddenly on no man, neither be partaker of other mens ſins: keep thyſelf pure *(from them.)*

23. [z] Drink no longer water (*only*), but uſe a little wine (*together with it*) for thy ſtomach's ſake, and *(for)* thine often infirmities.

24. (*And to preſerve thee from miſtake, or raſh proceeding, either in ordinations, ver.* 22. *or in rebuking the ſcandalous offender, conſider, that*) ſome mens ſins are open (*and diſcernible*) beforehand, (i. e. *before any witneſſes are come in againſt them*), going before to (*or, for*) judgment, (*or to bring the cenſures of the church upon them*); and (*in*) ſome men they follow after, (i. e. *their evil diſpoſitions appear afterward.*)

25 [a] Likewiſe alſo the good works of ſome are manifeſt beforehand, (*and ſo leſs examination is needful concerning them*); and they that (i. e. *whoſe works*) are otherwiſe cannot be (*long*) hid, (*their vices will, by information of others they converſe with, or by temptation, and their own evil inclinations, be at laſt diſcovered.*)

ANNOTATIONS on Chap. V.

Verſe 1. [a] Μὴ ἐπιπλήξῃς, *rebuke not.*] The word ſignifies to chaſtiſe, or rebuke with ſeverity, and ſometimes with ſtripes.

Ibid. [b] Πρεσβυτέρῳ, *an elder.*] In the judgment of Chryſoſtom, Theodoret, Oecumenius, and Theophylact, the *elder* here ſignifies, ὐ τὸν ἱερέα, ἀλλὰ τὸν γηγενακότα, not a prieſt, but a grave ancient man, ſuch being, in all ages and nations, ſtyled *fathers*; and this ſenſe the diſtinction here of ages, and of ſexes, ſeems to plead for.

Ver. 2. [c] Πρεσβυτέρας, *the elder women.*] The widows of the church, ſaith Dr Hammond, very improbably, they being mentioned particularly in the ſequel of the chapter.

Ver. 3. [d] Τίμα, *honour*;] *i. e.* Yield them reverence and alimony; for that proviſion for them is included in this honour, is evident from ver. 4. and 8. Thus, not to give parents what is needful for them, is to tranſgreſs the precept which commands us to *honour our father and our mother*, Mark 7. 10. 11. 12.; ſo Acts 28. 10. πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, *they honoured us with many honours, giving us* τὰ πρὸς τὴν χρείαν, *ſuch things as were neceſſary.* Hence in the Jeruſalem Targum (*g*), *Honorare, eſt viaticum providere*; "To "honour, is to make proviſions for any perſon:" ſo here, *Honour widows*, that is, ſaith Theophylact, τὰ ἀναγκαῖα χορήγει, *Provide them neceſſaries.* See note on Mark 7. 10.

Ibid. [e] Τὰς ὄντως χήρας, *that are widows indeed*;] anſwering that name, by being χηρεῦσαι, *deſolate*, and deſtitute of any other to relieve them, and being alſo exemplarily pious, ver. 5. Widows, ſaith Cotelerius, hath divers ſignifications; it ſignifies, 1. Any woman that ſurvives her huſband. 2. Poor women, who, after the death of their huſbands, need the alms of the church, as here. 3. Such as conſecrated themſelves to God, profeſſing perpetual widowhood, ver. 5. 4. Such as were choſe into the eccleſiaſtical miniſtry, or made deaconneſſes, ver. 9. That there ſhould be any ἀπαρθένοι, or perſons that were always virgins, called τὰς παρθένας, τὰς λεγομένας χήρας, *widows*; though the paſſage of Ignatius, according to Voſſius's reading, ſeems to make for it; yet, according to the reading of Biſhop Uſher, ἀπαρθένους ἢ χήρας, it makes againſt it; and *virgo vidua*, a virgin-widow, that is, admitted to the degree of a deaconneſs, is, in Tertullian's (*h*) language, a miracle or monſter in the church. It is certain, ſuch a one could be none of the apoſtle's widows here; for he ſuppoſeth his widows may have children, ver. 4. and expreſsly forbids any to be choſen into the number of widows that hath not nouriſhed or brought up children, ver. 9. 10.; and it is not reaſonable to conceive the church of Smyrna ſhould ſo ſoon tranſgreſs againſt this rule of the apoſtle, or that this famous martyr ſhould approve ſuch a violation of the apoſtle's precept.

Ibid. Note alſo, that the reading of Biſhop Uſher is confirmed from the like words, ὐ παρθένους, ἢ ἀ χήρας, found in the apoſtolical conſtitutions, *l.* 3. *c.* 6.

Ver. 4. [f] Μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, *Let them learn firſt to ſhew piety at home.*]. The apoſtle here ſpeaks of the care the children ſhould take to nouriſh their parents which are widows, πρῶτον, before they ſuffer them to be burdenſome to the church, as it is evident from ver. 16. which ſaith, *If any man or woman have widows* (belonging to their family), *let them relieve them, and let not the church be charged with them*; and alſo from the following words

(*g*) In Deut. 15. 14.

(*h*) Ne tale nunc miraculum, ne dixerim monſtrum, in eccleſia denotaretur virgo vidua. *De virgin. veland. c.* 9.

words here, *and to requite their parents*, which only can belong unto the children, and was always reckoned an act of piety towards them, *as, after God, the authors of our being* (*i*); whence anciently they were so reverenced, saith Simplicius (*k*), as to be called gods.

Ver. 5. ε Μεμονωμένη, *solitary.*] So Philo saith, the widow of the priest which has no children must return to her father's house, as ἀνδρὸς καὶ παίδων ἔρημος, ἐδιμίαν ἔχουσα καταφυγὴν, *having no other refuge, when destitute of husband and children, but her father*; but if she have sons or daughters, it is necessary that the mother should be placed with her children, ὡσὶ καὶ θυγατέρες τῆς τὸ γενήσαντος οἰκίας ὄντες, *for sons and daughters being of the house of their parents, draw the mother to it* (*l*): whence also we learn what it is *to shew piety to their own house*, ver. 4. *viz.* to do it to their parents.

Ibid. ϛ Ἤλπικεν ἐπὶ τὸν Θεὸν, *trusteth in God*;] *i. e.* having no other helper, she reposeth herself on him alone, committing herself to him by constant prayer for his help. This is Cotelerius's third kind of widows, compared by the author of the apostolical constitutions, *l.* 3. *c.* 1. to the widow of Sarepta, and to Anna the daughter of Phanuel, mentioned, Luke 2. 36. who does not oblige herself by vow or promise so to do, but only remains single, δῶρον ἔχουσα χηρείας, *as having the gift of widowhood.* So St Jerom describes these widows in these words: "Honora viduas quæ "vere viduæ sunt; hoc est, quæ omni suorum auxi- "lio destitutæ sunt, quæ manibus suis laborare non "possunt, quas paupertas debilitat, ætasque conficit, "quibus Deus spes est, et omne opus oratio." *Ep. ad Gerontiam.*

Ver. 6. ζ Ἡ δὲ σπαταλῶσα, *she that liveth in pleasure.*] This word properly signifies to *feed deliciously*, and drink choice liquors, τῇ γαστρὶ ζῶν μόνη, *to live only for the belly*, saith St Chrysostom; so Ezek. 16. 49. *This was the sin of thy sister Sodom, in pride, in fulness of bread,* καὶ ἡ εὐθηνία ἐσπαταλῶν, *and in abundance she and her daughters rioted*; Amos 6. 4. *They lie upon beds of ivory,* καὶ καταστρωννύντες, *and abounding with superfluities, they eat lambs out of the flock, and the calves out of the midst of the stall:* and because such eating and drinking provokes to carnal pleasures, it is joined with them; as when the apostle saith, *Ye have lived in pleasure, and been wanton,* Gr. ἐστρηνιάσατε, Jam. 5. 5. Such a woman *is dead while she liveth*, according to that of the Jews (*m*), "The just in their "death are styled living, the wicked whilst they "live are styled dead." *Maimonides.*

Ver. 8. η Ἔστιν ἀπίστου χείρων, *He is worse than an infidel.*] For they put this among the first and most indissoluble principles of nature, requiring us, πρῶτα θεοὺς τιμᾶν, μετάπειτα τοκέας, *first to honour the gods, and then our parents* (*n*); placing among the things in which they are to be honoured, χρημάτων χορηγίαν καὶ σώματος ὑπηρεσίαν, *the making provisions for them, and serving them with our bodies.* So Aristotle saith (*o*), "We must rather make provisions for them than for "ourselves, and yield them τιμὴν καθάπερ θεοῖς, honour, "as they do unto the gods." Plutarch saith (*p*), "That all men, though some may think otherwise, "say, that nature, and the law of nature, requires, "that parents should have the highest honour next "the gods: that men can do nothing more accept- "able to the gods, than by readily heaping favours "upon their parents; and that nothing is a greater "evidence of atheism or impiety than to despise "them." Some here are guilty of a great mistake, scraping together great fortunes, and hoarding them up for their children, with a scandalous neglect of that charity to their Christian brethren, which alone can sanctify those enjoyments to them, and enable them *to lay up a good foundation against the time to come*; pleading these words to justify, or to excuse their sordid parsimony, and want of charity, *that he that provideth not for his own household, hath denied the faith, and is worse than an infidel*; whereas these words plainly respect the provision which children should make for their parents, and not those which parents should make for their children.

See the defence of the text, ver. 16. and 19. *Examen Millii, ibid.*

Ver. 9. ι Χήρα καταλεγέσθω μὴ, *let not a widow be taken into the number.*] The apostle now comes to speak of such widows as were not only to be maintained by the church, (for they were, doubtless, to receive her alms, if really they were poor, without these qualifications), but of such as were to be admitted into the number of deaconnesses, whose office it was to instruct the younger women, to attend the

(*i*) Χρὴ ὧν ἐπιμελεῖσθαι παντοίως αὐτῆ, ὅτι αἴτιος ἡμῖν, καὶ ὡς Θεὸν, τῷ εἶναι γέγονε, δὲ ὅτι διὰ τὰς ἐπιμελείας αὐτῆ, καὶ συμπαθείας ἐτράφημεν.

(*k*) Οἱ δὲ ἔτι παλαιότεροι τοσοῦτον τὰς γονεῖς ἐσέβοντο, ὡς καὶ Θεοὺς αὐτὰς ὀνομάσαι καλεῖν. Simpl. in Epict. c. 37. p. 178. 179.

(*l*) L. 2. de mon. p. 641. in fine. (*m*) More Nev. l. 1. c. 14.

(*n*) Hieroc. in hæc verba Pythag. Τὰς τὲ γονεῖς τίμα. (*o*) De mor. l. 9. c. 2.

(*p*) Παῖδες λέγουσι γᾶν, ὡς γονεῦσι τιμὴν μετὰ θεὸς πρώτην καὶ μεγίστην ἴστε φύσει, ἃ τε τὴν φύσιν σέβειν νόμος ἀπείθησι· καὶ ἃ ἔστιν ἔτι μᾶλλον ἀνθρώπου κεχαρισμένον θεοῖς δρᾶσιν, ἢ τοκεῦσιν αὐτῶν καὶ τροφεῦσι, παλαιοῖς ἐπὶ νέοις δανεισθεῖσι χάριτας ἑκουσίως καὶ προθύμως ἐκτίνοντες· ἃ δ' αὖ πάλιν μείζων ἐπιδείξις ἀθλίου γέγονε τῆς περὶ γονεῖς ὀλιγωρίας καὶ πλημμελείας. De fraterno amore, p. 479. E. F.

women when ſick, and in labour, and to aſſiſt at the baptiſm of the female ſex.

Ibid. [n] Μὴ ἔλαττον ἐξήκοντα, *not leſs than ſixty years old.*] It is the miſtake of Zonaras, Balſamon, and Blaſtares, to think to reconcile this with the 15th canon of the council of Chalcedon, and the 14th of Trullo, by ſaying, That widows might only be admitted deaconneſſes at ſixty, but virgins at forty. This laſt was done in after-ages, and after that apoſtolical conſtitution, which, agreeably to St Paul, ſaith, *l.* 3. *c.* 1. Χήρας δὲ καθιστᾶτε μὴ ἔλαττον ἐτῶν τῶν ἑξήκοντα, *Let not the widows be conſtituted under ſixty years*; and they who firſt began to alter the time, did at laſt take away the office.

Ibid. [n] Γεγονυῖα ἑνὸς ἀνδρὸς γυνὴ, *being the wife of one huſband*;] *i. e.* One who had not divorced herſelf from one, and married another huſband; for otherwiſe the younger widows, whom St Paul bids to marry, could never be admitted deaconneſſes, though they had all the other qualifications. That ſuch divorces were then common on the wives ſide, both among Jews and Gentiles, we learn, concerning the Romans, from the complaint of Seneca (*q*), "That "none in his time bluſhed at it, their noblewomen "marrying, that they might divorce themſelves, "and there being ſcarce any marriages without di-"vorces." Cicero (*r*) complains of many things of this kind, which happened in his time. Plutarch (*s*) mentions it as a thing common, and cuſtomarily done by any women that were jealous; and the law among the (*t*) Athenians allowed it; inſtances we have of it in Juſtin Martyr (*u*), and Tertullian (*x*). And that this alſo was frequent in the practice of the Jews, and allowed by their Rabbins, ſee note on 1 Cor. 7. 11. I confeſs that *univira*, the wife of one huſband, in Livy, *l.* 10. *c.* 23. is one, *quæ uni viro nupta fuiſſet, ad quem virgo deducta ſit*, who from her virginity had been married only to one man; and that *univira ſacerdos* bears the ſame ſenſe in Trebellius Pollio, *c. de Tito, p.* 795. and that this monogamy was counted honourable even among the Heathens; and they who were content with it, wore *pudicitiæ coronam*, the crown of chaſtity, *Val. Max. l.* 2. *c.* 1. whereas they who proceeded to a ſecond marriage, *ſacerdotio arcebantur*, were thought unworthy of the prieſthood, as Servius notes upon thoſe words of Virgil, Æn. 4. ver. 19. *Huic uni forſan potui ſuccumbere culpæ:* and the *flamines*, among the Romans, were to be the *huſbands of one wife*, and the *flaminicæ* the *wives of one huſband*, Rhodig. lect. antiq. l. 28. c. 22. That therefore the ſacred miniſters in the church of Chriſt might be nothing inferior to thoſe of Heathens, the apoſtle may require that, in this ſenſe, the biſhop ſhould be the huſband of one wife, and the deaconneſs the wife of one huſband.

Ver. 10. [o] Εἰ ἐτεκνοτρόφησεν, *if ſhe hath brought up children.*] That εἰ ſignifies *that*, as well as *if*, ſee note on Acts 26. 23. Εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος, &c. *that Chriſt hath ſuffered*, and *that he was the firſt that roſe from the dead*; and that ſo it ſhould be rendered here, the word μαρτυρεῖται, *teſtified*, ſeems to require: for a teſtimony of the good works of others is, that they have done ſuch and ſuch laudable actions.

Ver. 11. [p] Ὅταν καταστρηνιάσωσι τοῦ Χριστοῦ, *when they have waxed wanton againſt Chriſt.*] That is, ſay Chryſoſtom and Oecumenius, ὅταν ἀκκιζῶνται, "when they have caſt off, or faſtidiouſly re-"fuſed and rejected Chriſt;" ὅταν καταφρονῶσιν, "when they have contemned, and made light of "him; when they do βαρέως φέρειν, καὶ ἀποσκιρτᾶν τὸν ζυγὸν, "bear Chriſt's yoke grievouſly, and caſt off his reins:" ſo Heſychius and Phavorinus. So that this phraſe ſignifies *to caſt off Chriſt, and Chriſtianity*; and, as the apoſtle afterwards explains it, ἐκτρέπεσθαι, *to turn from him after Satan*, or to fall off from him to Heatheniſm, or Judaiſm; and then πρώτην πίστιν ἀθετεῖν, *to violate their firſt faith*, cannot be to violate the promiſe made, when choſen into the order of widows, not to marry, but their faith given unto Chriſt at baptiſm; the other, if any ſuch promiſe were then made, being not their firſt, but ſecond faith. So Chryſoſtom and Oecumenius expound it, from thoſe words of the apoſtle to the Corinthians, *I have eſpouſed you to one huſband, that I may preſent you as a chaſte virgin unto Chriſt.*

Ver. 15. [q] Ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ, *have turned aſide after Satan.*] The converting men to the Chriſtian faith, being the turning men *from the*

(*q*) Deſinit eſſe probri loco commune maledictum. Nunquid jam ulla repudio erubeſcit, poſtquam illuſtres quædam ac nobiles feminæ, non conſulum numero, ſed maritorum annos computant, et exeunt matrimonii cauſa, nubunt repudii? Tam diu iſtud timebatur, quamdiu rarum erat; quia vero nulla fine divortio acta ſunt, quod ſæpe audiebant, id facere didicerunt. *De benef. l.* 3. *c.* 16.

(*r*) Paula Valeria, ſoror Triarii, divortium ſine cauſa, quo die vir e provincia venturus erat, fecit, nuptura eſt D. Bruto.——Multa in hoc genere incredibilia, te abſente, acciderunt. *Cic. epiſt. famil. l.* 8. *ep.* 7.

(*s*) Γυνὴ τοίνυν διὰ ζηλοτυπίαν ἀπόλειψιν γράψασα. De præcept. conjug. p. 144. A.

(*t*) Ἔδωκε τῆς ἀπολείψεως γράμματα παρὰ τὸν ἄρχοντι δοῦναι, μὴ δι' ἑτέρων, ἀλλ' αὐτὴν παρῶσαν, ὡς ἂν πειθῇ τοῦτο πράξασα κατὰ τὸν νόμον, loquens de uxore Alcibiadis. *Plut. de Alcib. p.* 195.

(*u*) Ubi mulier Chriſtiana viro, Τὸ λεγόμενον παρ' ὑμῖν ἐπικλοῦν ὄντα, ἐχωρίσθη. Apol. 1. p. 42. B.

(*x*) Repudium vero in feminis jam et votum eſt, quaſi matrimonii fructus. *Ap. c.* 16.

power

power of Satan unto God, Acts 26. 18.; the rescuing men from *the snare of the devil, who were taken captive by him at his will*, 2 Tim. 2. 26.; and who walked *according to the prince of the power of the air*, Eph. 2. 2.; the casting off the faith may well be styled *the turning aside after Satan*.

Ver. 17. [r] Διπλῆς τιμῆς.] The *double honour*, that is, τῆς ἰκανοτερᾶς τροφῆς, *of a liberal maintenance* out of the public stock; it signifies, saith Chrysostom, τὴν τῶν ἀναγκαίων χορηγίαν, *provision of things necessary*, as is evident from the reason following, ver. 18. *The labourer is worthy of his hire.*

Ibid. [s] Μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, *especially those who labour in the word and doctrine.*] οἱ πρεσβύτεροι, the elders among the Jews were of two sorts: 1*st*, Such as governed in the synagogue; and, 2*dly*, Such as ministered in reading and expounding the scriptures and traditions, and from them pronounced what did bind or loose, or what was forbidden, and what was lawful to be done: (*y*) for when, partly by their captivity, and partly through increase and traffic, they were dispersed in considerable bodies through divers regions of the world, it was necessary they should have governors or magistrates, to keep them in their duty, and judge of criminal causes; and also Rabbins, to teach them the law, and the traditions of their fathers: the first were ordained *ad judicandum, sed non ad docendum de licitis et vetitis;* "to judge and govern, but not to teach:" the second, *ad docendum, sed non ad judicandum;* "to "teach, but not to judge or govern;" and these the apostle here declares to be the most honourable, and worthy of the chiefest reward: accordingly the apostle, reckoning up the offices God had appointed in the church, places teachers before governments, 1 Cor. 12.

Ver. 18. [t] Λέγει γὰρ ἡ γραφὴ, *for the scripture saith.*] The former words, *Thou shalt not muzzle the ox that treadeth out the corn*, being expressly found in Deut. 25. 4. and the latter, expressly in the gospel of St Luke, chap. 10. 7. and with a little variation, Matth. 10. 10. and in no other place in scripture, (for in Lev. 19. 13. and Deut. 24. 14. there is nothing to this purpose); it follows, that St Paul must here reckon the gospel of St Luke among the holy scriptures; from which such doctrines as he is now teaching, may be infallibly confirmed. Note,

2. That the apostle, both here and 1 Cor. 9. 9. proves this from what was written in the law of Moses, applying in both places that which primarily must belong to the Jewish priesthood, to the preachers of the gospel: and hence, allowing us to argue for the maintenance of the latter, by analogy to what was appointed for the former, as the apostle himself doth in this very case, in these words, *Do you not know, that they who minister about* (legally) *holy things, eat of the things of the temple, and that they which wait at the altar, are partakers with the altar? i. e.* are fed, and liberally maintained, by the portions God allowed them of what was offered at his altar; *even so hath the Lord Christ appointed, that they who preach the gospel, should live of the gospel*, 1 Cor. 9. 12. 13. Whence note,

3. That this is a standing ordinance of Christ, to continue as long as the preaching of the gospel doth, built upon reasons of equal obligations at all times; *the labourer being always worthy of his hire*; the shepherd to eat of the milk of the flock, and he that soweth spirituals, to reap carnals, 1 Cor. 2. 7. 10. 11. Note,

4. From whom this reward is to be received; from them amongst whom these pastors labour, to whom they sow spiritual things, and who are taught by them: for *let him*, saith the apostle, *who is taught in the word, communicate to him that teacheth in all good things*, Gal. 6. 7. So that he is to have a supply of all things needful for the discharge of his function here, double honour, *i. e.* a liberal maintenance. Note,

5. That as the command of being charitable to the poor, gives just occasion to those laws which are made in all communities to oblige men, according to their abilities, to distribute to the necessities of the poor; because, otherwise, the general rules of scripture would not be obeyed, nor the poor provided for: so the standing ordinance of Christ, and his apostles, concerning the *double honour* due to them who *labour in the word and doctrine*, and the *communicating to them in all good things*, justifies those laws which ascertain what shall be communicated to them; since otherwise, it is much to be feared, the general rules of scripture, concerning this matter, would not be obeyed, nor the clergy sufficiently provided for.

Ver. 19. [u] Κατὰ πρεσβυτέρου.] The *elder* here seems to relate, not to one who was such by age, but by office, because the apostle was before speaking, ver. 17. of elders which rule well, or *laboured in the word and doctrine*. And whereas the law had taken care that no man should be condemned, but by the *mouth of two or three witnesses*, the apostle knowing how much the church would suffer by the rash accusations of her governors, bishops and presbyters, seems to rise higher, not suffering an accusation to be admitted against them, without the like number of witnesses.

Ver. 20. [x] Τοὺς ἁμαρτάνοντας, i. e. *them that sin*] Grievously and scandalously, and are convinced of their offences before two or three witnesses, were to be

(*y*) Morin. de ordin. par. 3. exer. 7. chap. 4. Buxt. in voce סמיכה

rebuked;

rebuked, ſaith Theodoret, πάντων παρόντων, *in the preſence of all*; ſuch public cenſures being, according to the cuſtom of the church; done by the preſidents or rulers of the church, ὑπὸ πλειόνων, *before and with the conſent of all*, as Tertullian ſaith (z); ſee note on 2 Cor. 2. 6.

Ver. 21. *And our Lord Jeſus Chriſt, and the elect angels.*] He joins the angels with Jeſus Chriſt, ſaith Theodoret, ἐκ ὡς ὁμοίμους, ἀλλ' ὡς δούλους, *not as equal in honour, but as ſervants to him*, and thoſe who are to attend him at the great day of judgment.

Ver. 22. ᵃ Χεῖρας ταχέως μηδενὶ ἐπιτίθει, *Lay hands ſuddenly on no man.*] This, ſaith the Reverend Dr Hammond, belongs to the laying one of the biſhop's hand in abſolving penitents: ſaith the Reverend Biſhop of Worceſter, to the laying "of hands on biſhops, "prieſts, and deacons:" 1. Becauſe St Paul had not mentioned laying on of hands, in relation to penitents, in this epiſtle; but he had done it with reſpect to ordination, and that in Timothy's own caſe, chap. 4. 14. 2. Becauſe the apoſtle, in this epiſtle, gives no rules concerning the qualifications of penitents, ſaying nothing what penitents were to be reconciled, and after what time, and under what conditions they were to have hands laid on them, in token of reconciliation; nor is there a concurrent evidence of ſuch a practice ſo early in the church; but he had given rules touching biſhops and deacons, and their qualification; and therefore we have more cauſe to apply it according to the chief intention and deſign of this epiſtle. 3. Becauſe the great uſe of laying on of hands, in the New Teſtament, is for the ſetting perſons apart for the diſcharge of a ſacred office; ſo was it in the firſt inſtitution of deacons, Acts 6. 6. and of Paul and Barnabas, to a particular charge, Acts 13. 2. 3. This was an ancient ceremony among the Jews, in the ſolemn deſignation of perſons to ſacred offices, Numb. 27. 18. 23. Deut. 34. 9. either to be rulers or teachers in their ſynagogues; and from thence it was brought into the church, in the ſolemn deſignation of perſons to the miniſtry. And, 4. If theſe words do not relate to *ordination*, St Paul would have given Timothy no particular direction about that which was one main part of his office; wherefore, as he left Titus at Crete, *to ordain elders in every city*, ſo, doubtleſs, Timothy had the ſame commiſſion, which yet is no where intimated but in theſe words: and, according to this ſenſe, the following words are capable of a very good meaning, thus: Be not partaker of the ſins of them, who raſhly, and without due qualifications, ruſh upon ſacred offices; for by want of due examination, and trial of them, thou wilt become partaker of their guilt.

Ver. 23. ᵃ So Juſtin Martyr ſaith, That wine is to be uſed for (a) "the help of the body, and the "cure of inward diſtempers." And Plato (b) ſaith, It was given for the health and ſtrength of the body: the Eſſenes abſtained wholly from wine; ſee note on Col. 2. 21.; but the Gnoſtics (c) freely uſed it, when they went to the Heathen feaſts, and otherwiſe.

Ver. 25.ᵃᵃ I find three expoſitions of theſe words. The firſt is that of St Baſil and St Auſtin, which refers them to the judgment of God, thus: The good and evil works of ſome men are ſo manifeſt, that they may be diſcerned of all men before the day of judgment, and ſo, in diſcerning them, thou canſt not err; but, if they be latent here, and ſo eſcape thy examination and cenſure, they will be manifeſted at the great day of their accounts.

2. Others, referring this to the cenſures of the church, the ἐπιτιμία, mentioned ver. 20. make the ſenſe run thus: Some mens ſins are ſo open and notorious, as to bring them under the cenſures of the church, by way of precedent merit; others appear more criminal after the cenſures paſſed upon them, and ſo leſs fit to be abſolved; and ſome mens reformation, or good works, are ſo manifeſt after cenſure, as to evidence they deſerve abſolution; and if they continue evil, or do but few goods works, that alſo will be in time diſcernible: ſo that thou mayſt know who are fit to be abſolved, who not. But againſt this expoſition there lies this objection, That no man ſhould incur the cenſures of the church, but by way of precedent merit; and ſo no man's evil works, for which he is to be cenſured, ſhould follow after that act of diſcipline. And, 2. The laſt clauſe of the laſt verſe ſeems, by the antitheſis, to refer not to evil, but to good works, though done as the works of charity ought to be, ſo as not to be obſerved by men.

3. The ancient Greek expoſitors, with Grotius, refer theſe words to *ordination*, thus: When I ſaid, *Lay hands ſuddenly on no man*, I ſpake not of men whoſe good or bad works are manifeſt beforehand; for they, without further diſcuſſion or examination, may be admitted, or are to be rejected; but of thoſe whoſe vices, or good works, are latent; for they, after examination and inquiry, cannot be long hid:

(z) Summum futuri judicii præjudicium eſt, ſi quis ita deliquerit, ut a communione orationis, et conventus, et omnis ſancti commercii relegetur; præſident probati quique ſeniores. *Tertul. Apol. c.* 39.

(a) Βοηθείας χάριν τῷ σώματος, καὶ διὰ τὴν τῶν ἴσος διαπύησιν. Ep. ad Zen. p. 512. A.

(b) Σωματὸς δὲ ὑγιείας, καὶ ἰσχύος ἕνεκα. De leg. p. 800. D.

(c) Iren. l. 1. p. 26. D. Epiph. hær. 26. § 5.

and

and so, if thou be not hasty in laying on of hands, thou timely mayst discover them; or if by this means thou canst not do it, thou wilt not be partaker with the sinner, as having done as much as was in thy power to discover them.

CHAP. VI.

Verse 1. LET as many servants as are under the yoke (*of bondage to the Heathens*), count their own masters worthy of all (*due*) honour, that the name of God, and his doctrine be not blasphemed, (*or evil spoken of, as tending to dissolve those civil obligations, but rather honoured in all estates of men, as tending to make them better in their several relations, Tit.* 2. 10. *and more subject even to hard and froward masters,* 1 *Pet.* 2. 18.)

2. And they that have believing masters, let them not despise them, because they are (*advanced to be*) brethren, (*and so equal to them in Christ*); but rather (*let them*) do them service, because they are faithful, (*of the household of faith*), and beloved (*of God*), [a] partakers of the benefit. These things teach and exhort.

3. If any man teach otherwise, and consent not to wholesome words, even the [b] words of our Lord Jesus Christ, (*Matth.* 20. 27. *He that would be first among you, let him be your servant; or, servant of all, Mark* 10. 44.), and to the doctrine which is according to godliness;

4. He is proud, (*Gr. puffed up*), knowing nothing, but doting (*sick*) about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises,

5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: [c] from such withdraw thyself.

6. But (*whatsoever they esteem so, we know that*) godliness with (*that*) [d] contentment (*which attends it*) is great gain.

7. (*I say, with contentment, which it becometh us to have.*) For we brought nothing into this world, and it is certain we can carry nothing out (*of it.*)

8. And having (ἔχοντες δὲ, *having therefore*) food and raiment, let us be therewith content.

9. But (*For*) [e] they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11. But thou, (*thou therefore*), O man of God, flee these things: and follow after righteousness, [f] godliness, faith, love, patience, meekness.

12. [g] Fight the good fight of faith, (*and so*) lay hold of eternal life, whereunto thou art also (*both*) called, and (*according to that calling*) hast professed a good profession (*by enduring persecutions for it*) before many witnesses.

13. I give thee charge in the sight of (*that*) God who quickeneth all things, (*and therefore is able to raise them that suffer for him, from the dead*), and before Christ Jesus, who before Pontius Pilate witnessed a good confession, (*confirming truth to the death, John* 18. 37.);

14. That thou keep this commandment (*given to thee*, ver. 11. 12.) without spot, unrebukeable, [h] until the appearing of our Lord Jesus Christ:

15. Which (*appearance*) in his times (*or, in the proper season*) he shall shew (*forth*), who is the blessed and only (*absolute*) Potentate, the [i] King of kings, and Lord of lords; (*who therefore is more to be feared than all earthly potentates, and will more assuredly punish those who submit not to his laws and government*);

16. Who only hath (*of himself*) immortality, (*and so only can confer it upon others, and only lives for ever, to reward and punish*), dwelling in the light which no man can approach unto, (*and live; and so, whom no man fully can enjoy in this life*), whom no man hath seen, nor can see: to whom (*be ascribed*) honour and power everlasting. Amen.

17. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, (*the two diseases of rich men; for the rich man's wealth is his strong city, and as an high wall in his own conceit, Prov.* 10. 15. *and* 18. 11. *And riches and strength lift up the heart, Ecclus* 40. 26.), but in the living God, who giveth us richly all things to enjoy, (*and in whom therefore we may safely trust*):

18. [k] That they do good, that they be rich in good works, ready to distribute, willing to communicate (*to others of their wealth*);

19. Laying up in store for themselves [l] a good foundation against the time to come, that (*when these things fail*) they may lay hold on eternal life.

20. O Timothy, keep that (*truth*) which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21. Which some professing, [m] have erred concerning the faith. Grace be with thee. *Amen.*

ANNO

ANNOTATIONS on Chap. VI.

Verſe 2. [a] Οἱ τῆς εὐεργεσίας ἀντιλαμβάνομενοι.] Theſe words being not connected to the preceding by ᾧ, and the article οἱ ſhewing that they relate not to the predicate, but to the ſubject, will be beſt rendered thus: *becauſe they who partake of the benefit of the ſervice, are faithful and beloved*; and therefore more worthy of their ſervice, the more they are honoured of God, and of the number of them whom we ſtand bound to ſerve in love.

That the Gnoſtics taught any ſuch doctrine, that Chriſtian ſervants were not obliged to obey their Heathen, or their Chriſtian maſters, there is not the leaſt hint in any of the commentators on this place, or in any of the fathers, who have given us the largeſt account of their doctrines. I find, in the epiſtle of Ignatius to Polycarp, theſe words; (*d*) "Deſpiſe not men and maid ſervants, nor let "them be puffed up, but let them ſerve the more "for the glory of God, that they may obtain a bet-"ter liberty; let them not covet to be free from "their maſters." But neither doth the martyr, nor any of his commentators, intimate that this relates to any doctrine of the Gnoſtics; and conſidering how much he endeavoured to imitate St Paul, we may more probably conjecture it hath relation to this very place: moreover, though I have given you the words, as Dr Hammond tranſlates them, yet I think the true meaning of theſe words, Μὴ ἐράτωσαν ἀπὸ τῆς κοινῆς ἐλευθερῶθαι, is this, *Let them not be importunate to be delivered, and made free by the church, or by her common ſtock*; for τὸ κοινὸν ſignifies the *community*; and ſo τὸ κοινὸν τῆς ἐκκλησίας, in Euſebius (*e*), is the community, or body of the church; and alſo in Lucian (*f*), where he ſpeaks of the Chriſtians; and τὰ κοινὰ in Ariſtophanes, Demoſthenes, and Lucian, ſignifies the common ſtock. Now, it is evident from Juſtin Martyr, and Tertullian, that the common ſtock of Chriſtians was employed to buy their brethren out of bonds and ſervitude. See note on 1 Cor. 7. 23. and Lucian. de Pereg. ed. Gr. p. 594. 595.

But that many of the Jews were of this opinion, and might be apt to introduce it into Chriſtianity, we find juſt reaſon to believe; for they thought themſelves privileged, by their relation to God, from being the ſervants of men. Some of them, ſaith Joſephus, thought it a wicked thing, μεθ' τὸν Θεὸν φύσιν θνητὸς δεσπότας, *to own, beſides God, any mortal lords* or maſters. Their Rabbins thought it unbecoming any Jew to be a bond-ſlave to an Heathen, or idolater; for that was, ſay they, to be *ſervi ſervorum*, ſervants of ſervants, which the ſervants of the Lord muſt not be. See Dr Lightfoot on 1 Cor. 7. 23.

Ver. 3. [b] Λόγοις τοῖς τῦ Κυρίε ἡμῶν, *the words of our Lord Jeſus.*] This phraſe being often uſed of the very words which Chriſt ſpake, as Matth. 26. 75; Acts 10. 16. 20. 35. I thought fit to refer it to thoſe words which might moſt likely be aimed at by the apoſtle; though ſeeing they alſo may refer to the doctrine of Chriſt preached by the apoſtle, this phraſe being ſo uſed, Acts 19. 10. and the doctrine of the Lord very often, 1 Theſſ. 1. 8. 2 Theſſ. 3. 1. in this ſenſe it affords this uſeful obſervation, that the words written by St Paul, in theſe epiſtles, are the words of the Lord Jeſus.

Ver. 5. [c] Ἀφίστασο ἀπὸ τῶν τοιύτων, *From ſuch withdraw thyſelf.*] From theſe words it is plain, that the apoſtle ſpeaketh here of perſons then in being: that they were Jews, ſeems evident from the foregoing note, ſhewing, that they were in this matter ἑτεροδιδάσκαλοι, *men that taught otherwiſe*; that theſe νομοδιδάσκαλοι, were men knowing nothing, or not knowing what they ſaid, or whereof they affirmed, ſee 1 Tim. 1. 9.; that they did ἑτεροδιδασκαλεῖν, *teach otherwiſe* than the doctrine which is after godlineſs, ver. 3.; that they had their fables which miniſtered ζητήσεις, *queſtions*, ver. 4.; that they had their ματαιολογίας, *vain wranglings* about words, ver. 6.; that they had their fooliſh queſtions, which begat *ſtrifes* and *contentions about the law*, ſee Tit. 3. 9.; that they of the circumciſion were *vain talkers, teaching things which they ought not, for filthy lucre's ſake*, ſee Tit. 1. 10. 11. and ſo *accounted gain for godlineſs*; that their minds and *conſciences were defiled and perverted*, ſee Tit. 1. 14.; that they *turned aſide from the faith, to vain janglings*, ſee 1 Tim. 1. 6. How they were puffed up, ſee note on 2 Tim. 3. 4. See the defence of theſe words, *Examen Millii in locum.*

Ver. 6. [d] Αὐτάρκεια, *contentment.*] This the apoſtle well explains, by being ſatisfied ἐν οἷς εἰμι, *in the condition we are in*, Phil. 4. 4. and τοῖς παροῦσιν, *with the things we have at preſent, with food and raiment*, ver. 8. i. e. *with thoſe things which are needful for this preſent life*, Matth. 6. 31. 32. in oppoſition to

(*d*) Δοῦλος δὲ δούλας μὴ ὑπερηφάνει, ἀλλὰ μηδὲ αὐτὸς φυσιούσθωσαν, ἀλλὰ εἰς δόξαν Θεῦ πλέον δουλευέτωσαν, ἵνα κρείττονος ἐλευθερίας ἀπὸ Θεῦ τύχωσιν· μὴ ἐράτωσαν ἀπὸ τῆς κοινῆς ἐλευθερῶθαι. Sect. 4. See Coteler. in locum.

(*e*) Hiſt. eccl. l. 2. c. 1. Ὑπηρεσίας ἕνεκα τῆς κοινῆς.

(*d*) Chriſtiani mittebant peregrinos, Ἀπὸ τῆς κοινῆς, Lucian.

anxiety,

anxiety, distrust, or murmuring: and it is never separable from true piety, but is the natural result of that love to, and that value the good man hath for God, and the things of God; that trust he hath in God, and the entire resignation of his will, in all affairs, to the conduct of his providence.

Ver. 9. [e] Οἱ βουλόμενοι πλουτεῖν, *they that will be rich.*] *i. e.* On whom the love of money so prevails, that they are resolved they will be rich, if by any means they can compass wealth, are in the ready way to yield to any lust which will gratify their greedy humours; μηδὲν κερδαίνειν συνειδότος αἰσχροῦ μηδ' ἀνιαροῦ φυλάττειν, *abstaining*, saith Plutarch *(e)*, *from nothing that is base or impious, that tends to enrich them:* whence the ancients, agreeably to the apostle here, *Avaritiam omnia vitia habere putabant*, "thought co-"vetousness to comprehend all vices:" as A. Gellius, l. 11. c. 2. from Cato, and Cicero, N. 45. in his oration, *Pro Roscio Amerino*, have observed. It also causeth us to make *shipwreck of faith, and a good conscience*, and whatsoever else is sacred, when they cannot be held without the loss of that wealth we so love and admire: whence Cicero notes *(f)*, *Nullum esse officium tam sanctum atque solenne, quod non avaritia comminuere atque violare soleat*; "That "there is no duty so holy or solemn, which cove-"tousness is not wont to impair and violate."

Ver. 11. [f] Εὐσέβειαν, πίστιν, &c.] That *godliness* which gives contentment, with food and raiment, and what at present we enjoy: that *faith* which assures us of *a better, and a more enduring substance, reserved in the heavens for us*, Heb. 10. 34.: that *justice* which requires us to injure no man, but to let every man enjoy his own: that *love*, or charity which makes us *ready to distribute, and willing to communicate* of these things to others, ver. 11.: that *patience* which makes us, with tranquillity and equanimity, submit to a low fortune, and adversity: that *meekness* which suppresses our wrath and indignation against them who are injurious to us in temporals, and take away that which is ours: all these are proper preservatives against, or indications of a mind free from covetousness.

Ver. 12. [g] Ἀγωνίζῃ τὸν καλὸν ἀγῶνα, *Fight the good fight.*] These words are plainly agonistical, relating to the Olympic games, and particularly to that of racing, to which the apostle doth so oft allude, where the crown being hung up at the end of the goal, he that came first did ἐπιλαμβάνειν, *lay hold of it, and take it to himself:* and because these games were performed in the presence of many spectators, the apostle continues the allusion, saying, that Timothy had, in the presence of *many witnesses*, shewed his readiness to suffer for the faith.

Ver. 14. [h] Μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν, *till the appearing of our Lord Jesus Christ.*] Here, saith Grotius, it appears, that Paul speaks to Timothy, as one who might live to the last judgment: but this vain conceit hath been sufficiently confuted, note on 1 Thess. 4. 15. Nor doth this exhortation prove it; it being used, rather than that, *until death*, saith Theophylact, to mind us of that glorious appearance. And because, saith St Austin (*g*), the day of our death is, to us, as that day: "Tunc "enim unicuique veniet dies ille, cum venerit ei "dies, ut talis hinc exeat, qualis judicandus est illo "die: in quo enim quemque invenerit suus novis-"simus dies, in hoc eum comprehendet mundi "novissimus dies."

Ver. 15. [i] Ὁ Βασιλεύς, *King of kings, and Lord of lords.*] This title the great empires took to themselves: the King of Babylon is so styled by Daniel, chap. 2. 37. by Jeremiah, chap. 27. 6. Of Persia, Ezra 7. 12. See Brisson. de regno Pers. l. 1. p. 3. 4. And therefore the apostle saith here, that it truly belongs to God only, and to *our Lord Jesus Christ*, Rev. 17. 14. and 19. 16.

Ver. 18. [k] *That they do good.*] See note on Tit. 3. 8.

Ver. 19. [l] Θεμέλιον καλὸν, *a good foundation.*] Τῶν μελλόντων ἀγαθῶν ἀπόλαυσιν θεμέλιον κέκληκεν ἀκίνητον, *The enjoyment of good things to come, he calls an immoveable foundation*, say the Greek commentators. So the doctrine of the resurrection is styled the *foundation of God*, 2 Tim. 2. 19.; and the heavenly Jerusalem, a *city that hath foundations*, Heb. 11. 10. And the *good foundation* here, being, in the words following, *eternal life*, confirms their interpretation. They who think the word θεμέλιος signifies here a *treasure*, or an obligation on the part of God to give them life eternal, mean the same thing, though they give us no just evidence that the word hath any such signification.

Ver. 21. [m] Περὶ τὴν πίστιν ἠστόχησαν, *have erred from the faith.*] These, in all reason, must be the same with the τῆς πίστεως ἀστοχήσαντες, *those who erred from the faith*, chap. 1. 5. 6. And that they were the νομοδιδάσκαλοι, *the assertors and teachers of the law*, and and so the opposites to the Gnostics, who were, saith Irenæus, *legis adversarii*, adversaries of the law, the 7th verse demonstrates, as Theodoret (*h*) well observes upon the place: of them it is also certain, that they pretended, above all men, to be γνώσεως τὸ θέλημα, *skilled in the knowledge of the will of*

(*e*) Περὶ φιλοπλ. p. 524. (*f*) Pro P. Quinto, N. 13.
(*g*) Epist. 80. ad Hes. p. 350.
(*h*) Ὅτι καὶ ἐξ Ἰουδαίων ἦσαν οἱ τοιοῦτοι σαφῶς διδάσκει, τὸ θέλοντες εἶναι νομοδιδάσκαλοι.

God, and ἔχοντες τὴν μόρφωσιν τῆς γνώσεως, men that *had the ſcheme or form of knowledge*, Rom. 2. 18. 19. 20. They were the great aſſertors and promoters of the cabbala, or cabbaliſtical doctrine, which was, in their account, *ſcientia arcana divinitus accepta (i)*, a ſecret myſtical knowledge of divine things received from God, and equal, in their opinion, to the ſcriptures, according to their rule, "Verba cabbalæ "æquiparantur verbis legis." And they, doubtleſs, oppoſed this their knowledge of the law, and of theſe cabbaliſtical traditions, to the goſpel taught by St Paul, which oppoſed and ſlighted them; and their ſtiff adherence to them, cauſed them ἀποχῶν, *to ſhoot off from the earth their Meſſiah*, which was the mark they aimed at: that therefore the ψευδώνυμος γνῶσις, *the falſely-named knowledge*, mentioned here (*k*), may agree to them as well as to the Gnoſtics, is manifeſt from theſe things, that it cannot agree to the Gnoſtics, if theſe perſons were teachers of the law, as it is very probable they were, ſee note on chap. 1. 7. And that it cannot be attributed to Simon Magus the father of the Gnoſtics, of whom alone the apoſtle can be ſuppoſed here to ſpeak, appears from this, that he cannot properly be ſaid to err concerning the faith, who was ſo far from being then of it, that he himſelf ſet up for the Chriſt, and oppoſed the profeſſion of the goſpel with all his might. As for the Gnoſtics, it is agreed among the learned, that though they conſpired with former heretics; yet were they not known by that name, nor had they taken it upon them, till the time of Anicetus Biſhop of Rome, and the reign of M. Aurelius Antoninus, and L. Verus, that is, not till the year 129. Hence Dr Cave makes them an hereſy of the ſecond century. Euſebius ſays, That Carpocrates (*l*), who flouriſhed in the time of Hadrian, gave the riſe to the ſect of the Gnoſtics. But Clemens Alexandrinus ſems to affirm, that one Epiphanes (*m*) the author of the ſect of the Carpocratians, gave birth to this name and ſect. And if it were ſo, it is improbable that the *knowledge falſely ſo called*, here mentioned, ſhould have relation to the Gnoſtics.

(*i*) Buxt. in voce, קבלה.

(*k*) Quæſtiones Judæorum quæ videntur quæſtiones eſſe ſcientiæ. *Haymo in locum.*

(*l*) Γεώφιλος δὲ καὶ Εἰρηναῖος συγχρονίσαι τούτοις Καρποκράτην ἱτέρας αἱρέσεως τῆς τῶν Γνωστικῶν ἐπικληθείσης πατέρα. H. eccl. l. 4. c. 7. p. 120. B. *See the note on chap.* 4. 3. Gnoſticos ſe vocant de Carpocr. *Iren. l.* 1. *c.* 24.

(*m*) Καθηγήσατο δὲ τῆς μοναδικῆς γνώσεως, ἀφ' ἧς καὶ ἡ τῶν Καρποκρατιανῶν αἵρεσις, Strom. l. 3. p. 428. C.

THE

THE PREFACE TO THE Second EPISTLE to TIMOTHY.

THE ancients (*a*) from these words of this epistle, *I am ready to be offered, and the time of my departure is at hand*, chap. 4. 6. do generally conclude this was the last of St Paul's epistles, he being πρὸς τῷ τέλει, *near the end of his life*, when he writ it. And truly, the words of the apostle are not well capable of any other sense; for he says expressly, ἤδη σπένδομαι, *I am now offered, and the time of my dissolution* ἐφέστηκε, *is instant*, ver. 6. *I have finished my course*, ver. 7.; and ver. 8. λοιπὸν, *From henceforth there is laid up for me a crown of glory*. Whereas he not only expected to be delivered from his first bonds, but saith expressly, *I know that I shall abide and continue with you all, for your furtherance and joy of faith, that your rejoicing may be more abundant in Christ Jesus, for my coming to you again*, Phil. 1. 25. 26. see chap. 2. 24.; Philem. ver. 22. Yea he was actually delivered, and ready to go to Judea, when he writ the epistle to the Hebrews, chap. 13. 23. 2*dly*, This epistle, saith Bishop Pearson, was writ from Rome, chap. 1. 17. by St Paul in bonds, chap. 1. 8. and 2. 9. Now, these bonds could not be his first bonds; for then he was *in libera custodia*, in his own *hired house, receiving all that came to him, none forbidding it*, Acts 28. 30. 31. Yea, his bonds were known throughout Cæsar's palace, and to all others, Phil. 1. 13. Here he is *in arcta custodia*: so that Onesiphorus was forced to inquire more diligently after him, that he might find him out, chap. 1. 17. Again, in his first bonds, saith he, *Many of the brethren of the Lord, being encouraged by my bonds, were bold to speak the word more abundantly without fear*, Phil. 1. 14. Here, *all men forsake him*, chap. 4. 16. See a third argument for this opinion, chap. 4. 13. A fourth, ver. 16. A fifth and sixth, ver. 20. So that I conclude, with the postscript, that this epistle ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι, *was writ from Rome, when St Paul stood the second time before Nero*.

That this epistle was writ to stir up Timothy to caution, diligence, and discharge of his office, on occasion of the creeping heresy of the Gnostics, chap. 2. 17. stolen in among them, which had much debauched the Asiatics, chap. 1. 15. and made use of magic, to oppose the truth of the gospel, chap. 3. 8. is said by a reverend and learned person: but there is nothing in any of the ancient commentators of this nature, which speak here only of the heresies arising from the Jewish doctors (*b*), as that which gave occasion to the writing of this epistle. And, 2*dly*, The places cited by this reverend person, do not prove that the apostle speaketh of the Gnostics; for, chap. 1. 15. he only says, *all those that were in Asia had forsaken him*; which they might do, by cleaving to the Cerinthians and Ebionites, rather than to the Gnostics. See the note there. That they who taught the resurrection was past already, were not Gnostics, is proved, note on chap. 2. 17. and that the words, chap. 3. 8. 9. agree not to the Gnostic heretics, but to the Jewish false teachers, who were also great magicians, is there shewed. See note on 2 Thess. 2. 10.

(*a*) Chrysostom, Theodoret, Oecumenius, Theophylact, &c.

(*b*) Αἱρέσεις ἦσαν ἐξ Ἰουδαίων διδασκάλων ἀρχόμεναι, ἅπερ ἐν τῇ προτέρᾳ ἐπιστολῇ. Chrysost. præfat.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

Second EPISTLE to TIMOTHY.

CHAP. I.

Verſe 1. PAUL an apoſtle of Jeſus Chriſt by the will of God, [a] according to the promiſe *(for declaration of the promiſe)* of *(eternal)* [b] life, which is *(made to us)* in Chriſt Jeſus;

2. *(Writeth)* to Timothy my dearly beloved ſon, *(wiſhing to him)* grace, mercy, and peace from God the Father, and Chriſt Jeſus our Lord, *(by whom all mercies are derived to us from the Father through the Spirit.)*

3. I thank God, whom I ſerve from my foreſathers [c] with a pure conſcience, that [d] without ceaſing I have remembrance of thee in my prayers night and day:

4. Greatly deſiring to ſee thee, being mindful of thy tears, *(ſhed when thou departedſt from me)*, that *(as then I was filled with ſorrow, ſo, by ſeeing thee again)* I may be filled with joy:

5. *(I thank God, I ſay)*, when I call to remembrance the unfeigned faith which is in thee, which dwelt firſt in thy grandmother Lois, and *(in)* thy mother Eunice, *(converted to the faith before thee, Acts 16. 1.)*; and I am perſuaded that *(it dwells)* in thee alſo.

6. Wherefore I put thee in remembrance, that thou [e] ſtir up the gift of God, which is in thee [f] by the putting on of my hands.

7. For God hath not given us the ſpirit of fear, *(as under the Moſaical diſpenſation,* Rom. 8. 15.*)*; [g] but *(the ſpirit)* of power, and of love, and of a ſound mind.

8. Be not thou therefore aſhamed of the teſtimony of our Lord, (i. e. *of giving teſtimony to the death and reſurrection of Chriſt,* 1 *Cor.* 6. *which were the great things they chiefly were to teſtify, Acts* 1. 8. 22. *and* 4. 33.; *and* 5. 32.), nor of me *(though I am now)* his priſoner *(for that teſtimony)*: but be thou partaker of the afflictions of the goſpel, (Gr. συγκακοπάθησον, *ſuffer thou evil with the preachers of it)*, according to the power of God *(given thee for this end, ver.* 7.*)*;

9. *(Even that God)* who hath ſaved us, (i. e. *deſigned us for ſalvation,* 1 *Theſſ.* 5. 9. *See note on Eph.* 2. 7. 8.), and *(in purſuance of that deſign, hath)* called us with an holy calling, not according to our works, but according to his own purpoſe and grace *(ſee note on Tit.* 3. 5. 6.*)* which was given (i. e. *determined to be given)* us in Chriſt Jeſus, before [h] the world began,

10. But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, *(the Lord and giver of life)*, who *(by his death)* hath aboliſhed death, and hath brought *(this)* [i] life and immortality to light, through the goſpel.

11. Whereunto

11. Whereunto (εἰς ὃ, *for which thing*) I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

12. For the which cauſe alſo I ſuffer theſe things; nevertheleſs (*though I ſuffer thus*) I am not aſhamed *(of my hope)*, for I know (*in*) whom I have believed; and I am perſuaded that he is able to keep [k] that which I have committed to him (i. e. *my ſoul and life*, 1 *Pet.* 4. 19.) againſt *(or to)* that day *(of recompenſe.)*

13. Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus (i. e. *with a firm faith, and true Chriſtian love; ſee note on chap.* 2. *ver.* 2.)

14. That good thing which was committed to thee (i. e. *the doctrine of the goſpel*, 1 *Tim.* 6. 20.), keep by the Holy Ghoſt which dwelleth in us, *(and confirms it to us*, 1 *John* 2. 20. 27.)

15. This thou knoweſt *(by meſſengers from Rome, or thoſe who travel from thence to Rome)*, that all they [l] which are in Aſia be turned away from (Gr. *have forſaken)* me; of whom are Phygellus and Hermogenes.

16. The Lord give (i. e. *ſhew*) mercy to the [m] houſe of Oneſiphorus, (*the Epheſian, chap.* 4. 19.); for he oft refreſhed me *(with his preſence and relief)*, and was not aſhamed of my chain *(as the reſt of the Aſiatics were.)*

17. But when he was (Gr. *being)* in Rome, he ſought me out very diligently, and found me.

18. The Lord (*therefore*) grant unto him (*who ſhewed ſuch mercy to me*) that he may find mercy with the Lord in that day *(of recompenſe we Chriſtians expect)*: And in how many things he miniſtered to me at Epheſus, thou knoweſt very well.

ANNOTATIONS on Chap. I.

Verſe 1. [a] Κατ' ἐπαγγελίαν.] Ὥστε μὲ τὴν ἐπαγγελθεῖσαν, αἰωνίαν ζωὴν τοῖς ἀνθρώποις κηρύξαι, *That I might delare that eternal life which is promiſed to men*; ſo Theodoret. So Tit. 1. 1. *Paul an apoſtle of Jeſus Chriſt,* κατὰ πίστιν, *for the promotion*, or *declaration of the faith of God's elect*; ſo κατὰ πᾶσαν αἰτίαν, *for every cauſe*, Matth. 19. 3.; Philip. 4. 11. *I ſpeak not* καθ' ὑστέρησιν, *for want of any thing.*

Ibid. [b] Ζωῆς ἐν Χριστῷ, *life which is in Chriſt Jeſus.*] Adam brought the ſentence of death upon us all, and the promiſe of deliverance from that death is only made to us in and through Chriſt Jeſus, by virtue of that death he ſuffered in our ſtead.

Ver. 3. [c] Ἐν καθαρᾷ συνειδήσει, *with a pure conſcience.*] So Acts 23. 1. *I have lived in all good conſcience to this day before God*; *i. e.* a conſcience free from inſincerity, or wilful diſobedience to the dictates of his mind, or the rule by which he thought himſelf obliged to walk; for, *as touching the righteouſneſs* which was required by the law, *he was blameleſs*; and as for his blaſphemies againſt Chriſt, and his perſecutions of his church, that he did *ignorantly, in unbelief*, 1 Tim. 1. 13. thinking *he ought to do many things againſt the name of Jeſus*, Acts 26. 9.; but yet he was not free from ſin; for he confeſſes, that upon this account he was *the chief of ſinners*, 1 Tim. 1. 15.

Ibid. [d] Ἀδιάλειπτον, *without ceaſing, day and night.*] To pray morning and evening, is to pray continually, or without ceaſing: thus Zadok and his brethren offered burnt-offerings before the Lord continually, διαπαντὸς, *morning and evening*, 1 Chron. 16. 42. 43. See note on 1 Theſſ. 5. 17. 18.

Ver. 6. [e] Ἀναζωπυρεῖν.] Philo ſaith (*a*), "That "where there is any ſpark of true probity, being "ventilated, it will ſhine and break forth into a "flame." And this is alſo true, as well of ſpiritual gifts as graces; even the gifts of miracles, of healing, and caſting out of devils, were ſtrengthened and increaſed by prayer, Matth. 17. 21. and by faith, ver. 20. and the internal gifts of wiſdom and knowledge, by reading and meditating on the word; the illumination of the Holy Spirit coming then upon gifted perſons when they were ſo employed, 1 Cor. 14. 23. 24. 25. 26. 1 Tim. 4. 13. 14. 15.; how they may be extinguiſhed, ſee Eph. 4. 30. 1 Theſſ. 5. 19. Thus Pythagoras, ſaith Jamblichus (*b*), purged the ſouls of the ſcholars from ignorance and ſenſual paſſions, and then ἀναζωπύρει τὸ θεῖον ἐν ἑαυτῷ, cap. 16.

Ibid. [f] Διὰ τῆς ἐπιθέσεως, *by the laying on of my hands.*] The preſbytery alſo laid their hands upon him, 1 Tim. 4. 14.; but the χάρισμα, or gift here mentioned, being the gift of the Holy Ghoſt, was uſually conferred by laying on of the hands of an apoſtle, Acts 8. 17. and 19. 6. Vain therefore is the inference of Eſthius from theſe places, that ordination is a ſacrament, ſeeing the grace here mentioned is no ordinary grace, but an extraordinary gift, conferred only in thoſe times by the hands of an apoſtle, and now wholly ceaſed.

Ver. 7. [g] Πνεῦμα δυνάμεως, *the Spirit of power*,] (uſed Luke 24. 19. Acts 1. 8), partly to aſſiſt us in the

(*a*) Μόνον ἴν τι ὑφισάσθω καλοκαγαθίας ἰσπύρωμα ταῖς ψυχαῖς ἅπερ ἀναγκαῖον ποτὲ ἐπιζώσιον ἀναλάμψαι. L. de Joſeph. p. 442. F. et p. 318. D.

(*b*) De vita Pythag. p. 76.

preaching

preaching of the goſpel, ἐν δυνάμει, *in the power of miracles*, and in the power of the Spirit of God, Rom. 15.19. and to render it effectual to the hearers, it being *the power of God through faith to their ſalvation*, Rom. 1. 16. and preached by the apoſtles *with great power*, Acts 4. 33. 1 Theſſ. 1. 5. Col. 2. 9. and partly to enable us to endure afflictions for the ſake of Chriſt, τὸ πνεῦμα τῆς δυνάμεως, *the Spirit of power reſting upon us* for that end, 1 Pet. 4. 14. and here, ver. 8. And the Spirit of love to Chriſt, which conſtrains us to our duty, 2 Cor. 5. 14. and caſteth out the fear of any thing we may ſuffer for the performance of it, 1 John 4. 18. And *of a ſound mind*, Gr. σωφρονισμοῦ, *of wiſdom* to diſcharge that duty, ſo as either to avoid dangers, Eph. 5. 15. 16. Col. 4. 5. by giving no offence to the Heathens, or elſe to ſpeak the word with convincing power, Luke 21. 15. and to walk ſo exactly, that they may be *aſhamed to ſpeak evil of us*, or do evil to us, *who behold our good converſation in Chriſt*, 1 Pet. 3. 16. All theſe were ſpiritual gifts, not now conferred in ordination, as Eſthius vainly conceives.

Ver. 9. [h] Πρὸ χρόνων αἰωνίων, *before any age hath paſſed.*] The promiſe that the ſeed of the woman ſhould break the ſerpent's head, being made at the beginning of the world, the promiſe of that life to which we were to be reſtored by this ſeed, and had loſt by the ſubtlety and malice of the ſerpent, is ſaid to be given πρὸ χρόνων αἰωνίων, Tit. 1. 3. See the note there.

Note alſo, That theſe words may be connected thus, *According to his purpoſe before all ages, and the grace given us in Chriſt Jeſus.* And this import of the words may be confirmed from the like paſſages of the apoſtle, ſaying, God hath elected us in him before the foundations of the world, Eph. 1. 4. and promiſed us eternal life before the world began, Tit. 1. 2.

Ver. 10. [i] Φωτίσαντος ζωὴν, *hath brought life and immortality to light.*] It is to be acknowledged that the Heathens had, by tradition, and the light of nature, conceived ſome hope of ſome future good things to be received after this life was ended; that being abſolutely neceſſary, ſaith the apoſtle, that they might come to God, or do him any acceptable ſervice: for *he that cometh to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him*, Heb. 11. 6.: but yet this hope was very weak and feeble in them, and ſcarce credited by their philoſophers. It is ſtyled by Cicero, Tuſc. Q. 1. *futurorum quoddam augurium ſeculorum*, "a "ſurmiſe of future ages." It is, ſaith Seneca (*c*), "that which our wiſe men do promiſe, but they do "not prove." Socrates (*d*), even at his death, ſpeaks thus, "I hope to go hence to good men, but of "that I am not very confident; nor doth it become "any wiſe man to be poſitive that ſo it will be. I," ſaith he, "muſt now die, and you ſhall live; but "which of us is in the better ſtate, the living or "the dead, God only knows." Both he and Cebes (*e*) do ingenuouſly confeſs, that theſe things relating to the ſoul "were diſbelieved by the greateſt "part of mankind."

Ariſtotle (*f*) held, "That death was therefore "φοβερώτατον, *the moſt terrible*, as putting an end to "all things; neither good nor evil happening to "any man after his death: yea," he ſays, "it is "abſurd to ſay that any man can be happy af"ter death, ſince happineſs conſiſts in operation." Hence Atticus (*g*) reckons him among thoſe who held that ſouls could not remain after their bodies; and Origen (*h*) ſaith, that he did τῷ περὶ τῆς ἀθανασίας τῆς ψυχῆς λόγῳ καθηγορεῖσθαι, *condemn the doctrine of the ſoul's immortality.* The poets Sophocles, Euripides, Aſtydamas, agree in this, that ἄλγος δ' οὐδὲν ἀπίστου νεκροῖς, *the dead are ſenſible of no grief or evil. Vide* Stob. ſerm. 119. p. 602.

Lipſius (*i*) confeſſeth, that amongſt the Stoics this was a controverted point, and was not received by them with any full conſent; and whoſoever reads, will find them ſtill at their *ifs* and *ands* (*k*), not knowing whether there were any thing after death, ἢ οὐδὲν ἐστὶ τελευτήσαντι, or *nothing*, as Socrates in Phædo ſpeaks. Whether their ſouls ſhould be extinguiſhed, or only change their place; whether they were in a ſtate of ſenſe, or ἐν ἀναισθησίᾳ, *without ſenſe*; whether ſoul and body were extinguiſhed together, or not, as Cicero, Seneca, and others; or elſe were ſtill at their *diſ-*

(*c*) Credebam opinionibus magnorum virorum rem gratiſſimam promittentium, magis quam probantium. *Ep.* 102.

(*d*) Καὶ τοῦτο μὲν δὴ πάνυ διϊσχυρισαίμην. Phæd. p. 48. B. C. Τὸ μὲν δὴ ταῦτα διϊσχυρίσασθαι ἅτοπος ἔχειν, ὡς ἐγὼ ἄλλως ἔχω, ἢ πρέπει νῦν ἔχοντι ἀνδρί. Ibid. p. 84. F. Ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ Θεῷ. Apol. in fine.

(*e*) Τὰ δὴ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει --- τοῖς ἀνθρώποις τοῖς δὲ πολλοῖς ἀπιστίαν παρέχει. In Phæd. p. 53. A.

(*f*) Πέρας γάρ, ᾧ δεῖν ἔτι τῷ τεθνηῶτι δοκεῖ ἀγαθὸν, ἀπὸ κακόν. Moral. l. 3. c. 9. Ἆρα γὲ ᾧ ἔστιν εὐδαιμόνα τοῦτ' ἐπιδέα ἀποθανῆ; ἢ τοῦτο γὲ παντελῶς ἄτοπον, ἄλλο τί, ᾧ τοῖς λέγουσιν ἡμῖν ἐνεργειάν τινα τὴν εὐδαιμονίαν.

(*g*) Apud Euſeb. præp. evang. l. 15. c. 5.

(*h*) Contra Celſum, l. 2. p. 67. (*i*) Phyſ. Stoic. l. 3. diſſ. 11.

(*k*) Anton. l. 3. § 3. Si eſt aliquis defunctis ſenſus. Sen. conſol. ad Polyb. c. 27. ep. 63. 71. 76. Val. Max. l. 4. c. 6. Si ſupremus ille dies non extinctionem, ſed commutationem affert loci. Cic. Tuſc. qu. l. 1. n. 105. 106.

junctives,

junctives, ἤτοι σβέσις, ἢ μετάστασις, fluctuating ſtill betwixt extinction, or tranſlation, a profound ſleep, a long peregrination, or an utter diſſolution *(l)*. See *Hyperides, apud Stob. ſerm.* 124. *p.* 618.

Cæſar (*m*) declares, "That death removes all our "evils, and our torments, as leaving no further "place for joy or fear." And Pliny (*n*), "That "neither ſoul nor body hath any more ſenſe after "death than before it was born."

Cicero (*o*) begins his diſcourſe upon this ſubject, with a profeſſion, That he intended to deliver nothing as fixed and certain, but only as probable, and having ſome likelihood of truth. And having reckoned up the different ſentiments of the philoſophers about it, he concludes thus, "Which of theſe "opinions is true, ſome god muſt tell us; which is "moſt like to truth, is a great queſtion *(p)*." And when he had confirmed, as much as he was able, the doctrine of the ſoul's immortality, he ingenuouſly confeſſes, *Catervæ veniunt contradicentium*, "that "his opinion was contradicted, not only by whole "troops of the ſect of Epicurus, but alſo by the "moſt learned of the other ſects (*q*)."

Plutarch (*r*) ſaith, "That if men will be reſtrained "from their evil courſes by fear, they muſt be kept "*under the ſuperſtition of the dread of hades*; but "to them who have caſt off thoſe fears, muſt be "propounded ἡ περὶ τὸ μυθῶδες τῆς ἀϊδιότητος ἐλπὶς, *the* "*fabulous hope of immortality*. And this," ſaith he, "is one great benefit of philoſophy, that it hath "taught us to look upon that death which others "fear ὡς μηδὲν πρὸς ἡμᾶς, *as nothing to us*." Now, the philoſophers themſelves ſaw the evil effects that this denial or doubting of theſe things would have upon the lives of men, *viz.*

1. That it would yield a great encouragement to men to go on in their evil ways: "For if death," ſaith Socrates, in *Phæd. p.* 80. A. "be the extinc-"tion of the whole, or a freedom from all evils, "ἰσιαῖον ἂν αὖ τοῖς κακοῖς ἀποθανοῦσι, *this will be good* "*news to the wicked, that they have nothing to* "*ſuffer*."

2. That it tended to diſcourage men from leading virtuous and pious lives, as cramping all their hopes of happineſs: for, as Dionyſius Halicarnaſſæus well obſerves, "If the ſoul, when ſeparated from the "body, periſheth, it is not eaſy to diſcern how good "men can be happy, who receive no fruit of their "virtue here, but often periſh by it (*s*)."

3. That it very much ſtaggers our patience and perſeverance in virtue, and our concern for fidelity and equity, when we muſt ſuffer for them in this world: for it is truly ſaid by Cicero (*t*), "that it is "not poſſible for any one to have that eſteem for "faith and equity, as to endure the moſt dreadful "puniſhments to preſerve them, unleſs he be aſſured "that the things he hath aſſented to cannot be "falſe." See the note on Heb. 11. 6. And yet, after all this uncertainty, it is worthy of our Deiſts to reflect on Plato's inference from his diſcourſe upon this ſubject, *viz.* that though no wiſe man could be poſitive in theſe things, yet it became him to do his utmoſt to obtain virtue and wiſdom, καλὸν γὰρ τὸ ἄθλον, καὶ ἡ ἐλπὶς μεγάλη, *becauſe great was the hope, and the prize excellent*, and that it was worthy of them κινδυνῆσαι, *to make a trial, though with hazard, as if we did believe them*; καλὸς γὰρ ὁ κίνδυνος, *for it is*, ſaith he, *a noble trial, and it behoves us to have theſe things impreſſed upon our ſouls.*

As for that immortality the body ſhall obtain at the reſurrection, the Heathens knew and believed nothing of it; they laughed at it, and looked upon it as a thing impoſſible, and unworthy of God to do, and without any example to convince them that it might be done. Hence then we ſee the neceſſity that this *life and immortality* ſhould be *brought to light by the goſpel*; and what continual thanks we owe to the bleſſed Jeſus, who hath, by his death, not only removed the fear and ſting, but even the being of death, and hath procured a bleſſed immortality, not only for the ſoul, but the body alſo.

Ver. 12. κ Τὴν παραθήκην μου, *my ſoul;*] which perſons dying, uſed to commit into the hands of God. So *Joſephus de bello Jud. l.* 3. *p.* 852. "The immor-

(*l*) Anton. l. 4. 14. 6. 24. 7. 32. 10. 7. Aut beatus, aut nullus, Polyb. apud Sen. conſol. c. 27. Aut finit, aut transfert, Seneca, cur bonis mala, c. 6. Cic. Tuſc. qu. 1. n. 22. Plut. de conſol. ad Apollon. p. 107. D.

(*m*) Ultra neque curæ, neque gaudio locum eſſe. *Apud Salluſt. in Catilina.*

(*n*) Omnibus a ſuprema die eadem quæ ante primam, nec magis a morte ſenſus ullus aut corpori, aut animæ, quam ante natalem. *Plin. nat. hiſt. l.* 7. *c.* 55.

(*o*) Ea quævis, ut potero, explicabo, nec, tamen quaſi Pythias Apollo, certa aut ſint, et fixa quæ dixero; ſed ut homunculus unus e multis, probabilia conjectura ſequens: ultra enim quo progrediar quam ut verſimilia videam, non habeo. *Tuſc. qu. l.* 1. *n.* 15. 16.

(*p*) Harum ſententiarum quæ vera eſt, Deus aliquis viderit; quæ veriſimillima eſt, magna quæſtio eſt, *n.* 20.

(*q*) Neſcio quomodo doctiſſimus quiſque contemnit. *Ibid. n.* 63. (*r*) Non poſſe ſuaviter vivi. p. 1104.

(*s*) Εἰ μὲν ἂν ἅμα τοῖς σώμασι διαλελυμένοις, καὶ τὸ τῆς ψυχῆς, ὅ, τι δὴ ποτέ ἐστιν ἐκεῖνο συνδιαλύεται, οὐκ οἶδα ὅπως μακαρίους ὑπελαβὼν τοὺς μηδὲν ἀπολαύσαντας τῆς ἀρετῆς ἀγαθὸν δι' αὐτὴν δὶ ταύτην ἀπολωμένους. L. 8. p. 529.

(*t*) Nullo igitur modo fieri poteſt, ut quiſquam tanti æſtimet æquitatem et fidem, ut ejus conſervandi cauſa nullum ſupplicium recuſet, niſi iis rebus aſſenſus ſit, quæ falſa eſſe non poſſunt. *Acad. quæſt. l.* 2. *n.* 25.

"tal

" tal ſoul, which hath its original from God, dwells " in the body; now, if any one embezzles, or evil- " ly intreats that which is committed to him by " man, he is accounted a wicked and perfidious man, " εἰ δὲ τις τὸ σφετέρου σώματος ἐκδύλλει τὴν παρακαταθήκην τοῦ " Θεοῦ λελῆθέναι δοκεῖ τὸν ἀδικούμενον; if therefore any one " caſts the *depoſitum* of God out of his body by ſelf- " murder, can he hope to conceal himſelf from him " that is injured?" And Philo (*u*), in like manner, ſaith, " That God hath given to man a ſoul, ſpeech, " and ſenſe, which he muſt endeavour ſo to keep, " that he who committed them to him may find " no cauſe to blame him for his cuſtody." And again (*x*), " This is the praiſe of the wiſe man, that " he keeps the ſacred *depoſitum* of the ſoul, ſpeech, " ſenſe, the divine wiſdom, and human underſtand- " ing, purely, and without deceit, not to himſelf, " but only to him who committed them to him." And again, *lib. de Abr. p.* 302. " No wiſe man," ſaith he, " is offended that any one calls for τὴν πα- " ρακαταθήκην, his *depoſitum*; why therefore ſhould " he be offended that God, or nature, call for that " which they have intruſted with us?" And Hermas ſaith, *lib.* 2. *mandat.* 2. " They that lie, defraud the " Lord, not rendering to him τὴν παρακαταθήκην ἣν ἔλαβον, " the *depoſitum* they received from him; for they " received a ſpirit free from falſehood, and there- " fore by lying ἐμίαναν τὴν τοῦ Θεοῦ παρακαταθήκην, they " have defiled God's *depoſitum*." The Jews (*y*) make mention of two *depoſitums* of God; the lamp which is in us, or the ſoul; and the lamp without us, which is the law; or, according to Philo (*z*), θείων παρακαταθήκη ἐφίων, *the depoſitum of the divine myſteries*; and they introduce God ſpeaking thus: " My light or lamp is in thy hand, and thy lamp, " which is thy ſoul, is in mine: if thou ſhalt dili- " gently keep my lamp, I will keep thine; if thou " extinguiſheſt mine, I will put out thine." This *depoſitum* they, dying, did commit into the hands of God; as you may ſee Sepher Tephiloth Luſitanorum (*a*). The apoſtle ſeems to have reſpect to both theſe *depoſitums* in his epiſtles to Timothy; to the light of the goſpel, when he ſaith, τὴν παρακαταθήκην φύλαξον, *Keep that which is committed to thee*, 1 Tim. 6 20. and here, ver. 14.; to the lamp within us, ver. 13.

Ver. 15. [1] Ἐν τῇ Ἀσίᾳ, *which are in Aſia.*] This Oecumenius and Theophylact expound thus, οἱ ἐν τῇ Ἀσίᾳ, τέλεσιν, ἐκ τῆς Ἀσίας, " thoſe of Aſia, that either " went with him to Rome, or came to him there, " or were found there at his coming," in the time of his diſtreſs forſook all converſe with him for fear of Nero. But this expoſition ſeems not conſiſtent with the words. For, 1. He ſaith, οἶδας τοῦτο, *this thou knoweſt:* now, Timothy, being not at Rome, could not well know what was done there, and therefore the apoſtle gives him an account how all men had deſerted him in his firſt defence, chap. 4. 16.; but being then in Aſia, or Achaia, he might know what happened there. 2. The words, ἀπεστράφησάν με, *have been averſe from me*, ſeem to import a departure from St Paul and his doctrine, and may be rendered, *they have turned me off.* He having therefore told them long before, that *after his departure grievous wolves ſhould enter in, not ſparing the flock*; and that *from themſelves ſhould ariſe men ſpeaking perverſe things, to draw away diſciples after them*, Acts 20. 29. 30. and charging Timothy to ſtay ſome time at Epheſus to oppoſe himſelf to the falſe teachers of the Jewiſh nation, and to exhort the Epheſians not to give heed to theſe teachers of the law, 1 Tim. 1. 7. it ſeems moſt proper to refer theſe words to the rejecting St Paul as an adverſary to the law, by the perſuaſions of the Cerinthians and Ebionites, who laid this charge againſt him.

Ver. 16. [m] Ὀνησιφόρου οἶκον, *the houſehold of Oneſiphorus.*] Oneſiphorus ſeemed to be dead when Paul writ this, ſaith Grotius, on the place: and if ſo, ſaith Eſthius, here is a ſtrong confirmation of the practice of praying for the ſaints deceaſed. I anſwer, 1. That it follows not that Oneſiphorus was dead, becauſe St Paul here mentions, and in the cloſe of this epiſtle ſalutes his family, without mention of him: the reaſon of that being this, becauſe Oneſiphorus was not yet returned from Rome to Epheſus, where his family was; but, as Chryſoſtom, Theodoret, Oecumenius, and Theophylact, ſay on 2 Tim. 4. 19. was then ἐν Ῥώμῃ, *at Rome*, ſerving St Paul. 2. The apoſtle here only prays that he might *find mercy at the great day* of recompenſe, as doth our liturgy, and all the ancient liturgies, for " deliverance in the " hour of death, and at the day of judgment;" which is perfectly excluſive of prayers ſuppoſed to be made for ſouls in purgatory, which, if they do them any good, muſt be ſuppoſed to do it before that day.

Ver. 18. Δῴη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου, *The Lord grant he may find mercy from the Lord.*] Here is a plain example of the known rule of the grammarians, that the noun is frequently repeated for the pronoun; ſo Gen. 19. 24. *Jehovah rained fire*

(*u*) Παρακατέθετο δὲ σοὶ αὐτῷ ψυχὴν, λογον, αἴσθησιν, quæ ita conſervanda ſant, ut ὁ παρακαταθέμενος, μηδὲν ἴσχῃ τῆς παρὰ σοῦ φυλακῆς αἰτιᾶσθαι. Quis rerum divinarum hæreſ. p. 387. B.

(*x*) Τοῦτ' ἔστιν ὅσι τῷ σπουδαίῳ τὴν ἱερὰν, ἣν ἔλαβε παρακαταθήκην ψυχῆς, αἰσθήσεως, λόγου, θείας σοφίας, ἀνθρωπίνης ἐπιστήμης, καθαρῶς, καὶ ἀδόλως, μὴ ἑαυτῷ, μόνῳ δὲ τῷ πιστεύσαντι φυλάξαντος. Ibid. p. 389. F. G.

(*y*) In Elle Haddabarim Rabba. (*z*) De ſacrif. Cain. p. 108. D. (*a*) Vide Cartw. in locum.

and

and brimſtone, Meet Jehovah, Κύριος παρὰ Κυρίῳ, *from Jehovah*. So Exodus 24. 1. 2. 3. *He*, i. e. *Jehovah*, ver. 3. *ſaid to Moſes, Aſcend*, el Jehovah, *i. e.* to me; and 1 Sam. 3. 21. *Jehovah appeared to Samuel in Shilo*, bidevar Jehovah, *by the word of the Lord*. So Chryſoſtom, Oecumenius, and Theophylact ſay here, τυτέστι, παρ' ἑαυτῷ; and that it is the cuſtom of the ſcriptures ſo to ſpeak, they prove from Gen. 19. 24. not fearing the anathema, which the great council of Sirmium, through ignorance of the Hebrew tongue, pronounced againſt them who did ſo interpret it.

CHAP. II.

Verſe 1. THOU therefore, my ſon, *(follow not the example of thoſe that turn from me, but)* be (*thou*) ſtrong in) *and through*) the grace that is *(given thee)* in Chriſt Jeſus. (*See chap.* 1. *ver.* 6. 7. 8.)

2. And [a] the things which thou haſt heard of *(from)* me (*eſtabliſhed*) by many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

3. Thou therefore (*aſſiſted by this grace*) endure hardſhip, as a good ſoldier of Jeſus Chriſt.

4. (*Not loving this preſent world, or intangling thyſelf with the affairs of it*;) for no man that warreth, [b] intangleth himſelf with (*any other of*) the affairs of this life, (*but quits all theſe concerns*) that he may (*be more at leiſure to*) pleaſe him who hath choſen him to be a ſoldier.

5. And (*it is in this militia, as in the wreſtling at the Olympic games, where*) if a man alſo ſtrive (*with another*) for maſtery, yet is he not crowned, unleſs he ſtrives lawfully, (*according to the rules of wreſtling*, i. e. *unleſs he wreſtle naked, and have put off all the cloaths which might hinder him in wreſtling, or give another advantage to take hold of him.*)

6. (*Nor let it diſcourage thee, that thou doſt not receive thy wages preſently, as other ſoldiers do; for*) the huſbandman that laboureth, firſt (*Gr. firſt labouring*) muſt be (*afterwards*) partaker of the fruits (*of his labour.*)

7. Conſider what I ſay; and the [c] Lord give thee underſtanding in all things (*belonging to thy duty.*)

8. (*And to fortify thee under thy ſufferings*) [d] remember, that Jeſus Chriſt, [e] of the ſeed of David, (*after all his ſufferings*), was raiſed from the dead, according to *the teſtimony of*) my goſpel:

9. [f] Wherein *(for which goſpel)* I ſuffer trouble *(from the Jews, Acts* 25. 19. 26. *and* 6. 7. *and others)* as an evil doer, even unto bonds; but (*though I am bound*) the word of God (*which I preach)* is not bound, (*but hath its free courſe.*)

10. (*And*) therefore *(for this cauſe)* I endure all (*theſe*) things (*chearfully*) [g] for the elects ſake, (*Col.* 1. 24.), that they (*being confirmed by my example in ſuffering*, 2 *Cor.* 1. 6. *and* 14. 15.) may alſo obtain the ſalvation which is (*tendered*) in (*and through*) Chriſt Jeſus, with eternal glory.

11. It is a faithful ſaying, (*that by Chriſt Jeſus we ſhall obtain this ſalvation.*) For if we be dead (*Gr. have died*) with him (*in baptiſm, by dying unto ſin*), we ſhall alſo live with him, (*in conformity to his reſurrection, Rom.* 6. 8.)

12. If we ſuffer (*as he did*), we ſhall alſo reign with him: (*but*) if (*through perſecutions*) we deny him, he alſo will deny us, (*Matth.* 10. 33.)

13. If we believe not *(theſe promiſes of ſalvation to his faithful ſufferers)*, yet he abideth faithful; he cannot deny (*what he*) himſelf (*hath promiſed.*)

14. Of theſe things put them in remembrance, (*in the churches of Chriſt*), charging them before the Lord, that they [h] ſtrive not about words (*which tend*) to no profit, (*but rather*) to the ſubverting of the hearers.

15. Study to ſhew thyſelf approved unto God, a workman that needeth not to be aſhamed, [i] rightly dividing the word of truth.

16. But ſhun profane and vain babblings; for they will increaſe to more ungodlineſs, (*rendering men more and more profane.*)

17. And their word will eat as doth a canker. (*or gangrene, infecting the whole body*): of whom (i. e. *of the number of which profane talkers*) are [k] Hymeneus and Philetus;

18. Who concerning the truth have erred, ſaying that the reſurrection is paſt already; and (*by that doctrine*) overthrow the faith of ſome.

19. Nevertheleſs, [l] the foundation of God *(the hope and promiſe of the reſurrection)* ſtandeth ſure, [m] having this (*as the*) ſeal (*of it*), [n] The Lord knoweth them that are his. And (*therefore*), Let every one [o] that nameth the name of Chriſt, depart [p] from iniquity.

20. (*And be not diſturbed, that ſuch heretics as theſe ariſe out of the members of the church:*) but (ἐν, *ſo*) in a great houſe *(ſuch as the church is)* there are not only veſſels of gold and ſilver, but alſo of wood and of earth; and ſome (*viz. thoſe veſſels of gold and ſilver, repreſenting the orthodox Chriſtian*, 1 *Cor.* 3. 12. *are* εἰς τιμὴν) to honour, and ſome (viz. *thoſe of wood and earth, repreſenting the heterodox*) to *(uſes of)* diſhonour.

21. If a man therefore purge himſelf from thoſe *(falſe doctrines, and the teachers of them)*, he ſhall be a veſſel unto honour, [q] ſanctified and meet for the maſter's uſe, *(ſerviceable to Chriſt, the maſter of*

the family), and prepared unto every good work.

22. (*Avoid theſe therefore, and*) [c] flee alſo youthful luſts: but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart.

23. But *(the)* fooliſh and unlearned queſtions *(of the Jews; ſee note on 1 Tim. 4. 7. Tit. 3. 9.)* avoid, knowing that they do gender ſtrifes.

24. And *(for)* the ſervant of the Lord muſt not ſtrive, but be gentle to all men, apt to teach, patient,

25. In meekneſs inſtructing thoſe that oppoſe themſelves *(to the goſpel)*, if God [c] peradventure will give them repentance to the acknowledgment of the truth *(they contend now againſt)*;

26. And that they may recover themſelves *(or awake)* out of the ſnare of the devil, who are *(now)* taken captive by him at his will *(Gr. εἰς τὸ ἐκείνου θέλημα, to the performance of the will of God; penitents being turned from the power of Satan unto God, Acts 26. 18. Col. 1. 13.)*

ANNOTATIONS on Chap. II.

Verſe 2. [a] Ἤκουσας παρ' ἐμοῦ, *The things which thou haſt heard from me.*] "That *Depoſitum*, "*c.* 1. 14. which I committed to thee, in the pu-"blic aſſembly, at thine ordination, do thou alſo, "in like manner, depoſit with other faithful men, "that the truth may be continued in an uninterrup-"ted ſucceſſion of ſuch perſons:" ſo Mr Walker. "The things agreed on, and conſented to by all the "other apoſtles, do thou commit to able men, and "appoint them as biſhops of the ſeveral churches "under thee:" ſo Dr Hammond. I think there is no foundation for all this in the text, no intimation that theſe things were taught him at his ordination, or that they were things agreed on, and conſented to by all the apoſtles; as if they had met and conſulted about a ſyſtem of articles of faith, and good life, to be held by all that taught the Chriſtian faith; or that God choſe this way to continue down the faith, in an uninterrupted ſucceſſion, from age to age, of ſuch perſons; or, that this was a commiſſion to St Timothy to appoint biſhops under him in the ſeveral churches of Aſia; for he doth not appoint him, as he did Titus, *to ordain elders in every city*, chap. 1. 5. the biſhops of Epheſus, and the adjacent cities, being before not only appointed, but convened by himſelf, Acts 20. 27. 28. The things which Timothy *had heard confirmed by many witneſſes*, ſeem to refer to Chriſt's death, his reſurrection and aſcenſion; which were matters of teſtimony, and contained the prime doctrines which St Paul delivered to the churches, 1 Cor. 15. 3. 4. and which were confirmed by the teſtimony of St Paul, the twelve apoſtles, and *five hundred brethren*, ibid. ver. 5. 6. 7. 8. Luke 24. 50. 51. 52. Or to the myſtery of godlineſs, mentioned 1 Tim. 3. 16. and teſtified, in every part of it, by men and angels. I grant alſo, that the apoſtle ſeems to refer to ſome form of doctrine delivered to them who received the Chriſtian faith, when he ſpeaks of the *myſtery of faith*, and the *myſtery of godlineſs*, 1 Tim. 3. 9. 15. 16.; *of the firſt principles of the oracles of God*, Heb. 5. 12. and *of the principles of the doctrine of Chriſt*, chap. 6. 1. 2. 3. 4. enumerating them in the epiſtle to the Hebrews; there being a faith once, and at once delivered to the ſaints, Jude 2. in which they were to *ſtand faſt*, and for which they were to *contend*, Phil. 1. 27. And that there was alſo a παραθήκη, or *depoſitum* of Chriſtian doctrine delivered to them who were to preach, and inſtruct others in the faith; and which he commands Timothy to keep, 1 Tim. 6. 20. 21. as being intruſted with it, in oppoſition to thoſe who had erred from the faith, which he calls *the form of ſound words, which he had been taught*, and which he was to keep in *faith*, and *love* of the *truth*, 2 Tim. 1. 13. and *that good thing committed to him*, ver. 14. which he was *to keep by the Holy Ghoſt*, the Spirit which leadeth into all truth, the unction which taught them all things belonging to their office, 1 John 2. 20. 27. the things *in which he was to continue, knowing of whom he had learned them*, 2 Tim. 3. 14. I laſtly grant, That all the fathers, from Irenæus downwards, ſpeak of ſuch a ſymbol of faith delivered to the church by the apoſtles, and their diſciples, which the church received from them, and diſtributed to her ſons, being the one and the ſame faith which the church retained throughout the world, than which they believed neither leſs nor more, and which, for ſubſtance, was the ſame with the apoſtles creed. This I have (*b*) elſewhere largely proved, and thence demonſtrated the falſehood of the whole doctrine of the church of Rome, and of her new creed delivered as neceſſary to be believed unto ſalvation: and if Obadiah Walker means no more, I ſhall not contend with him.

Ver. 4. [b] Ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, *intangleth himſelf with the affairs of this world.*] The apoſtle here, by two plain ſimilitudes, requires Timothy, as a good ſoldier, and biſhop of the church of Chriſt, and an evangeliſt, not to engage himſelf in any tem-

(*b*) Treatiſe of tradit. part 2. chap. 7. 8.

poral

poral affairs, or ſecular negotiations; of which the firſt is taken from the compariſon of a ſoldier, who was, by the (*c*) Roman laws, *Armis, non privatis negotiis occupari:* "To be employed wholly at his "arms, and not in any private buſineſs." The ſecond is taken from the ſimilitude of wreſtlers (*d*), who did not ſtrive, according to the laws, unleſs they wreſtled naked, and put off all their garments, and therefore could not win the crown of laurel: hence is that inquiry of St Baſil, τίς στέφανοῖ πότε τον μὴ ἀπδύοντα πρὸς τὸν ἀντίπαλον, *Who crowns him who comes not naked to his adverſary?* And thoſe words of St Chryſoſtom (*e*), "If thou art a wreſtler, thou "muſt come naked to the combat; thou muſt put "off the affairs of this life, and be made a wreſtler; "diveſt thyſelf of worldly cares, for it is the time of "conflict." Hence the apoſtolical canons declare, can. 4. thoſe biſhops, prieſts, or deacons, ought to be depoſed, who do κοσμικὰς φροντίδας ἀναλαμβάνειν, *immerſe themſelves in worldly affairs.* Cyprian (*f*) repreſents it as a thing worthy of the divine judgments, that biſhops, contemning the office, "became procu"tors for ſecular affairs." And this practice was condemned by the general council (*g*) of Chalcedon, can. 2. 12. and by a council of Carthage, as repugnant to theſe words of the apoſtle; and by the council of Sardica, can. 8. And even before St Cyprian was biſhop, this was eſtabliſhed in (*h*) Africa by council, from this very text, *No man that warreth, intangleth himſelf with the affairs of this life.*

Ver. 7. ᵉ Δώη.] Other manuſcripts read, δώσει γὰρ, *For the Lord will give thee underſtanding*, &c. And δώη is oft put for δώσει; ſo Gen. 27. 28. Δώη σοι ὁ Θεὸς, *The Lord ſhall give thee of the dew of heaven.*

Ver. 8. ᵈ Μνημόνευε, *Remember,*] To maintain this againſt the unbelieving Jews, That Jeſus Chriſt, the promiſed Meſſiah, of the ſeed of David, not of Joſeph, was raiſed from the dead, according to the goſpel that I preach, 1 Cor. 15.

Ibid. ᵉ *Of the ſeed of David.*] It is certain, that the Jews, before our Saviour's time, thought the Meſſiah the Son of David, was not to die; and therefore, when Chriſt had told them, he was to be *lifted up*, they anſwer, *We have heard out of the law, that the Meſſiah abideth for ever; and how ſayeſt thou, that he muſt be lifted up?* John 12. 34. And when firſt he tells his diſciples of it, Peter began to rebuke him, with an *Abſit, This ſhall not be unto thee*, Matth. 16. 22. When he tells them again of it, *They underſtood not the word*, ſaith St Mark, chap. 9. 32. *It was hid from them that they perceived it not*, ſaith St Luke, chap. 9. 45. And again, *They underſtood none of theſe things, and this ſaying was hid from them; neither knew they the things which were ſpoken*, chap. 18. 34. Surely Chriſt's words were plain, *They ſhall put him to death*; but they knew not how to reconcile them with their received doctrine, that he was to *abide for ever*, John 12. 34. and therefore, becauſe Iſaiah ſpeaks ſo plainly of a Meſſiah who was to ſuffer death, they invented, afterward, (*i*) a diſtinction betwixt Meſſiah of the tribe of Ephraim, the ſon of Joſeph, who was to die, and Meſſiah of the tribe of Judah, the ſon of David, who was to reign, and conquer, and never die. This diſtinction is to be found in their Talmud, in the Targum upon the Canticles, chap 4. 5. chap. 7. 3. in Bereſchith Rabba, in Gen. xlix. 14. in R. Salomon, and Kimchi, on Zech. 12. 10. Now, if this invention obtained in the times of St Paul, he might here have reſpect unto it; if not, becauſe in the dialogue of Juſtin with Trypho, we read nothing of it, their notion, that the Meſſiah of the ſeed of David could not die, muſt be confuted by his reſurrection from the dead.

Ibid. Remember that Jeſus Chriſt, of the ſeed of David, was raiſed from the dead.] Theodoret here obſerves, that Simon Magus (*k*) began to broach his hereſies about this time; and he, and all his followers, denied that Chriſt had taken fleſh upon him, ſaying, that his incarnation, or anthropiſm, was only in appearance, or ἐν φαντασίᾳ; and, in oppoſition to this hereſy, he is here ſtyled *Jeſus Chriſt of the ſeed of David*; and becauſe from that hereſy it muſt follow, that he could not truly die, or ſuffer in the fleſh, and ſo could not be truly raiſed from the dead; therefore the apoſtle bids Timothy remember, that

(*c*) Militares viros civiles curas arripere prohibemus. *Col. l.* 12. *tit.* 39. 9. 13. 15. 16. *Ambroſ. offic. l.* 1. *c.* 36.

(*d*) See Faber's agoniſt. l. 1. c. 3. p. 118. 119.

(*e*) Πρὸς τὰς ἀγῶνας ὁ ἀθλήτης ἀποδύεται καὶ γυμνᾶται----καὶ ὡς ἀθληταὶ πρὸς τὰς ἀγῶνας ἀποδυτώμεθα----εἰ ἀθλητὴς εἶ γυμνὸν σὲ εἰς ἀγῶνα εἰσελθεῖν δεῖ, ἀποδύσασθαι βιωτικὰ πράγματα, καὶ γίγνου ἀθλητής----γύμνασον σεαυτὸν τῶν βιωτικῶν φροντίδων, πάλης γάρ ἐστιν ὁ καιρός. Ἀνδρικῆ. 3 tom. 6. p. 475. 476.

(*f*) De lapſis, ed. Oxon. p. 123.

(*g*) Ὀφείλουσι γὰρ ἀποδλέπειν εἰς τὸ γεγραμμένον, Οὐδεὶς στρατευόμενος τῷ Θεῷ ἐμπλέκει ἑαυτὸν πράγμασι κοσμικοῖς. Can. 16.

(*h*) Cum jampridem in concilio epiſcoporum ſtatutum ſit, ne quis de clericis et Dei miniſtris tutorem, vel curatorem teſtamento ſuo conſtituat, quando ſinguli divino ſacerdotio honorati, et in clerico miniſterio conſtituti, non niſi altari et ſacrificiis deſervire et precibus atque orationibus vacare debeant: ſcriptum eſt enim, Nemo militans obligat ſe moleſtiis ſecularibus, &c. *Ed. Oxon. ep.* 1.

(*i*) In Maſeechel Succa, diſt. 5.

(*k*) Vid. Theod. hær. fab. l. 1. c. 1.

he was raiſed from the dead, who was of the ſeed of Abraham, according to the promiſe.

Ver. 9. [f] Ἐν ᾧ.] *Pro* διὰ ὅ, *cujus cauſa, more Hebræo, Grotius.* So Matth. 6. 7. they think to be heard ἐν τῇ πολυλογίᾳ, *for their much ſpeaking.* So Δέσμιος ἐν Κυρίῳ, *a priſoner for the Lord,* Heb. 11. 2. Ἐν ταύτῃ, *For this the elders received a good report.* See Nold. Concord. p. 158. See in the LXX. Gen. 31. 41. 2 Sam. 24. 24. 1 Kings 10. 28. Lam. 1. 11. and 5. 4. Hoſ. 12. 12. 13. Amos 8. 6. See here ver. 10.

Ver. 10. [g] Διὰ τοὺς ἐκλεκτούς, *for the elects ſake*;] *i. e.* For the ſake of Chriſtians, who are all γένος ἐκλεκτὸν, *a choſen generation;* ſee the note on 1 Pet. 2. 9.; and who may be confirmed in the faith by the example of my patient ſufferings, and continuing in it, may obtain that ſalvation to which they are called. Vain therefore are theſe following notes of Eſthius; 1. That there is a certain election of God, which hath infallibly choſen us to ſalvation, unleſs he means this of a conditional election, God having infallibly determined to ſave them *who make their calling and election ſure, by perſeverance in good works,* 2 Pet. 1. 10. 2. That as Paul ſuffered thoſe things only for the elect, ſo Chriſt died only for them: for *he taſted death for every man,* Heb. 1. 9. *He died for all,* 1 Tim. 2. 6.; *not for our ſins only, but for the ſins of the whole world,* 1 John 2. 2. *For them that periſh,* Rom. 14. 15. 3. That neither Chriſt did, nor ought we to do, any thing that the reprobates may obtain ſalvation: which is horribly falſe; Chriſt's preaching to the unbelieving Jews being intended for their ſalvation, John 3. 17. and 12. 47. and 5. 34. 40. For the blinded Jews the apoſtle prays, and labours that they might be ſaved, Rom. 9. 1. 11. 14.

Ver. 14. [h] Μὴ λογομαχεῖν, *that they ſtrive not about words.*] Here we learn, 1. What are the things which ought not to be matters of contention among Chriſtians. 1. Such things in which we differ from each other rather in words than ſenſe, mean the ſame thing, but differ only in the expreſſing of our ſentiments: which rule obſerved, would put an end to many of our controverſies. 2. Such things as tend to little or no profit, either as to edification in the faith, or edifying of the body in love, Eph. 4. 16. See note on 1 Tim. 1. 4. and chap. 6. 3. Tit. 3. 9. Or, by knowing which, we may be the more learned, but not the better Chriſtians. Again, hence we learn why we ſhould not contend about ſuch things, *viz.* 1. Becauſe they tend to beget ſtrife and contentions, ver. 23. 1 Tim. 1. 4. which divide Chriſtians into parties, and diſſolve or obſtruct Chriſtian charity. 2. Becauſe they tend to the diſturbance of the hearers, they not knowing to which party to adhere; and alſo to their ſubverſion, cauſing them to doubt of the truth of that faith about which the contending parties cannot agree.

Ver. 15. [i] Ὀρθοτομοῦντα τὸν λόγον, *rightly dividing,* or *handling the word of truth.*] This word ὀρθοτομεῖν, is a ſacrificial word, relating to the right dividing of the ſacrifice, which was to be laid upon the altar, by cutting off, and laying aſide thoſe parts which were not to be offered, and ſevering them from thoſe that were: and to this ſenſe St Chryſoſtom, Oecumenius, and Theophylact, refer the word here, ſaying, That he requires Timothy to ſeparate from the preaching of the word, all noxious and idle queſtions, πάντα τὰ περιττὰ, all ſuperfluous things, and give his hearers only the *ſincere milk of the word.* And this ſenſe agrees well with the preceding, and the following words. Others think it refers to the cutting out a ſtrait path to walk in; and ſo it is an admonition, ſaith Theodoret, to keep cloſe to the truth of the goſpel, in all his exhortations, τὸν κανόνα τῶν θείων λόγων ἀκριβοῦντα, *following the canon of the holy ſcriptures.*

Ver. 17. [k] Ὑμέναιος, &c. *Hymeneus and Philetus.*] That theſe two were Gnoſtic teachers, none of the ancients do inſinuate; nor did the Gnoſtics teach, that the reſurrection was paſt already, but that the fleſh was not fit to riſe, and that it was incapable of ſalvation and of incorruption. So Irænus (*l*) often doth inform us, by ſaying, They deny the ſalvation of the fleſh, denying it to be capable of incorruption; and with him agree Pſeud. Ignatius (*m*), the apoſtolical conſtitutions, and others. Valentinus (*n*), who flouriſhed only *A. D.* 145, and ſo could not be touched at in theſe words, was of the ſame opinion, ſay all the ancients. So that Tertullian muſt either be miſtaken, when, ſpeaking of them who held the reſurrection was paſt already, he adds, *Id de ſe Valentiniani adſeverant,* or means this not of Valentinus himſelf, whom he there numbers with thoſe *qui reſurrectionem carnis infringunt,* "who deny the "reſurrection of the fleſh," but of ſome of his followers.

(*l*) Carnis ſalutem negant, dicentes non eam eſſe capacem incorruptibilitatis, *l.* 5. *c.* 2.

(*m*) Docent ἀνάστασιν πιστεύειν. Apoſt. conſt. l. 6. c. 10. Vide c. 26. De Simone et Cleobio. Docent non eſſe futuram corporis reſurrectionem, *Epiſt. Corinth. ad D. Paulum*; *Uſher. not. in epiſt. ad Tral. p.* 29. Ὅτι ἡ σὰρξ αὐτὴ οὐκ ἐγερθήσεται. Pſeud. Ignat. ep. ad Tarſ. § 2. ad Smyrn. § 7.

(*n*) Vani igitur qui a Valentino ſunt dogmatizantes uti excludent ſalutem carnis, *Iren. l.* 5. *c.* 1. *Epiph. hær.* 31. *p.* 171. D. Οὐδὲν γὰρ τῶν ἐκ τῆς ὕλης ἐπιδέχεται σωτηρίαν. Theodor. hær. fab. l. 1. c. 7. p. 200 Auguſt. adv. hær. c. 11. Carnis reſurrectionem negat. Οἱ ταρκὸς μὲν ἀπαγορεύουσιν ἀνάστασιν. Damaſch. de hær. ſect. 3. preſb. 1. Ἄλλο σῶμα ἐγείρεσθαι πνευματικὸν, ᾧ ἐχὶ τέτο. Timoth. preſb. ep. apud. Coteler. tom. 3. p. 381.

followers. But then Irenæus (*o*) informs us, that this was part of the hereſy of Menander, who taught *reſurrectionem per id quod eſt in eum baptiſma accipere ejus diſcipulos*; "That his diſciples obtained "the reſurrection by his baptiſm, and ſo could die "no more, but were to perſevere immortal." Juſtin Martyr (*p*) alſo ſaith, he perſuaded his diſciples, ὡς μὴ ἀποθνήσκειν, *that they ſhould not die.* He taught, ſaith Timothy (*q*) prieſt of Conſtantinople, That "they who received his baptiſm ſhould "be immortal, ὡς μηκέτι ἀποθνήσκειν, and ſhould never "die." Now, he was cotemporary to Simon Magus, and ſo might be alſo with St Paul. See note on 1 Cor. 15. 12. 44. and *Euſeb. h. eccl. l.* 3. *c.* 26. *Tertul. de anima, c.* 50.

Ver. 19. [1] Θεμέλιος τοῦ Θεοῦ, *The foundation of God.*] The fundamental doctrine of the reſurrection to life eternal is ſo ſtyled, in theſe words, *Let us not lay again* τὸν θεμέλιον, *the foundation of the reſurrection of the dead,* Heb. 6. 1. 2. This is the *faithful ſaying* mentioned ver. 11. which he exhorts Timothy to bring to their remembrance, ver. 14. and by denying which, ſaith he, the Chriſtian faith is overturned, ver. 18. But notwithſtanding all the vain babblings of Hymeneus and Philetus, *this foundation,* ſaith the apoſtle, *ſtandeth ſure.*

Ibid. [m] Τὴν σφραγῖδα ταύτην, *having this ſeal.*] Sealing ſeems always mentioned in the New Teſtament for confirmation and aſſurance: as when the apoſtle ſaith, *The ſeal of my apoſtleſhip are you in the Lord,* 1 Cor. 9. 2. *i. e.* The effects I have wrought upon you, and the gifts of the Spirit imparted to you, prove the truth of my apoſtleſhip: and when he tells his converts, that by the Spirit they were *ſealed up to the day of redemption,* 2 Cor. 1. 22. 5. 5. Eph. 1. 13. 4. 30. and were eſtabliſhed in the truth of the goſpel; the gifts of the Spirit they had already received, according to Chriſt's promiſe, being a confirmation of that glorious redemption he had farther promiſed.

Ibid. [n] Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ, *the Lord knoweth who are his.*] i. e. He owns and approves thoſe he hath commiſſioned to reveal his mind to others; for this expreſſion is taken from Numb. 16. 5. where Corah, Dathan, and Abiram *riſe up againſt Moſes and Aaron,* declaring *they took too much upon them,* in pretending the one to be their prophet, and the mouth of God to them; the other to be the high prieſt, whom God had conſecrated to his peculiar ſervice above all others of the tribe of Levi. Now, to this imputation Moſes replies, according to the Septuagint, Ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ, *God knoweth who are his,* and by him ſeparated to his ſervice, and will maintain their cauſe and calling, againſt all oppoſers; as in that inſtance he did in a wonderful manner, cauſing the earth to open, and ſwallow them up; ſo alſo will God own us his apoſtles againſt Hymeneus and Philetus, and all that ſet up againſt us and our doctrine. As therefore Moſes ſaid then to the Iſraelites, *Depart you from the tents of thoſe men,* καὶ ἀπέστησαν, *and they departed*; ſo ſay I now to all Chriſtians, Let them depart from this impiety, *i. e.* from theſe pernicious doctrines which increaſe to ungodlineſs, and cauſe men to make ſhipwreck of faith and a good conſcience.

Ibid. [o] *That nameth the name of Chriſt.*] *i. e.* That profeſſeth to own him, or to be his diſciples; ſo Iſaiah 26. 33. τὸ ὄνομα σοῦ ὀνομάζομεν, we have no other God but thee, *we name thy name:* ſee Iſaiah 43. 7. 63. 19. Pſal. 80. 19. Gen. 4. 26. 2 Chron. 12. 13.

Ibid. [p] Ἀπὸ τῆς ἀνομίας.] *Juſtum pro vero, et injuſtum pro falſo, frequentes tam nos quam Attici ponimus,* ſaith Priſcian; "Both Greeks and Latins fre-"quently uſe the word injuſtice to denote falſehood:" ſee note on 1 Cor. 13. 6. So that theſe words may thus be rendered, "Let every one that names the "name of Chriſt depart from falſehood;" *i. e.* let him preſerve himſelf from the pernicious errors of theſe apoſtates from the truth.

Ver. 21. [q] Ἡγιασμένον, *ſanctified.*] The veſſels of the ſanctuary were conſecrated to the ſervice of God, and were alſo, ſaith the apoſtle, purified by the ſprinkling of the blood upon them, Heb. 9. 21. And ſo are Chriſtians ſprinkled by the blood of Jeſus from their ſins, and conſecrated, by baptiſm, to his ſervice, and ſo made meet for the ſervice of God. (See the reading of the text juſtified, *Examen Millii, in locum.*)

Ver. 22. [r] Note, That hence it follows, that we muſt maintain peace with, and therefore muſt not ſeparate from our communion any perſon who *ſerves Chriſt with a pure heart.*

Ver. 25. [s] Μήποτε, *if peradventure.*] This word in the Septuagint anſwers to the Hebrew particle אוּלַי, *ſi forte,* or *fortaſſe.* So Gen. 3. 22. and 24. 5. 39. Μήποτε δὲ πορεύσεται ἡ γυνὴ, *perhaps the woman will not come with me,* chap. 27. 12. Μήποτε ψηλαφήσει, *perhaps my father will handle me.* Μήποτε ἀγνόημά ἐστιν, *perhaps it is an error,* Gen. 43. 12. 1 Kings 18. 27. Μήποτε χρηματίζει, ἢ μήποτε καθεύδει, *If perhaps he be buſy, or perhaps ſleepeth.* See alſo Job 1. 5. Luke 3. 15. So Philo (*r*), ἀλλὰ μήποτε ὁ λέγει τοιοῦτόν ἐστιν, *perhaps that which he ſaith is to this effect;* and again, μήποτε ἐν τῷ παιδὸς κρατεῖ περιφερὴς, δι' ὑπονοιῶν εἰσάγει---μήποτε δὲ καθ' ἑτέραν ἐκδοχὴν, (*s*) "perhaps he ſignifies the "circumference of the whole heaven—or perhaps,

(*o*) Et ultra mori non poſſe, ſed perſeverare non ſeneſcentes, et immortales. *Iren l.* 1. *c.* 21.
(*p*) Abud Euſeb. h. eccl. l. 3. c. 26. (*q*) Apud Cotel. tom. 3. p. 386. (*r*) Alleg. l. 2. p. 52. B.
(*s*) Cherub. p. 85. G. 68. E.

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" by another interpretation, either hemiſphere." And p. 88. F. μήποθεν εἰκότως, *perhaps fitly*, p. 110. D. μήποτε διὰ τὴν αὐτὴν αἰτίαν, *perhaps for this cauſe*, and *De Abrahamo*, *p.* 285. E.

Ibid. Ἐζωγρωμένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα, *who are taken captive by him at his will.*] Some refer this to the devil, as being the neareſt ſubſtantive to the relative, ἐκεῖνος. But, 1. This ſeems not agreeable to the uſe of the two relatives, which, when they come together, ſeldom relate to the ſame perſon. 2. Satan is the neareſt ſubſtantive rather in place than in ſenſe; the words being capable of this conſtruction, " If peradventure God will give them repentance " to do his will, that they who are taken captive " by the devil, may awake out of his ſnare. This is the ſenſe which beſt accordeth with the work of converſion, and repentance, which is a recovering men from *the ſervice of Satan*, to *the ſervice of God*, Acts 26. 18. a freeing them from ſin, that they may be ſervants of God, Rom. 6. 17.; a delivering men from the power of darkneſs, and tranſlating them into the kingdom of his Son, Col. 1. 13.

CHAP. III.

Verſe 1. THIS know alſo, that in the laſt days (*of the Jewiſh œconomy, and the erecting of Chriſt's kingdom; ſee note on* 1 *Tim.* 4. 1.) perilous times ſhall come.

2. [a] For men ſhall be lovers of their own ſelves, (i. e. *their own temporal pleaſures and profits*), covetous, boaſters, proud, blaſphemers, (*evil ſpeakers*), diſobedient to parents, unthankful, unholy, (*or profane*),

3. Without natural affection, truce-breakers, falſe accuſers, incontinent, fierce, (*or cruel*), deſpiſers of thoſe that are good,

4. Traitors, heady, high-minded, lovers of pleaſures more than lovers of God;

5. Having a form of godlineſs, but denying the power thereof: from ſuch turn away.

6. For of this ſort are they which [b] creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts,

7. Ever learning (*of new teachers*), and never able to come to the knowledge of the truth.

8. Now as [c] Jannnes and Jambres withſtood Moſes, (*when working his miracles in Egypt before Pharaoh*), ſo do theſe alſo reſiſt the truth; (*being*) men of corrupt minds, [d] reprobate concerning the faith, (*Tit.* 1. 14. 15. 16.)

9. But [e] they ſhall proceed no farther, (Gr. *not much farther*): for their folly ſhall be manifeſt to all men, as theirs alſo was, (i. e. *the folly of Jannes and Jambres.*)

10. But (*be not troubled at ſuch times, or perſons, having in me good experience of the power and readineſs of God to deliver them who ſuffer for his ſake, for*) [f] thou haſt fully known my doctrine, (*my*) manner of life, (*my*) purpoſe (*to adhere to Chriſt, ſeeking his glory, not my own, and to promote his goſpel to the utmoſt, my*) faith, long-ſuffering, (2 *Cor.* 6. 6.) charity, (1 *Cor.* 8. 13. *and* 9. 22. 2 *Cor.* 11. 29. *my*) patience,

11. (*The*) perſecutions, afflictions which came unto me at Antioch, (*Acts* 13. 50.), at Iconium, (*chap.* 14. 2.), at Lyſtra, (*where I was ſtoned, ver* 19.); what perſecutions I endured (*from the Jews*): but out of them all the Lord delivered me.

12. Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution, (*eſpecially in ſuch perilous times; and at all times, either openly or ſecretly, from the hatred and malice of wicked men, or from their taunts and calumnies, which are ſtyled perſecutions, Gal.* 4. 29. *Nor is it to be expected that it ſhould be otherwiſe.*)

13. But (δέ, *for*) evil men and [g] ſeducers (*impoſtors*) will (*till the wrath of God takes hold upon them*) wax worſe and worſe, deceiving, and being deceived.

14. But continue thou in the things which thou haſt learned (*from me*), and haſt been aſſured of, knowing of whom thou haſt learned them;

15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe to ſalvation, through faith which is in Chriſt Jeſus.

16. [h] All ſcripture is given by inſpiration of God, and is (Gr. *being inſpired by God, is alſo*) profitable for doctrine, (*to teach us what we are to believe*), for reproof, (*or conviction of error*), for correction (*and reformation of vice, and*) for inſtruction in (*the way of*) righteouſneſs:

17. That the man of God (*or teacher of it*) may be perfect, (*both as to his own practice and his teaching others, and ſo*) thoroughly furniſhed (*not to this, or that only, but*) to all good works (*belonging to his office.*)

ANNOTATIONS on Chap. III.

Verſe 2. [a] Ἔσονται γὰρ ἄνθρωποι.] That the apoſtle here ſpeaks of ſuch perſons as were in being when this epiſtle was indited, is evident from his command to Timothy, *to turn away from them*, and from the deſcription of them.

That they were not the Gnoſtics, or the followers of

of Simon Magus, ſeems apparent: 1. Becauſe Simon Magus could not make the times perilous by any oppoſition he could make to Chriſtianity, he being a deſpicable and beggarly magician, of whoſe power, or endeavour to perſecute the Chriſtians, I remember not one word in church-hiſtory applicable to the times of this epiſtle; but that the Jews were zealous perſecutors of them, not only in Judea, but through all parts of the world, where they were diſperſed, both ſcripture and Juſtin Martyr fully teſtify; and the ſuppoſed combination betwixt the Jews and Gnoſtics is not only groundleſs, but incredible: for what accord could there be betwixt him who ſet up for a god, yea, for a father over all, and them who were zealous for the true God, and hated idolatry with a perfect hatred? or between them who had the higheſt veneration for the law and the prophets, and him who taught they were not at all to be regarded? 2. Becauſe the Jews had a *form of knowledge*, Rom. 2. 20. and a *zeal for God*, Rom. 9. 1. and a ſettled form of worſhipping the true God; they were great zealots for the obſervation of the ſabbath, and all the ſacrifices and inſtitutions required by the law of Moſes, and ſerved God frequently day and night, Acts 26. 7. and ſo they had a *form of godlineſs*, though not worſhipping God in the ſpirit, Philip. 3. 3. but only with theſe carnal ordinances *they denied the power thereof*: but what form of godlineſs do we find in Simon Magus and his follows in the times of the apoſtles? What profeſſion of Chriſtianity could he make, who ſet himſelf to oppoſe the apoſtles, and the doctrine which they taught? See a third argument againſt this expoſition, ver. 9.

But that theſe characters agree to the Jews, and particularly to the Judaizing Chriſtians, and falſe teachers, is evident from ſcripture and church-hiſtory, and from the writings of Joſephus. For Rom. 1. 29. 30. 31. we have mention of Gentiles that were covetous, proud, boaſters, diſobedient to parents, without natural affection, truce-breakers, cruel, unclean, unthankful; and chap. 2. ver. 21. the Jew is condemned as doing the ſame things; and ver. 22. 24. as guilty of adultery and blaſphemy. They were blaſphemers, and falſe accuſers of the apoſtles, as if they walked after the fleſh, 2 Cor. 10. 2. contradicting and blaſpheming Chriſtianity, Acts 13. 45; they repreſented it to all the world when it was firſt preached, as an atheiſtical ſect (*t*), and were the authors of all the vile ſtories which the Heathens objected againſt it: and in deſpiſing of the apoſtles and Chriſtians, they were deſpiſers of thoſe that were good. They were great lovers and admirers of themſelves, proud, boaſters, and high-minded, boaſting of God as their father, and of their knowledge of the law, Rom. 2. 17. 23. magnifying themſelves above others; ſee note on 2 Cor. 11. 12. 20.; glorying in their circumciſion, ver. 18.; and in their being of the ſeed of Abraham, ver. 22. Philip. 3. 5.; and exalting themſelves upon theſe accounts above the Gentiles, whom they ſtyled dogs, and ſons of the earth, and uncircumciſed, whilſt they were the noble, the ſons of God, and his beloved people. They were διάβολοι, *contentious, and obeyed not the truth*, Rom. 2. 8. Philip. 1. 15. 16.: they were covetous, perverting others *for filthy lucre's ſake*, Tit. 1. 11.; *counting gain godlineſs*, 1 Tim. 6. 5.; *minding earthly things*, Philip. 3. 19.: they were fierce, heady, cruel in their perſecutions of the Chriſtians, 1 Theſſ. 2. 15. 16.: they were traitors and truce-breakers in their revoltings from the Roman government: they were diſobedient to their parents in their *corban*, Matth. 15. 5.; and without natural affection, not in that only, but in their perſecution of Chriſtians of their own family and blood, Luke 21. 16.: they were unholy and incontinent, defiled and abominable, Tit. 1. 14. 15. in their adulteries, and continual divorces: *lovers of pleaſure*, making *their belly their god*, Philip. 3. 19.; feaſting luxuriouſly on their ſabbaths, and to drunkenneſs in their feaſts of Purim. See the reading, ver. 3. juſtified, *Examen Millii*, *ibid.*

Ver. 6. [b] That theſe perverters of men from the truth, and creepers into houſes, were of the circumciſion, and addicted to Jewiſh fables, ſee Tit. 1. 10. 11. 14.

Ver. 8. [c] *Jannes and Jambres.*] Though we have no mention of the names of theſe magicians in the Old Teſtament, yet were their names celebrated both among the Heathens, as Pliny (*u*), and Numenius (*x*) inform us, who repreſent them as Egyptians ſkilled in the art of magic; and in the Jewiſh writings (*y*), who do not only ſay that they were *principes præſtigiatorum*, the chief of the magicians, but alſo that they were the two ſons of Balaam. Origen (*z*) informs us, that there was a book writ of them, bearing this title, *Jannes et Mambres liber*.

Ibid. [d] Ἀδόκιμοι περὶ τὴν πίστιν, *reprobate concerning*

(*t*) Ἄνδρας ἀλλοκότους ἀπὸ Ἱεροσολύμων ἐληλυθότας τότε ἐξεπίμψατε εἰς πᾶσαν τὴν γῆν, λέγοντες αἵρεσιν ἄθεον Χριστιανῶν πεφανέναι, καθαλέγοντες ταῦτα ἅπερ καθ' ἡμῶν οἱ ἀγνοοῦντες ἡμᾶς πάντες λέγουσιν. Juſtin. Martyr. dial. cum Tryph. p. 234. E. 235. A.

(*u*) Hiſt. nat. l. 30. c. 1. (*x*) Apud Euſeb. præpar. evang. l. 9. c. 8.

(*y*) Buxt. lex. Talm. col. 945. 946. Targ. Jon. in Ex. 1. 15. 7. 11.

(*z*) Sicut Jannes et Jambres reſtiterunt Moiſi non invenitur in publicis ſcripturis, ſed in libro ſecreto qui ſuprascribitur *Jannes et Mambres liber*. *Tract.* 35. *in Matth.*

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the faith.] So they are ſtyled in ſcripture, who, through their reſiſtance of, and contentions againſt the truth, are unworthy to have the faith made known to them, or indiſpoſed to receive it. Thus the Heathens, who, *when they knew God, did not glorify him as God, neither were thankful*, Rom. 1. 22. 25. are therefore delivered up εἰς νοῦν ἀδόκιμον, *to a reprobate mind:* and they here who reſiſt the truth being men of corrupt minds, are therefore *reprobate concerning the faith*; ſee note on 2 Cor. 13. 5.

Ver. 9. [e] Οὐ προκόψουσιν, *they ſhall proceed no further.*] This agrees well with the Jewiſh falſe doctors, who were ſoon diſabled from carrying on their falſe doctrines, by the deſtruction of Jeruſalem; but not ſo well with the Gnoſtic heretics, who ſpread themſelves wide in the ſecond century. The fancy of a reverend perſon that St Paul here propheſies, that as Jannes and Jambres periſhed in the Red ſea, ſo ſhould Simon Magus at Rome, falling down headlong, when he was flying in the air, periſh at the prayers of St Peter and St Paul, is in every part of it uncertain. For,

1. Though the Jews tell us Jannes and Jambres were with Pharaoh at the Red ſea, they ſay not that they periſhed there, but ſay they rode with Balaam to meet Balak, and lived to the making of the golden calf, and then periſhed. *Targ. Jon. in Numb.* 22. 22.

2. I have ſhewn in the preface to the epiſtle to the Theſſalonians, § 6. that the ſtory of Simon Magus's flying in the air in a fiery chariot, and being thrown down by the prayers of thoſe two apoſtles, in the ſight of the people at Rome, is of no credit among learned men.

Ver. 10. [f] Παρηκολούθησας, *thou haſt fully known.*] Παρακολουθεῖν, *relatum ad animum eſt ουνίναι*, ſaith Conſtantine. So the Greek commentators thought it here ſignified, rendering it οἶδας, μεμάθηκας ἀκριβῶς, *thou haſt known, thou haſt learned exactly*, as the word imports, Luke 1. 4. The primary ſenſe of it, *thou haſt followed, or reſembled me in my perſecutions*, may alſo be applied to Timothy, who was in bonds at Rome alſo, Heb. 13. 23. See the note on 1 Tim. 6. 12.

Ver. 13. [g] Καὶ γόητες, *impoſtors.*] That the impoſtors among the Jews continued till the very time of the deſtruction of Jeruſalem, more and more deceiving the people, and that the whole nation of the unbelieving Jews grew then to the higheſt pitch of wickedneſs, Joſephus fully teſtifies. See notes on Rom. 2. 2. and 2 Theſſ. 2. 10.

Ver. 15. *From a child thou haſt learned the ſcriptures.*] Note here, the care of the Jews to teach their children the ſcriptures even from their childhood. From five years old, ſay the Talmudiſts, we put our children to read the Bible. Joſephus (*a*) informs us, that their children *learning their laws*, ἀπὸ τῆς πρώτης ἡυδὺς αἰσθήσεως, *from the firſt dawnings of ſenſe and reaſon in them*, had them ingraven in their ſouls: which, as it condemns the practice of the church of Rome, in with-holding thoſe ſacred oracles from old and young, ſo alſo does it reprehend the generality of Chriſtians, who are more concerned to teach their children things unneceſſary, or, at the beſt, things only needful for this preſent life, than to inſtruct them in that word of God, which is *able to make them wiſe to ſalvation.*

Ver. 16. [h] Πᾶσα γραφὴ, *all ſcripture.*] Here note,

1. That the ſcriptures of the Old Teſtament, not of the New, muſt be the ſcriptures here intended, they only being the ſcriptures which Timothy had known from a youth, that is, before the ſcriptures of the New Teſtament were written, and ſo he could not ſpeak of the ſcriptures, as interpreted by them who were then the guides of the church, viz. the Jewiſh ſanhedrim, or the ſcribes and Phariſees, ſeeing they ſo interpreted them as to make void the commandments of God, and to deny our Saviour to be the promiſed Meſſiah.

2. Obſerve, that the apoſtle doth not ſay that theſe ſcriptures were of themſelves ſufficient to make Timothy wiſe to ſalvation, but only that with faith in Chriſt Jeſus they were ſufficient for that end. Now, faith in Chriſt Jeſus doth only ſignify a firm belief that Jeſus was the Chriſt, the true Meſſiah, the Son of God, the Saviour of the world; as is evident from theſe words, *This is the victory over the world, even our faith*, 1 John 5. 4. *i. e.* our belief that *Jeſus is the Son of God*, ver. 5. See the preface to the epiſtle to the Galatians, § 2. Hence then I argue for the perfection of the ſcriptures thus: If the ſcriptures of the Old Teſtament were ſufficient to make a man wiſe unto ſalvation, provided only that he believed that *Jeſus was the Chriſt*, the ſcriptures of the Old and the New Teſtament muſt much more be ſo, becauſe the ſcriptures of the New Teſtament muſt needs more plainly and fully contain the faith and duty of all Chriſtians, than the ſcriptures of the Old only can be ſuppoſed to do.

Obj. "But," ſaith Eſthius, "if the ſcriptures of "the Old Teſtament were ſufficient to make men "wiſe unto ſalvation, then there is no need of the "goſpels, or of the epiſtles of the New Teſta"ment."

Anſ. I anſwer, Yes: there was need of them, both to beget in men, and to confirm this faith in Chriſt, they being written *that we might believe, and believing might have life through his name*, John 20. 31. and alſo to give the Chriſtians of ſucceeding

(*a*) Contra Apion. l. 2. p. 1072. E.

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ages a more full, plain, and perſpicuous knowledge of thoſe things which were not ſo fully and plainly to the capacity of the meaneſt, to be learned in the Old Teſtament. Thus, though the five books of Moſes ſufficiently contained the whole Jewiſh law, it follows not that the hiſtorical and prophetic books, or the *hagiographa*, were ſuperfluous.

3. Obſerve, that the apoſtle ſaith, theſe ſcriptures were therefore able to make Timothy a Chriſtian biſhop, *wiſe to ſalvation*, becauſe they were *profitable for doctrine*, to teach the Chriſtian all that he was to believe πρὸς ἔλεγχον, *for the correction* of every error in the faith, *for the conviction* of every vice they were obliged to eſchew, and for their *inſtruction* in every way of righteouſneſs; even ſo profitable for theſe ends, as *to make the man of God perfect, i. e.* wanting in nothing he ought to practiſe or believe himſelf, or teach others, for the edification of a Chriſtian into a *perfect man in Chriſt Jeſus*, and to make him *thoroughly furniſhed to every good work*. So Chryſoſtom, Theodoret, Oecumenius, and Theophylact upon the place.

Falſe therefore here is the note of Eſthius, that the ſcriptures are here ſaid to be profitable, but not ſufficient to theſe ends; vain is his ſubterfuge, that the apoſtle, by every good work, underſtands only *ſingula generum*, every kind of good works, but not every good work of that kind, *i. e.* every work of faith, and inſtruction in righteouſneſs: for if theſe good works be requiſite *to make the man of God perfect, and thoroughly furniſhed for his office*, they muſt be here included; if they be not, they muſt be needleſs in order to the diſcharge of it.

CHAP. IV.

Verſe 1. I charge thee therefore before God (*the Father*), and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead ◦ at his appearing, and his kingdom:

2. ▸ Preach the word, be inſtant (*in that work*) in ſeaſon, (*and*) out of ſeaſon (*publicly and privately, by day and night, in times of peace, and of danger*); reprove, (ἔλεγξον, *repel falſe teachers*), rebuke (*evil livers*), exhort with all long-ſuffering, (*though they long ſeem not to regard thy exhortations*), and doctrine, (i. e. *all manner of inſtructions.*)

3. (*Thus it becomes thee to be inſtant now*), for the time will (*ſhortly*) come when they will not endure ſound doctrine, but after their own luſts ſhall they heap to themſelves teachers, having itching ears.

4. And they ſhall turn away their ears from the truth, and ſhall be turned unto ◦ fables.

5. But watch thou in all things (*which reſpect thy office*); endure affliction (*patiently*); do the work of an evangeliſt; (*ſee the note on Eph.* 4. 11.), make full proof of (Gr. *fulfil*) thy miniſtry.

6. For I am now ready to be offered, (Gr. *I am already poured out*), and the time of my departure (*or diſſolution*) is at hand. (*See the preface.*)

7. (*But be it ſo, this is my comfort, that*) I have fought a good fight, (*ſuffering hardſhip as a good ſoldier of Jeſus Chriſt*), I have finiſhed (*or ran*) my courſe, I have kept the faith.

8. (*So that*) henceforth (*I may be confident*) there is laid up for me a crown of righteouſneſs, which the Lord (*Jeſus*) the righteous judge ſhall give me at that day; and not to me only, but to all them alſo, that love (Gr. *have loved*) his appearing, (*and ſhewed that love by patient ſuffering for his ſake.*)

9. Do thy diligence to come to me ſhortly.

10. For Demas hath forſaken me, ◦ having loved this preſent world (i. e. *the ſafety of his life*), and is departed unto Theſſalonica; Creſcens to Galatia, Titus to Dalmatia, (*theſe two not deſerting St Paul as Demas did, but going thither for the promotion of the goſpel.*)

11. Only ◦ Luke is with me. Take Mark, and bring him with thee; for ◦ he is profitable for the miniſtry: (*Mark therefore was not then in Egypt.*)

12. (*I ſay, only Luke is with me*), and (Gr. *for*) Tychicus have I ſent to ▸ Epheſus.

13. ◦ The cloak that ▸ I left at Troas with Carpus, ◦ when thou comeſt, bring with thee, and the books, but eſpecially the parchments.

14. Alexander the copperſmith did me much evil: the Lord (*ſhall*) ▪ reward him according to his works.

15. Of whom be thou aware alſo; for he hath greatly withſtood our words.

16. ▪ At my firſt anſwer no man ſtood with me, but all men (*of my acquaintance at Rome*) forſook me: I pray God that it may not be laid to their charge.

17. Notwithſtanding, the Lord (*Jeſus*) ◦ ſtood with me, and ſtrengthened me; that by me (*thus ſtanding up in defence of the goſpel*) the preaching (*of it*) might be fully known (Gr. *fulfilled*), and that all the Gentiles might hear (*my defence of it*): and I was (*then*) delivered out of the ▫ mouth of the lion.

18. And the Lord ▫ ſhall (*will*) deliver me from every evil work, and will preſerve me to his heavenly kingdom: to whom (*therefore*) be glory for ever and ever. Amen.

19. Salute Priſcilla and Aquila, and the houſehold of Oneſiphorus. (*See note on chap.* 18.)

20. [r] Eraſtus abode at Corinth, but Trophimus have I left at Miletum, ſick.

21. Do thy diligence to come before winter: Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22. The Lord Jeſus Chriſt be with thy ſpirit. Grace be with you. Amen.

ANNOTATIONS on Chap. IV.

Verſe 1. [a] Κατὰ τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ, *at his appearance, and his kingdom.*] "This appearance," ſaith Mr Mr Mede, "is "the appearance of Chriſt, the word, ἐπιφάνεια, "always importing Chriſt's advent, who, after the "reſurrection, and the judgment of the quick and "dead, muſt give up his mediatory kingdom to "the Father: it therefore muſt ſignify ſome other "kingdom, proper to Chriſt's ſecond coming; and "what can that be, but the kingdom of the Mil-"lennium?" But,

1. This appearance of Chriſt is his glorious appearance, when we ſhall *receive the bleſſed hope, i. e.* the eternal happineſs we hope for, Tit. 2. 13. when *we ſhall appear with him in glory*, Col. 3. 4. when we ſhall be *made like unto him, and ſee him as he is*, 1 John 3. 2. which cannot be expected till after this ſuppoſed Millennium. It is the ſame with *the revelation of our Lord Jeſus Chriſt from heaven*, 2 Theſſ. 1. 7. His *glorious revelation*, 1 Pet. 4. 13. And with his παρουσία, ſecond coming, which is, *a coming with all his ſaints*, 2 Theſſ. 3. 13. *a coming of our Lord from heaven*, 1 Theſſ. 4. 15. 16. Now, Mr Mede himſelf confeſſes, that he dares not ſo much as imagine that the preſence of Chriſt in the millenary kingdom, would be viſible upon earth: for the kingdom of Chriſt, ſaith he, *p.* 603. ever hath, and ſhall be *regnum cœlorum*, a kingdom whoſe throne and kingly reſidence is in heaven. And thirdly, at this appearance, and this kingdom, ſaith the apoſtle, he ſhall judge the quick and the dead; not the dead only, but the quick and dead; not ſome of them only, but all of them without exception. Now, the judgment of the dead is to be after the concluſion of the ſuppoſed Millennium, Rev. 20. 12.

2. Though Chriſt will, after the judgment of the quick and dead is completed, give up his mediatory kingdom; yet ſince that very judgment conſiſts in retribution of his final puniſhments upon his enemies, and crowning of his loyal ſubjects with eternal glory, which are the two chief acts of kingly government, and the very end for which all power was committed to him, John 17. 2. it very properly is ſtyled *his kingdom:* and though he ſhall then deliver up this kingdom, as it is a kingdom which reſpects the rewarding of his ſervants, and the puniſhment of his enemies, when the firſt ſhall be crowned with eternal glory, and the laſt doomed to endleſs puniſhments; yet ſhall he ſtill continue to be *king of ſaints*, highly exalted above them in honour and dignity, and honoured ſtill by them with religious reſpect and veneration.

Ver. 2. [b] Κήρυξον, *preach*, &c.] *In Timotheo omnes paſtores officii ſui commonitos eſſe voluit Spiritus Sanctus*, Eſthius.

Ibid. Εὐκαίρως, καὶ ἀκαίρως, *in ſeaſon and out of ſeaſon.*] That is, ſaith Chryſoſtom, not only when thou art in the church, but alſo in thine houſe; not only in times of peace and ſafety, but alſo when thou art in priſon; not only in time of health, but even when thou art about to die.

Ver. 4. [c] Ἐπὶ τοὺς μύθους, *to fables.*] To the fabulous divinity of the Gnoſtics, made up of Gentiliſm and Judaiſm, ſay ſome; but it doth not appear that the fabulous divinity of the Gnoſtics mentioned by Irenæus, was then hatched: it is far more probable, that he here ſpeaks of the Jewiſh doctors, and their fabulous traditions: for in his firſt epiſtle he ſaith, he left Timothy at Epheſus, that he might charge ſome among them, not to teach other doctrines, *nor to give heed to fables, and endleſs genealogies*, 1 Tim. 1. 3. 4. which, as it relates to the genealogies of the Jews, touching their tribes, their relation to the houſe of David, and their traditionary men, ſee the note there; ſo, ver. 7. the apoſtle plainly tells us, they were *teachers of the law*; which, Simon and his followers ſaid, "was not to be regard-"ed." And in his epiſtle to Titus, he ſends a like exhortation to him, to preſerve the Cretians from giving heed to Jewiſh fables, Tit. 1. 14. and *doctrines of men that turn from the truth*; which the Gnoſtics, who never ſincerely embraced the truth, could not do; and to avoid fooliſh queſtions, and genealogies, and contentions, καὶ μάχας νομικὰς, and quarrels about the law, as being unprofitable and vain, chap. 3. 9.

Ver. 8. [d] Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *at that day.*] The council of Florence hath defined, "That pure and clean-"ſed ſouls, when they quit the body, are preſently "received into heaven, and there have a clear vi-"ſion of the Holy Trinity." And the Trent council, ſeſſ. 25. hath laid this as the foundation of the invocation of ſaints departed, that they do now *cum Chriſto regnare, et æterna felicitate in cœlo frui*; "reign with Chriſt, and enjoy eternal felli-"city

" city in heaven." But in this they ſeem to deviate from ſcripture, and the primitive antiquity: I ſay, from ſcripture; for,

1. Charity is repreſented by St Paul as the moſt excellent of Chriſtian virtues, and therefore that which will obtain the higheſt recompenſe; and yet the motive by which our Lord excites us to perform it, runneth thus, *Thou ſhalt be recompenſed at the reſurrection of the juſt*, Luke 14. 14.

2. To thoſe who ſuffer death and perſecution for the name of Chriſt, our Lord hath promiſed *a great reward in heaven*, Matth. 5. 12. but this reward will only be conferred upon them, *at the revelation of our Lord Jeſus Chriſt from heaven with his mighty angels*, 2 Theſſ. 1. 7. *The trial of their faith ſhall be found to praiſe, glory, and honour,* ὐ ἀποκαλύψει, *at the revelation of Jeſus Chriſt*, 1 Pet. 1. 17. Then they who communicate with him in ſufferings, ſhall rejoice with him, ἐν τῇ ἀποκαλύψει, *at the revelation of his glory*, 1 Pet. 4. 13. Till then the ſouls of them who were ſlain for the word of God, are repreſented as *under the altar*, Rev. 6. 9.

3. To thoſe who *feed the flock of Chriſt*, a great reward is promiſed, even a never-fading *crown of glory*; but it is to be received then only, *when the great ſhepherd doth appear*, 1 Pet. 5. 4. A reward is to be rendered to the ſervants of God, the ſaints, and prophets; but it is to be rendered, *when the time comes that the dead ſhall be judged*, Rev. 11. 18. The apoſtles are to have their manſions in heaven with Chriſt, but not till he comes again from heaven; for then, ſaith he, *I will receive you to myſelf; that where I am, you may be alſo*, John 14. 2. 3.

4. The retribution *to every man according to his works*, is alſo to be made at the ſame time; for *the Son of man will come in the glory of his Father, with his holy angels; and then will he render to every man according to his works*, Matth. 16. 27. *At the end of the world ſhall the righteous ſhine as the ſun, in the kingdom of their Father*, Matth. 13. 40. 43. This ſhall be done *in the day when God ſhall judge the ſecrets of mens hearts*, Rom. 2. 15. and when we ſhall *appear before the judgment-ſeat of Chriſt*, 2 Cor. 5. 12. Rev. 22. 10.

5. Hence in the ſcripture, the time of recompenſe and the time of judgment are repreſented as the ſame; as in theſe words, *The time is come that the dead ſhall be judged, and that thou ſhouldſt give rewards to thy ſervants the prophets, and to the ſaints*, Rev. 11. 18. The time of glory, and of the apparition of our Lord; as in theſe words, *When Chriſt, who is our life, ſhall appear, then ſhall you appear with him in glory*, Col. 3. 4. The time of Chriſt's appearance, and of our ſalvation; for *he ſhall appear a ſecond time, without ſin, unto ſalvation*, Heb. 9. 28. The time of his appearing and of our beatific viſion; for *when he doth appear, we ſhall be like him; for we ſhall ſee him as he is*, 1 John 3. 2.

6. Hence Chriſtians are ſo often ſaid to expect *the adoption of the ſons of God*, viz. *the redemption of the body* from corruption, Rom. 8. 23.; to expect *the revelation of our Lord Jeſus Chriſt*, 1 Cor. 1. 7.; to expect *the Son of God from heaven*, 1 1 Theſſ. 1. 10.; to expect the *bleſſed hope, and glorious appearance of the great God, and our Saviour Jeſus Chriſt*, Tit. 2. 14.; to *hope for the grace that ſhall be given them at the revelation of our Lord Jeſus Chriſt*, 1 Pet. 1. 13.

Now, let it be obſerved, that the body, compared to the ſoul, is the vileſt and leaſt conſiderable part of man; and therefore the hope, the glory, the reward, inheritance, adoption, bliſs, and happineſs reſerved to the time of the reſurrection, cannot reſpect the body only. Moreover, the apoſtle ſaith of the inceſtuous perſon, that *his body was delivered up to Satan*, for the deſtruction of the fleſh, *that his ſoul might be ſaved in the day of the Lord Jeſus*, 1 Cor. 5. 5. Which ſhews, that the complete ſalvation of the ſoul is then to be expected.

As for the judgment of primitive antiquity in this matter, it may be learned from theſe conſiderations:

1. That they aſcribe this opinion of the ſoul's immediate aſcent to heaven, and its enjoyment of God's immediate preſence after death, to the heretics of thoſe times; repreſenting it as proper to the followers of Valentinus, Baſilides, and Marcion; and after them, as a part of the hereſy of the Manichees. Thus Juſtin Martyr, ſpeaking of thoſe who were called Chriſtians, but blaſphemed the God of Abraham, Iſaac, and Jacob, ſaith, in his dialogue with Trypho, p. 307. 353. *They denied the reſurrection, and held* ἅμα τῷ ἀποθνήσκειν τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανόν, *that as ſoon as they died, their ſouls were received into heaven:* Irenæus ſaith in like manner (*b*), That " the heretics deſpi-
" ſed the formation of God," *i. e.* the body formed by him, " and not receiving (*the doctrine of*)
" the ſalvation of the fleſh; *ſimul atque mortui*
" *fuerint, dicunt ſe ſupergredi cœlos et demiur-*
" *gum, et ire ad matrem, vel ad eum qui ipſis af-*
" *fingitur patrem*, ſay, That as ſoon as they
" are dead, they aſcend above the heavens, and
" go to him whom they call their father." And

(*b*) Adv. haer. l. 5. c. 31. p. 491.

having ſaid, that " our Lord's ſoul went not to " heaven, but continued in the place of the dead " till the reſurrection;" he ſaith, " This is ſuffi- " cient to confound thoſe men, *qui dicunt inte- " riorem hominem ipſorum derelinquentem hoc " corpus in ſupercœleſtem aſcendere locum*," who ſay, " that their inward man, leaving the body " here, aſcends to the ſuper-celeſtial manſions." And then he gives the orthodox opinion thus: (c) " It is manifeſt, that the ſouls of the diſciples of " our Lord ſhall go into the inviſible place ap- " pointed for them by God, expecting the reſur- " rection: and then receiving their bodies, and " riſing with them, as our Lord did, ſhall come " into the preſence of God." Tertullian having produced the ſame inſtance of the death of Chriſt, and the continuance of his ſoul *apud inferos*, till the reſurrection of the body; he poſitively concludes, that (d) *nulli patet cœlum, terra adhuc ſalva, cum tranſactione enim mundi reſerabuntur regna cœlorum:* " Heaven is opened to none whilſt the " earth remains; the kingdom of heaven being " only to be opened at the diſſolution of the " world." And in his 4th book againſt Marcion, he ſaith, (e) " The boſom of Abraham, which is " higher than the inferi, but not ſo high as heaven, " is that which gives refreſhment to the ſouls of the " juſt, till the conſummation of all things produce " the reſurrection of all, with a full reward.

The Manichees, who alſo denied the reſurrection of the body, contended, that good ſouls had their whole reward immediately after death; becauſe Chriſt promiſed to the thief, that he ſhould be that *day with him in paradiſe*. To which objection, St Chryſoſtom anſwers, by conceſſion, that the thief was indeed admitted to Paradiſe; but then he adds, that Paradiſe was not the ſame with heaven, μὴ γὰρ ταυτά ἐστι τὰ ἀγαθά, ἅπερ ὁ Θεὸς ἡμῖν ἐπαγγέλλεται, *for it contains not the good things which God hath promiſed to us*; and then concludes, that if God promiſed the *kingdom of heaven*, and only brought the thief into paradiſe, οὐδέπω ἀπέδωκεν αὐτῷ τὰ ἀγαθά, *he hath not yet given to him the good things promiſed.*

2. That they expreſsly teach, that the ſouls of good men remain till the day of judgment, in a certain place, *extra cœlum beatorum*, out of heaven, expecting the day of judgment and of retribution. Thus Juſtin Martyr ſaith (f), that no ſouls die; but τὰς μὲν τῶν ἐνστάντων ἐν χριστιανί τινι χώρᾳ μένειν, τὰς δὲ ἀδίκους καὶ πονηρὰς ἐν χείρονι, τὸν τῆς κρίσεως ἐκδεχομένας χρόνον, that *the ſouls of good men remain in a better place, the ſouls of bad men in a worſe, expecting the day of judgment.* Irenæus (g) gives us the tradition of the church, touching this matter, thus: " The " preſbyters, who were the diſciples of the apoſtles, " ſay, thoſe that were tranſlated, were carried in- " to paradiſe; for that place is prepared for juſt " men, and ſuch as have the Spirit, and there they " remain till the conſummation, expecting, or be- " ginning immortality;" and that there ſhall be " new heavens, and new earth; and then Οἱ μὲν καταξιωθέντες τῆς ἐν ἐκείνῃ διαιρέσεως ἐκεῖσε χωρήσουσιν, *They that are worthy of the celeſtial manſions ſhall go thither.* Tertullian (h) having cited thoſe words of the apoſtle, *And the God of peace ſanctify you throughout, in body, ſoul, and ſpirit, and keep you unblameable to the coming of the Lord*, 1 Theſſ. 5. 23. ſaith thus, " Habes omnem ſubſtantiam hominis ſaluti deſti- " natam, nec alio tempore quam in adventu Do- " mini, qui clavis eſt reſurrectionis." " Here you " ſee the whole ſubſtance of man deſigned for ſal- " vation, nor at any other time but the appearance " of our Lord, who is the key of the reſurrection." " There is a place," ſaith Novatian (i), *quo pio- " rum animæ, impiorumque dicuntur futuri judiciis " præjudicia ſentientes*; whither the ſouls of good " and wicked men are carried, having ſome fore- " taſtes of their future judgment." And Caius (k), a preſbyter of the church of Rome, ſaith, That juſt ſouls being celebrated by the angels placed over them, ἄγονται εἰς χωρίον φωτεινὸν ἐν ᾧ οἱ ἀπ' ἀρχῆς δίκαιοι πολιτεύονται, *are led by them into a place of light*, called the boſom of Abraham, " where the juſt " from the beginning have been; where they are " delighted with the viſion of the juſt fathers, ex- " pecting τὸν μετὰ τοῦτο χωρίον ἀνάπαυσιν, καὶ αἰωνίαν ἀνα- " ζίωσιν ἐν ἐκείνῃ, *after this place, their reſt and ever-*

(c) Manifeſtum eſt, quia diſcipulorum ejus animæ abibunt in inviſibilem locum definitum eis a Deo, et ibi uſque ad reſurrectionem commorabuntur, ſuſtinentes reſurrectionem, poſt recipientes corpora, et perfecte reſurgentes, hoc eſt corporaliter, quemadmodum et Dominus reſurrexit, ſic venient ad conſpectum Dei. *Ibid.*

(d) De anima, c. 55.

(e) Sinum dico Abrahæ, etſi non cœleſtem, ſuperiorem tamen inferis, interim refrigerium præbiturum animabus juſtorum, donec conſummatio rerum reſurrectionem omnium plenitudine mercedis expugnat, *c.* 34.

(f) Dial. cum Tryph. p. 223.

(g) Quapropter dicunt preſbyteri qui ſunt apoſtolorum diſcipuli, eos qui tranſlati ſunt illic tranſlatos eſſe, juſtis enim hominibus, et Spiritum habentibus præparatus eſt paradiſus; —et ibi manere eos qui tranſlati ſunt uſque ad conſummationem, coauſpicantes incorruptelam. *L.* 5. *c.* 5.

(h) De reſur. carn. c. 47. (i) De Trin. c. 1. (k) Apud Hœſchel. not. in Phot. p. 10.

" *laſting*

" *laſting habitation in heaven.*" " Let no man think," ſaith Lactantius *(l)*, " *animas poſt mortem proti-*
" *nus judicari,*" " that ſouls are forthwith judged " after death; they are all held in one common " cuſtody, till the time may come that the great " judge ſhall make a trial of their merits." See Dall. de pœn. et ſatisf. lib. 5. c. 3. 4. 5. 6.

Ver. 10. [e] Ἀγαπήσας τὸν νῦν αἰῶνα, *having loved this preſent world.*] He doth not ſay, that Demas had forſaken the Chriſtian religion, or that he betook himſelf to his own ſecular affairs, forſaking his attendance on the ſervice of God in the church, or preferred the things of this life before thoſe of a future; but as the ancients do expound the words, he left the apoſtle in this time of danger, conſulting the ſafety of his own life; for ὁ νῦν αἰών, in the ſcripture-phraſe, ſtill ſignifies *this preſent life*; ſo, οἱ πλούσιοι ἐν τῷ νῦν αἰῶνι, are *thoſe that are rich in this life*, 1 Tim. 6. 17. To live ſoberly, righteouſly, and godlily, ἐν τῷ νῦν αἰῶνι, is to do it in *this preſent life*: See Mark 10. 30. 1 Tim. 4. 8. He ſeems therefore only to ſay of him here, what he ſays of others, ver. 16. *In my firſt apology no man ſtood by me, but all left me.*

Ver. 11. [f] *Luke.*] Hence it appears, that Luke muſt be alive at the twelfth or thirteenth of Nero, when this epiſtle was endited.

Ibid. [g] Εὔχρηστος εἰς διακονίαν, *he is profitable for the miniſtry.*] *i. e.* For the work of an evangeliſt, ver. 5. As St Peter, being ſhortly to put off his tabernacle, was the more diligent in giving inſtruction to the churches of the Jews, 2 Pet. 1. 13. 14.; ſo was St Paul, now in bonds, in ſending his meſſengers to the churches of the Gentiles, ver. 10. 12.

Ver. 12. [h] *To Epheſus.*] Hence it is evident, that Timothy, at the writing of this epiſtle, was not at Epheſus: for if ſo, why ſhould the apoſtle advertiſe him, that he had ſent Tychicus thither?

Ver. 13. [i] Τὸν φαιλόνην, *the cloak.*] Or rather, the roll; for, φαιλόνη, ſaith Phavorinus, is εἰλητάριον μίμημα, *a parchment rolled up*; φαιλόνη εἴλητον τομάριον μίμημα, *a folded vellum or parchment*: and Heſychius ſaith the ſame.

Ibid. [k] Ὃν ἀπέλιπον ἐν Τρωάδι, *which I left at Troas.*] Not when he went from Troas to Aſſos, in his journey to Jeruſalem; for then, ſaith Biſhop Pearſon, he could have no cauſe to leave any thing of moment with him, having ſo many that accompanied him in that journey, Acts 20. 4. 6. and a ſhip ſtill attending on them, ver. 13. but in his travels, after he was ſet at liberty, and had left Rome.

Ibid. [l] Ἐρχόμενος, *coming.*] Probably from thence; for he does not bid him ſend thither for them, or go thither to fetch them: whence it follows, that St Timothy was then at Troas, when this epiſtle was directed to him.

Ver. 14. [m] Ἀποδώη.] The king's manuſcript reads, ἀποδώσει, *will*, or *ſhall reward* him. And all the ancients note, that this is not an imprecation, but προφήτησις πρέπουσα ἀνδρὶ ἀποστόλῳ, *a prediction becoming an apoſtle.* So Pſeudo Juſtin, qu. et reſp. 125. So Chryſoſtom, Theodoret, Oecumenius, Theophylact, on the place. Who this Alexander was, or where he lived, is uncertain; as alſo whether he were a Chriſtian, but zealous for the Jewiſh rites, as he muſt be, if he were the Alexander delivered up to Satan, 1 Tim. 1. 20. or an Heathen, zealous, as Demetrius was, for his trade, and on that account oppoſing the apoſtle.

Ver. 16. [n] Ἐν τῇ πρώτῃ μου ἀπολογίᾳ, *in my firſt apology.*] If the date of this epiſtle, contended for in the preface, ſtand good, this could not be his firſt defence of the goſpel, of which he ſpeaks, Phil. 1. 17. For after that, he was ſet at liberty; whereas, after this, he is ſtill a priſoner, chap. 1. 8. and 2. 9.; moreover, Timothy was then with him at Rome, as appears from the ſalutations then ſent to the churches of Philippi, chap. 1. 1. and Col. 1. 1. from St Paul and Timothy; yea, he was a priſoner there even after that St Paul was ſet at liberty, and ſo needed not to be taught how things went with the apoſtle then. He therefore calls this his firſt apology, or defence, becauſe, after he had made it he was ſtill kept in bonds, chap. 1. 8. and 2. 9. and ſo reſerved for another hearing. He eſcaped then, ſay Chryſoſtom and Oecumenius *(m)*, " But " when he inſtructed Nero's butler or cupbearer " in the faith, he was cut off."

Ver. 17. [o] Παρέστη, *ſtood by me*,] in a viſion to comfort and ſupport me, as Acts 18. 9. So ἐπιστὰς is uſed, Acts 23. 11. and παρέστη, Acts 27. 23. or, *to give me a mouth and wiſdom*, according to his promiſe, Luke 12. 12. and 21. 14. 15.

Ibid. [p] Ἐκ στόματος λέοντος, *from the mouth of the lion.*] *i. e.* of Nero, or of Helius Cæſareanus. So when Tiberius died *(n)*, Marſyas ſaid to Agrippa, Τέθνηκεν ὁ λέων, *The lion is dead.* And ſo ſpeaks Eſther touching Arterxerxes, *Put a word into my mouth*, ἐνώπιον τοῦ λέοντος, *before the lion*, Eſther 14. 13.

Ver. 18. [q] Καὶ ῥύσεταί με, *and will deliver me.*] If he will deliver him, ſaith Chryſoſtom, why ſaith he, *I am now offered?* Mark therefore his words,

(l) De vit. beat. l. 7. c. 21. p. 717.

(m) Πείαν δὲ πρώτην ἀπολογίαν λέγει, παρέστη μὲν τῷ Νέρωνι καὶ διέφυγεν; Ἐπειδὴ δὲ τὸν οἰνοχόον αὐτοῦ κατέχρεσε, τότε αὐτὸν ἀπέτεμεν. Chryſoſt.

(n) Joſeph. antiq. l. 18. c. 8.

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he ſaith not, "He will again deliver me out of the "mouth of the lion;" but only, that "he will pre- "ſerve me from every evil work; and to his hea- "venly kingdom."

Ver. 20. That St Paul was in bonds when he writ this epiſtle, and that at Rome, he himſelf ſaith, chap. 1. 8. 17. Now, this verſe affords two arguments to prove he could not be then in his firſt bonds. 1. From theſe words, *Eraſtus abode at Corinth;* when was it, when St Paul went from Corinth to go to Jeruſalem? Then Timothy accompanied him, at leaſt as far as Aſia, and ſo needed not to be told that, from Rome, ſo long after: It therefore muſt refer to the time when, ſaith the Rev. Biſhop Pearſon, St Paul went from Nicopolis to Corinth, *A. D.* 65, and the 12th of Nero. 2. From theſe words *Trophimus have I left at Miletum, ſick:* now, this cannot relate to the time when St Paul went to Miletus, near Epheſus, Acts 20. 17. for as Timothy was then with him, Acts 20. 4. 15.; ſo was not Trophimus then left at Miletum, but carried up thence with St Paul to Jeruſalem, Acts 21. 29. Nor did St Paul ever return thither, Acts 20. 25. He muſt be therefore left at Miletus in Crete, where St Paul was, ſaith Bp Pearſon, after his firſt bonds, *A. D.* 64. *Ner.* 10.

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THE PREFACE TO THE EPISTLE to TITUS.

Sect. 1. THAT St Paul was at Crete, we learn from these words of this epistle to Titus, *I left thee in Crete:* when he went thither, is uncertain. Dr Lightfoot conjectures that he touched there when he went from Macedonia to Greece, Acts 20. 2. "For," saith he, "if "we consider that after their parting at Ephesus, "when Titus was sent to Corinth with his first e- "pistle to them, they never met till Titus cometh "up to him, when he was come from Ephesus to "Macedonia," 2 Cor. 7. 5. 6. We may thence learn, that in that first journey to Macedonia, he left him not at Crete, because Titus and he were not yet met again after their parting at Ephesus; and yet, at his second return thither, he had not only left him there, but writes to him to come thence to Nicopolis, bordering on Macedonia, chap. 3. 12. "So that this epistle," saith he, "must be writ in "his return, or at his coming thither, *A. D.* 55, and "not from Nicopolis, as the postscript dates it; for "he saith not, *I have determined to winter* ἐνταῦθα, "*here*, but ἐκεῖ, *there*; which shews he was not yet "come thither."

Sect. 2. But that it could not be written at that time, the learned Bishop Pearson proves, not only from the silence of St Luke in that very chapter, where he so particularly enumerates all St Paul's journeys, after he came from Ephesus, till his arrival at Jerusalem, without the least mention of his being at Crete; but saith expressly, that διελθὼν, *passing through those parts* (*viz.* of Macedonia), *and exhorting them with many words, he came to Achaia*, representing him still *in transitu*, and as passing immediately from Macedonia to Greece, not going from Macedonia farther beyond it than was to it, and then returning back to Greece, as he must have done had he gone from Macedonia to Crete, and so to Achaia. 2. This opinion he more demonstratively confutes from these words, chap. 3. 12. *When I send to thee Artemas*, or *Tychicus, make haste to come unto me to Nicopolis, for I have determined there to winter;* for, besides that Artemas, before his going to Jerusalem, seems not to have joined St Paul, and Tychicus then was part of his retinue, there is not any mention of St Paul's going to Nicopolis, in the whole history of his journey to Jerusalem; nor is it possible he should then determine to winter at Nicopolis, who, being at Philippi in the days of unleavened bread, made all the haste he could to be at Jerusalem before Pentecost, Acts 20. 6. 16. See more to this purpose, *Dissert. 1. De succeff. prim. Romæ episc. c.* 9. § 7. He therefore places St Paul's journey to Crete after his freedom from his bonds at Rome, *A. D.* 63, and the 10th of Nero, and saith, that this epistle was written the year following: that it was writ after his freedom from the bonds in which he was, from his going to Jerusalem till his freedom at Rome, he gathers from this note of Chrysostom (*a*) and Theophylact, that the apostle seemeth to have been then at ease, as making no mention in it of his bonds, or his temptations, as he doth in his epistle to the Ephesians, chap. 3. 1. and 4. 1.; to the Philippians, chap. 1. 7. 13. 14.; to the Colossians, chap. 4. 18.; to Philemon, ver. 1. 9. and in his second epistle to Timothy, chap. 1. 8. and 2. 9. That after his freedom, he determined to go to Philippi in Macedonia, he himself intimates, Phil. 1. 26. and 2. 24. "And this," saith Bishop Pearson, "he "did in the 12th of Nero, in which year he wrote "this epistle." And that he writ it a little after he had been at Crete, may be gathered from those words, 2 Tim. 4. 20. *Trophimus have I left at Mi-*

(*a*) Δοκεῖσι δὲ μοι χρόνοι εἶναι μετὰ τοὺς ἐν Ῥώμῃ· Παύλῳ γὰρ ἀναγράφει ταῦτα, ὅθεν γὰρ περὶ πειρασμῶν φησι. Procem.

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letum ſick; which cannot be underſtood of Miletus near Epheſus, mentioned Acts 20. 17.; for from thence he carried him to Jeruſalem, Acts 21. 29. *never returning* thither, Acts 20. 25. He muſt be therefore left ſick at Miletus in Crete, mentioned by Homer (*a*), and by Strabo (*c*).

Sect. 3. It is the opinion of all the ancient commentators upon this epiſtle, that Titus was left in Crete, not only to ordain biſhops in every city, and deacons to miniſter to them, but alſo to rebuke ſharply, and with authority, unruly walkers; and this epiſtle was writ to him, ſay the ancients (*d*), "to make him watchful over, and to oppoſe him-"ſelf againſt the Jews and Judaizers in that iſland," as many paſſages in this epiſtle do ſufficiently demonſtrate.

Sect. 4. But the great controverſy concerning this, and the epiſtle to Timothy, is, whether Timothy and Titus were indeed made biſhops, the one of Epheſus and the Proconſular Aſia, the other of Crete, having authority to make, (*e*) κ) τοσούτων ἐπισκόπων κρίσιν, *and juriſdiction over ſo many biſhops as were in thoſe precincts*. Now, of this matter, I confeſs, I can find nothing in any writer of the firſt three centuries, nor any intimation that they bore that name: but this defect is abundantly ſupplied by the concurrent ſuffrage of the fourth and fifth centuries. For,

1. As for St Timothy, he is ſtyled *Biſhop of Epheſus* by Euſebius (*f*), and that with reſpect to former hiſtories; and the ſame he ſaith of Titus. And the council of Chalcedon (*g*) reckons from Timothy to their time twenty-ſeven biſhops. The (*h*) anonymous author of his life in Photius, makes him "biſhop of the metropolis of Epheſus, with ſeven "aſſiſtants;" and either he or Photius ſay, "That "he was conſtituted biſhop by St Paul;" and the apoſtolical conſtitutions (*i*) ſay the ſame, as do alſo St Jerom (*k*), and all the ancient commentators on his epiſtles.

2. That Titus had τὴν νῆσον ὁλόκληρον, *the whole iſland of Crete* committed to his care, is teſtified not only by Euſebius, but alſo by St Jerom in his catalogue, by St Ambroſe, Chryſoſtom, Theodoret, Oecumenius, in the preface to this epiſtle, to omit many others cited by Dr Cave in the life of Titus, p. 58. 59. Now, to paſs my judgment in this caſe,

1. I aſſert, That if by ſaying Timothy and Titus were biſhops, the one of Epheſus, the other of Crete, we underſtand that they took upon them thoſe churches or dioceſes, as their fixed and peculiar charge, in which they were to preſide for term of life; I believe that Timothy and Titus were not thus biſhops. For,

1. Both Timothy and Titus were evangeliſts, and therefore were to do the work of an evangeliſt: now, the work of an evangeliſt, ſaith Euſebius (*l*), was this, "To lay the foundations of the faith in "barbarous nations, to conſtitute them paſtors; and, "having committed to them the cultivating of thoſe "new plantations, they paſſed on to other countries "and nations."

2. As for Titus, he was only left at *Crete to ordain elders in every city*, and to *ſet in order the things that were wanting*: having therefore done that work, he had done all that was aſſigned him in that ſtation; and therefore St Paul ſends for him the very next year to Nicopolis, Tit. 3. 12. And ſo, according to Biſhop Pearſon's chronology, he was left at Crete only *A. D.* 64, and ſent for thence *A. D.* 65; and returned thither, as the ancients conjecture, after the death of St Paul: for they ſay (*m*), he died in the 94th year of his age, and was buried in Crete.

As for Timothy, St Paul ſaith, he exhorted him to abide at Epheſus when he went into Macedonia: now, as he writes to the church of Philippi in Macedonia, *A. D.* 62, and the 9th of Nero, that he hoped to be ſhortly with them, Phil. 1. 25. 26. and 2. 24.; ſo, ſaith Biſhop Pearſon, he went thither *A. D.* 64, and the 11th of Nero, and writ his firſt epiſtle to him *A. D.* 65. Two years after this he ſends for him to Rome, 2 Tim. 4. 9. 21. and there he continued, as

(*b*) Αὐχίου, Μιλήτου, πόλιος εὖ ναιετάοντας. Iliad. B.

(*c*) Strabo, l. 14. p. 634.

(*d*) Ἀπολέλειπται κ) πρὸς τὰς Ἰουδαϊκὰς ἐπιστολή. Chryſoſt. Theod. Oecumenius. Πολλῶν ὄντων ἐκεῖ ἐπιχειρούντων προφάσει τοῦ νόμου ἀπατᾶν τοὺς λαούς, μανθάνει ὁ Παῦλος γράφων, κ) ἐπίμιξιν δὲ ἐντέλλεται αὐτῷ τοῖς ἀντιλέγουσι τῇ ὑγιαινούσῃ πίστει, μάλιστα δὲ τοὺς ἐκ περιτομῆς. Oecum. Theoph. Hi ſunt de circumciſione Judæi, qui tunc temporis naſcentem Chriſti eccleſiam ſubvertere nitebantur, et introducere præcepta legalia. *Hieron. in cap.* 1. *ver.* 10.

(*e*) Chryſoſt. præfat

(*f*) Τιμόθεός γε μὲν τῆς ἐν Ἐφέσῳ παροικίας ἱστόρηται πρῶτος τὴν ἐπισκοπὴν εἰληχέναι, ὡς κ) Τίτος τῶν ἐπὶ Κρήτης ἐκκλησιῶν. Eccl. hiſt. l. 3. c. 4.

(*g*) Act. 11. tom. 4. col. 600.

(*h*) Καὶ αὐτὸς δὲ ἑαυτῷ, ἕτερα συμπαροίκων ἐπισκόπων, τῆς Ἐφεσίων ἀντιλαμβάνεται μητροπόλεως----ὑπὸ τοῦ μεγάλου Παύλου, κ) χειροτονεῖται τῆς Ἐφεσίων μητροπόλεως ἐπίσκοπος, κ) ἐθρονίζεται. Phot. bibl. numb. 254. p. 1403.

(*i*) Lib. 7. c. 46. (*k*) Verbo Timotheus.

(*l*) Οὗτοι δὲ θαυμάσιος τῆς πίστεως ἐπὶ ξένοις τισὶ τόποις αὐτὸ μόνον καθαπαλλόμενοι, ποιμένας τε καθιστάσης ἑτέρους τούτοις τε αὖτοις ἐγχειρίζοντες τὴν τῶν ἀρτίως εἰσαχθέντων γεωργίαν, ἑτέρας αὖτοὶ πάλιν χώρας τε κ) ἔθνη μετίασιν.

(*m*) Sophronius apud Hieron. in Tito. Iſidor. de vita et obitu. S. S. p. 542.

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the ancients conjecture, till the martyrdom of St Paul; after which time he muſt, as they ſuppoſe, return to Epheſus: for they tell us, that, in the reign of Domitian, he was martyred in that city, and lay buried there. But ſince we read not any thing in ſcripture of their return to either of theſe places afterwards, and the authorities on which this return dependeth, are not very ancient, we cannot much rely upon them.

Prop. 2. But if by biſhops we only underſtand perſons who had authority to ordain, and to govern the clergy of their province, and to exerciſe acts of diſcipline and cenſure, over more than one ſingle congregation, I believe both Timothy and Titus had this epiſcopal juriſdiction, and ſo might properly be ſtyled biſhops. For,

1. That the juriſdiction of Titus extended to all the Chriſtians in the whole iſland of Crete, is apparent from theſe words, *For this cauſe left I thee in Crete, that thou mightſt ſet in order the things that are wanting, and ordain elders in every city*, Tit. 1. 5. Hence is he ſaid to have received the epiſcopal care τῶν ἐπὶ Κρήτης ἐκκλησιῶν, *of the churches in Crete*, and to have had the whole iſland committed to him.

And if the church of Epheſus, committed to the care of Timothy, did not exceed the compaſs of one particular congregation, St Paul had very little ſucceſs in the great pains he took for *three whole years to teach them publicly, and from houſe to houſe, exhorting every one of them night and day*, Acts 20. 30. 31. Whereas St Paul himſelf informs us, that, at Epheſus, *a great door, and effectual, was opened to him*, 1 Cor. 16. 8. 9.: St Luke, that *all that dwelt in Aſia heard the word of the Lord Jeſus, both Jews and Gentiles*; that *the word of God prevailed and grew mightily*, and *that fear fell upon them all, and the name of the Lord Jeſus was magnified*, Acts 19. 10. 17. 20. But that which puts this matter beyond doubt, is the obſervation of the learned Biſhop Stillingfleet, That the elders St Paul ſends for to Miletus, were all of Epheſus, and to them he commits not only the church of Epheſus, but all the flock over which the Holy Ghoſt had made them overſeers, *i. e.* all that had been converted in Aſia, through his means, during his abode there three years. Irenæus indeed ſaith, He ſummoned them "from the neighbouring cities," as well as Epheſus: "but," ſaith he, "St Paul was in ſo great haſte, that he would "not ſo much as go to Epheſus, nor ſend any whither "but to that city; and yet thoſe to whom he com"mitted the whole flock, then in Aſia, came from "Epheſus to Miletus:" which makes it probable, that there St Paul had raiſed a nurſery for the churches thereabout; as Clement obſerves the apoſtles were wont to do in fruitful ſoils, with a proſpect of ſuch churches as were to be formed, τῶν μελλόντων πιστεύειν, *of thoſe that ſhould after believe*: and the ſame St Clement obſerving that they did this, δοκιμάσαντες τῷ πνεύματι, *making trial of them by their ſpiritual gifts*, he very probably conjectures, that the twelve perſons who, *when he laid his hands upon them, received the Holy Ghoſt, and ſpake with tongues, and propheſied*, Acts 19. 6. 7. being thus qualified, in an extraordinary manner, to be teachers of others, might be in the number of thoſe elders whom St Paul charges to *take heed to themſelves, and to all the flock over which the Holy Ghoſt had made them overſeers*, ver. 28.

As to the juriſdiction belonging to them in their ſeveral diſtricts, it is alſo manifeſt concerning Timothy, that he was ſet over the houſe of God, 1 Tim. 3. 14. 15. That in that houſe he was to ordain, and to lay hands on the elders to be choſen to that office, chap. 5. 22. to chuſe ſuch to the epiſcopal office, or to the office of elders, who were duly qualified for that work, chap. 3. 2. 7.; to admit and conſecrate others to the office of deacons, ver. 8.; to take widows into the number of deaconneſſes, under ſuch qualifications, and to refuſe others, chap. 5. 9. 11.; to receive accuſations againſt the elders, chap. 5. 19. and to rebuke them, ver. 20. Which plainly ſhews there was a right of judging and cenſuring offenders in Timothy, by virtue of his office. He had power alſo to order the maintenance of the elders, ver. 17.; to take care that the public offices of divine worſhip were performed regularly, chap. 2. 1. 8.; to *charge others not to teach any other doctrine* than what they had received, chap. 1. 3.; to command and teach *with authority*, chap. 4. 11. and not to ſuffer others to *deſpiſe his authority*, ver. 12. And all theſe things ſeem plainly to belong to the truſt committed to him, chap. 6. 20.

And as for Titus, it is certain he was left in Crete by St Paul, *to ſet in order the things which were wanting*, chap. 1. 5.; and in order to this end, to inſpect the qualifications of them who were to be admitted to the Epiſcopal office, ver. 7. and ſo to ordain *elders in every city*. And he was alſo to admoniſh and reject heretics, chap. 3. 10.

Now, I confeſs, that theſe two inſtances, abſolutely taken, afford us no convincing arguments for a ſettled dioceſan epiſcopacy, becauſe there is nothing which proves they did, or were to exerciſe theſe acts of government, rather as biſhops than evangeliſts: for it is certain that the order of evangeliſts was ſuperior to that of governments, and ſo included an authority to do thoſe acts of government which belonged to biſhops. Accordingly, in thoſe places where theſe evangeliſts preached they did (*n*) κατασταθῆναι, *conſtitute paſtors*, and then went

(*n*) Euſeb. eccl. hiſt. l. 3. c. 37.

on to preach in other places. Yet theſe things evidently follow hence:

1. That ſuch ſuperiority over other paſtors cannot be contrary to the goſpel-rule; or that the nature of church-government doth not imply an equality among the governors of it: and that the apoſtles, if they pleaſed, might have fixed perſons in any other churches, to exerciſe theſe acts of eccleſiaſtical authority and juriſdiction, as well as St Paul placed theſe two perſons, the one at Epheſus, the other at Crete, for theſe ends.

2. That it is not repugnant to the conſtitutions of churches in the apoſtolical times, for men to have juriſdiction over more than one particular congregation; for ſuch a power Titus had over all Crete, and Timothy over many elders: which, had it been contrary to the nature of church-government, would not have been permitted, and much leſs ordained by St Paul in any of the churches planted by him.

3. Hence alſo it appears, that the apoſtolical power of governing churches, and ordaining elders in them, was not ſo limited to the perſons of the apoſtles, but that it might be communicated to others whom the apoſtles would intruſt with it; and therefore might be continued in the church after their deceaſe: and if it be granted, that ſuch an apoſtolical power of governing churches, might be committed to others, and was actually ſo by the apoſtles; it remains only to inquire, Whether, upon their remove, or departure, they did intruſt any perſons in ſuch a manner, as it is certain, from ſcripture, St Paul did Timothy, as to the churches of Aſia: of which we ſhall diſcourſe hereafter.

4. From theſe words, *The things which thou haſt heard from me, confirmed by many witneſſes, commit thou to faithful men, who ſhall be able to teach others alſo;* it may be fairly argued, that the apoſtle here appoints St Timothy to (*o*) conſtitute a ſucceſſion of men veſted with eccleſiaſtical authority, to teach them and command others to obſerve them. And from thoſe words to Titus, *I left thee in Crete, to ordain elders,* κατὰ πόλιν, *ὡς ἐγώ σοι διεταξάμην, in every city, as I ordered thee,* Tit. 1. 5. *For a biſhop muſt be blameleſs, as the ſteward of God,* ver. 7. It is alſo fairly gathered, that a ſucceſſion of biſhops was to be conſtituted in every city, as perſons that were to take care of the church of God there, 1 Tim. 3. 5. And my conjecture is, that St Paul, after his liberty from his firſt bonds, having travelled into Spain and Judea, and from thence to Macedonia, began to ſettle this church-government in all the churches where they before were wanting; that ſo, after his death, they might be all provided with them: that, upon this account, Titus was ſent by him to Crete, chap. 1. 5. and afterwards to Dalmatia, 2 Tim. 4. 11. And that the firſt epiſtle to Timothy was not writ to him to require him to ſtay at Epheſus, where biſhops had been ſettled long before; but to inſtruct him *how to behave himſelf in the church of God* in general, chap. 3. 15. doing the office of an evangeliſt, by ordaining church-governors where he found them wanting, and ordering other matters, as he ſaw them needful, in any of thoſe places to which he reſorted. But then, if we take in the ſuffrage of antiquity, and conſult them who were neareſt to the fountain of church-government, we ſhall find ſtill greater reaſon to believe, that it was διάταξις ἀποστολική, an *apoſtolical ordinance,* to appoint biſhops with the chief juriſdiction over cities: for we find plainly, by the forementioned inſtances, that the apoſtles had this power in themſelves, and did convey it to ſome others; but whether they did this univerſaliy, and with a deſign to continue this order, being an inquiry about matter of fact, muſt be proved by the beſt means we can uſe in a matter of fact of ſo great antiquity. Now, there can be no ſtronger proof of ſuch a matter of fact, than the general ſenſe and concurrent practice of the Chriſtian church in the ages next ſucceeding the apoſtles. And this general ſenſe of the Chriſtian church may be demonſtrated,

1. From undoubted teſtimonies affording a clear evidence of this ſucceſſion in the moſt conſpicuous churches. And as for the undoubted teſtimonies of this ſucceſſion in the moſt conſpicuous churches, "I ſhall firſt appeal," ſaith the learned Biſhop of Worceſter, "to Irenæus and Tertullian, as leaſt "liable to exception." The former not only mentions a ſucceſſion of perſons to the apoſtles, but he ſaith, "The apoſtles committed the care of the "churches to them, and left them to ſucceed in "their places (*p*):" which implies, that as the apoſtles had themſelves the care of miniſtering to the church, and the power of governing and preſiding over it; ſo they committed it to the biſhops whom they choſe to ſucceed them. Tertullian not only mentions them in general who ſucceeded the apoſtles

(*o*) Πιστοῖς ἀνθρώποις, ἤγουν ἐπισκόποις καὶ πρεσβυτέροις, ὃς μᾶλλον ὁ Τιμόθεος χειροτονᾶν. Photius apud Oecumen. Δῆλον ὅτι περὶ πρεσβυτέρων καὶ ἐπισκόπων αὐτῷ διατάττεται. Theoph.

(*p*) Habemus annumerare eos qui ab apoſtolis inſtituti ſunt epiſcopi in eccleſiis, et ſucceſſores eorum uſque ad nos, quibus etiam ipſas eccleſias committebant, quos et ſucceſſores relinquebant, ſuum ipſorum locum magiſterii tradentes, *l.* 3. *c.* 3. Lino epiſcopatum adminiſtrandae eccleſiae tradebant. Ibid.

ſtles

ſtles (*q*), but particularly inſtances in Polycarp, placed by St John at Smyrna; and Clemens by St Peter at Rome; and then adds, "That the other churches "had biſhops placed in them like to theſe." So that what authority St Clemens had at Rome, and Polycarp at Smyrna, that, Tertullian affirms, the biſhops had in other churches. Now Irenæus ſaith, that Linus and Clemens had the epiſcopal power of governing the church. And as for Polycarp (*r*), he, even by the Jews and Gentiles, was ſtyled ὁ τῆς Ἀσίας διδάσκαλος, *the maſter or teacher of Aſia*; by St Jerom (*s*), πάσης τῆς Ἀσίας ἀρχηγὸς, *the governor of all Aſia*; and by Ignatius (*t*), κυβερνήτης, *the governor of the church of Smyrna.*

Add to this thoſe words of Mr Dodwell, to thoſe who denied the preſidency of biſhops over the church in thoſe ages: "What can they ſay to the angels "in the Revelation? what to the teſtimony of Ire- "næus concerning St Polycarp? what to the teſti- "mony of Clemens Alexandrinus (*u*), who mentions "biſhops among other officers of the church ſettled "by St John? what to the teſtimony of Hegeſip- "pus (*x*), who makes the kinſmen of our Saviour "ἡγήσασθαι τῶν ἐκκλησιῶν, *to have been governors of the "churches*, from Domitian's time to that of Trajan? "what to thoſe who mention St James (*y*) as made "biſhop of Jeruſalem by the apoſtles themſelves? "what of the ſeven Polycrates mentions as biſhops "in his own ſee, before himſelf? nay, what to all "thoſe catalogues of biſhops ſucceeding in the four "patriarchal ſees, particularly the fifteen in Jeru- "ſalem, from St James to the deſtruction of the "Jews under Hadrian? nay, what to the ſucceſſion "of all the apoſtolical ſees, to which the fathers of "the ſecond century do ſo ſolemnly appeal, to "prove their own doctrine apoſtolical, in oppoſition "to the contrary pretences of the heretics? Can "they think them all to have been either wilful "forgeries, or general miſtakes, in a matter of fact "ſo near their own time, without ſo much as any "likely ground in hiſtory? How will they then aſ- "ſure us that they were not miſtaken in delivering "to us the books of the apoſtles, which were not "more notorious to them than their government?"

2. This general ſenſe of the church may be demonſtrated from the unreaſonableneſs of the ſuppoſition, that the form of government left to the churches by the apoſtles ſhould be ſo quickly changed, as they ſuppoſe, who do conceive that the apoſtles left no governors ſuperior to preſbyters, or paſtors of one congregation in the church: for it is clearly proved by the learned Biſhop of Cheſter, that the writers of the ſecond century diſtinctly mentioned the ſeveral orders of biſhops, and their inferior preſbyters in the ſame church, and thereby give us reaſon to conclude, that diſparity was ſettled in that age, and therefore it is very improbable it ſhould be otherwiſe in the preceding age of the apoſtles; for that in the frame and ſubſtance of the eſtabliſhed government of the church, a thing always in uſe and practice, there ſhould be ſo ſudden a change, ſo univerſal a corruption in ſo ſhort a time; and that all Chriſtians, all the degraded clergy, without the leaſt degree of oppoſition that we meet with, or we read of, ſhould conſpire in, or conſent to this innovation and corruption, is a thing morally impoſſible: for, as Tertullian (*z*) argues in a like caſe, "What "all Chriſtian churches did ſo early agree in prac- "tiſing uniformly, came not by error, but by tra- "dition." The improbability of this ſudden and general innovation will be further evident, if we conſider,

1. The ſubjects of this conſtitution, *viz.* the perſons appointed by the apoſtles, or apoſtolical men, to govern and preſide in every church, they being conſtant objects of every perſon's common ſenſe, ſeen in every aſſembly, employed in every eccleſiaſtical affair, public or private, in which Chriſtians, ſick or well, living or dying, were concerned. Now, in a matter of this kind, which was the daily object of the ſenſes of all Chriſtians, we cannot eaſily conceive how they could poſſibly miſtake, and not perceive that ſuch a change was made, if really it was done.

Again, we ſhall be more convinced that this was not performed by conſpiracy, or by a joint conſent of Chriſtians, to make this alteration in the form of government which the apoſtles had eſtabliſhed, if we conſider,

1. The general agreement of all churches in this

(*q*) Evolvant ordinem epiſcoporum ſuorum (*hæretici*) ita per ſucceſſiones ab initio decurrentem, ut primus ille epiſcopus aliquem ex apoſtolis, vel apoſtolicis viris, qui tamen cum apoſtolis perſeveraverit, habuerit auctorem, et anteceſſorem; hoc enim modo eccleſiæ apoſtolicæ cenſus ſuos deferunt, ſicut Smyrnæorum eccleſia Polycarpum ab Joanne collocatum refert, ſicut Romanorum Clementem a Petro ordinatum itidem: Perinde utique et ceteræ exhibent, quos ab apoſtolis in epiſcopatum conſtitutos apoſtolici ſeminis traduces habeant. *De præſcript. hæret. c.* 32.

(*r*) De martyr. Polycarp. § 12. (*s*) Catal. (*t*) Epiſt. ad Polycarp. § 2.

(*u*) Ὅτι μὲν ἐπισκόπους κατεστήσαν, apud Euſeb. l. 3. c. 23. p. 92.

(*x*) Apud Euſeb. hiſt. eccl. l. 3. c. 20. (*y*) Ibid. l. 5. c. 24. p. 192.

(*z*) Variaſſe debuerat error doctrinæ eccleſiarum, quod autem apud omnes unum eſt, non eſt erratum, ſed traditum. *De præſcript. c.* 28.

matter, ſince not one ſingle church can be produced in which this government did not obtain. For how can we imagine, that in a time when no general council could meet to appoint it, and when there were no Chriſtian princes to ſet it forward on a political account; and when, by reaſon of the heat of perſecution, and the diſtance of Chriſtian churches, there was ſo little commerce and intercourſe between them, from the churches of Armenia and Perſia in the eaſt to thoſe of Spain in the weſt, from the African churches in the ſouth to our Britiſh churches in the north, this conſtitution ſhould univerſally be received and ſubmitted to, if it had not been eſtabliſhed by the apoſtles, or the firſt founders of thoſe churches?

2. If we conſider how much it did concern all churches, that ſuch an innovation ſhould not obtain amongſt them, and tamely be ſubmitted to; for all the people were obliged to know their governors, to which they were by ſcripture obliged to ſubmit, and ſo they could not yield to this innovation, without the greateſt danger to their ſouls. The preſbyters, if they had by the apoſtles been advanced to the higheſt power, would not ſo weakly have ſubmitted to an authority uſurped over them; but either out of a juſt zeal to aſſert their freedom, or out of indignation at the inſolence of the uſurping biſhops, or out of that unwillingneſs to ſubmit and obey, which is natural to all men, would have aſſerted their equality.

3. This will be farther evident, if we conſider, that even the perſons then exalted could have no motive or temptation to accept of this advancement; for men do not eaſily deſire a change but upon proſpect of ſome eaſe or temporal advantage, much leſs when they perceive the change is like to add to their trouble, and increaſe their danger: now, this was really the caſe of the firſt Chriſtian biſhops, they being ſtill expoſed to the ſharpeſt fury of their perſecutors, and commonly begun with firſt, when any ſtorm was raiſed againſt the church; their labours alſo were very great; for the care of the flock lay on them, and they were unwearied in the diſcharge of the paſtoral care. Can we then reaſonably think that they could be ſo fond of ſo much toil, and peril, as to violate the inſtitution of the bleſſed Jeſus, or his apoſtles, to obtain it?

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

EPISTLE to TITUS.

CHAP. I.

Verſe 1. PAUL [a] a ſervant of God, and an apoſtle of Jeſus Chriſt, [b] according to (κατὰ, *for the promotion of*) the faith of God's elect, and the acknowledging of [c] the truth which is after godlineſs:

2. [d] In (ἐπ', *with that*) hope of eternal life, which God that cannot lie, (*hath*) promiſed before the world began, (i. e. *from the beginning of ages*);

3. But hath in due time manifeſted (ἐφανέρωσε δὲ καιροῖς ἰδίοις, *and hath in its proper ſeaſon manifeſted this*) his word (*of promiſe*) through preaching (*of it to the Gentiles*), which (*office*) is committed to me, according to the commandment of God our Saviour:

4. (*I Paul write this*) to (*thee, O*) Titus, mine own ſon after the common faith: (*wiſhing to thee*) grace, mercy, and peace, from God the Father, and (*from*) the Lord Jeſus Chriſt our Saviour.

5. *Adverti ſing thee, that*) for this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that (*as yet*) are wanting, and ordain [e] elders in every city, as I had appointed thee.

6. If any be blameleſs, [f] the huſband of one wife, (*neither guilty of polygamy, nor married again after divorce from his former wife; ſee note on 1 Tim.* 3. 2.), having faithful children, not accuſed of riot, or unruly.

7. [g] For a biſhop muſt be blameleſs, as (*being*) the ſteward of God; not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre;

8. [h] But a lover of hoſpitality, a lover of good men (*or things*), ſober, (*or prudent*), juſt, holy, temperate;

9. Holding faſt the faithful word, as he hath been taught, (κατὰ τὴν διδαχὴν, *according to the doctrine of Chriſt and his apoſtles*), that he may be able, by ſound doctrine, [i] both to exhort (*both to admoniſh or inſtruct in ſound doctrine*) and to convince the gainſayers.

10. For there are many unruly [k] and vain talkers (*in Crete*), and deceivers (*of mens minds*), [l] eſpecially thoſe of the circumciſion:

11. Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not (*to teach*), for filthy lucre's ſake.

12. One of themſelves, (*even Epimenides*), [m] a prophet of their own, ſaid, The Cretians are always liars, evil beaſts, [n] ſlow bellies, (i. e. *gluttons.*)

13. This witneſs is true (*of them who inhabit Crete, whether natives or Jews*): wherefore [o] rebuke them ſharply, (ἔλεγχε αὐτὰς ἀποτόμως, *convince them powerfully*), that they be ſound in the faith;

14. Not giving heed to [p] Jewiſh fables, and commandments of men, who turn from the truth.

15. (*For whatſoever they may ſay or think concerning unclean meats, perſons, or things*), to the pure

pure (*the Gentile, whoſe heart is purified by faith*) all things are pure (*in their uſe*): but unto them that (*though they count themſelves the only pure perſons*) are defiled and unbelieving, is nothing (*truly*) pure; but even their mind and conſcience is defiled, (*and by that their actions.*)

16. [q] They profeſs that they know God (*above others, Rom.* 2. 17.), but in works they (*practically*) deny him, being abominable (*now to him of whom they were once beloved*), and diſobedient, and to every good work reprobate.

ANNOTATIONS on Chap. I.

Verſe 1. [a] Δοῦλος Θεοῦ, *a ſervant of God.*] He writes not this to confirm his authority to Titus, who doubted not at all of it; but to confirm it to others with whom he did converſe, or to whom this epiſtle might come, it being of uſe not only to direct Titus then, but all biſhops and rulers of the church for ever.

Ibid. [b] Κατὰ πίστιν, *for the promotion of the faith of God's elect*;] *i. e.* the faith of Chriſtians in the general, they being all γένος ἐκλεκτὸν, *an elect generation*, 1 Pet. 2. 9. and St Paul being an apoſtle, in reference to them all, to them to whom he was a *ſavour of death*, as well as to them to whom he was a *ſavour of life*, 2 Cor. 2. 16.

Ibid. [c] Τῆς κατ' εὐσέβειαν ἀληθείας, *the truth which is after godlineſs*;] *the myſtery of godlineſs*, 1 Tim. 3. 16. *the doctrine which is after godlineſs*, 1 Tim. 6. 3. This is therefore only neceſſary to be believed, ſo far as that belief is neceſſary to an holy life. To confirm this inference, let theſe following arguments be conſidered:

1. That *which hath the promiſe of this life, and that which is to come*, muſt be ſufficient to ſecure us of the enjoyment of the life to come; but *godlineſs*, ſaith the apoſtle, *hath the promiſe of this life, and that which is to come*, 1 Tim. 4. 18. *Ergo*, again, that which hath contentment is great gain, and muſt ſure avail us to ſalvation, ſeeing without ſalvation we can gain nothing which is truly good; but *godlineſs with contentment is great gain*, 1 Tim. 6. 6. *Ergo*,

2. If this be the great end for which ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος, *the ſaving grace of God hath appeared to us*, viz. *to teach us, that denying all ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world*, and if by doing ſo, we may *expect the bleſſed hope, and glorious appearance of our Lord* with comfort; then muſt this holineſs adminiſter to us an aſſurance of our future happineſs. Now, all this is the expreſs ſaying of St Paul, Tit. 2. 11. 12. 14. *Ergo*,

3. By what we do entirely attain the end for which our Saviour died, or ſuffered on the croſs, by that we muſt attain aſſurance of the benefits of his death and paſſion, *viz.* remiſſion of ſins, juſtification, and ſalvation; but this we do by *dying to ſin*, and *living unto righteouſneſs*; that is, by being holy in our lives and converſations; for *Chriſt bore our ſins in his own body on the tree, that we being dead to ſin, might live to righteouſneſs*, 1 Pet. 2. 24. And to as many as are thus conformed to his death, by dying unto ſin, he hath promiſed that they *ſhall be conformed to him in the likeneſs of his reſurrection*, Rom. 8. 11. Faith therefore can be no farther neceſſary, than it is requiſite to engage us *to die unto ſin, and to live unto righteouſneſs*.

4. This will be farther evident, even from the nature of true holineſs; for ſeeing that conſiſteth in a *participation of the divine nature*, 2 Pet. 1. 4.; *in putting on the new man, which is created after God in righteouſneſs and true holineſs*, Eph. 4. 24.; *in being holy in all manner of converſation, as he that has called us is holy*, 1 Pet. 6. 11. it plainly follows, either that they who live to God, who are like him in holineſs, who have the image of God inſtamped upon them, and who are *made partakers of the divine nature*, may, notwithſtanding, periſh everlaſtingly, or that true holineſs may render us ſecure of happineſs.

5. It ſeems evident, that a good and a wiſe God cannot reveal things only to ſtuff our heads with notions, when they have no influence upon our hearts to make us better: ſince then to diſbelieve them would be pernicious, and yet the believing them would do us no good, and a wiſe God muſt require this faith to no end, his deſign in requiring us to believe in Jeſus Chriſt being this, *that believing we may have life through his name*, John 20. 31. *and the very end of our faith is the ſalvation of our ſouls*, 1 Pet. 1. 9. he therefore can require us to believe nothing but what hath a real tendency to the obtainment of that life, and that ſalvation which is the end of our whole faith.

Ver. 2. 3. [d] Note, By comparing theſe two verſes with thoſe words in Timothy, *He hath ſaved us and called us with an holy calling; not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus* πρὸ χρόνων αἰωνίων, *before the world began, but is now made manifeſt by the appearing of our Saviour Chriſt, who hath aboliſhed death, and hath brought life and immortality to light through the goſpel; whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles*, 2 Tim. 1. 9. 10. 11.: I ſay, from theſe words

words compared together it may be inferred,

1. That the promiſe of eternal life, mentioned in both places, is the promiſe of calling thoſe Gentiles, to whom St Paul was an apoſtle, to that faith which had the promiſe of eternal life annexed to it: for this promiſe God is ſaid to have performed by St Paul's preaching this word of life to the Gentiles.

2. That this hope of eternal life was not made manifeſt till the appearing of our Saviour, and the preaching of his goſpel to the world, he having *brought life and immortality to light by the goſpel*, 2 Tim. 1. 10. and manifeſted the hope of it by the preaching of the word of faith.

3. Seeing no ſuch promiſe could be made to men, no ſuch grace given to them, before there were any men in the world, theſe words, πρὸ χρόνων αἰωνίων, cannot properly be rendered, *before the world began*, but as Chryſoſtom, Theodoret, and Oecumenius render them, ἄνωθεν ἐξ ἀρχῆς, *of old time*, or *from the beginning*; ſo the revelation of the calling of the Gentiles is ſtyled, the revelation of the myſtery χρόνοις αἰωνίοις σεσιγημένου, *kept ſecret from men ſince the world began*, Rom. 16. 25. but now manifeſted by the ſcriptures of the prophets. This promiſe therefore was contained in the writings of the prophets, and either muſt relate to the promiſe made to Adam immediately after the fall, that *the ſeed of the woman ſhould break the ſerpent's head*, which was a promiſe made from the beginning, and πρὸ χρόνων αἰωνίων, before any of the three ages of the world were paſſed, or to the promiſe made to Abraham, that *in his ſeed ſhould all the families of the earth be bleſſed*; which was a promiſe made a long time ago, and before the firſt age of the world expired. So Zacharias ſpeaks of the promiſe of the Meſſiah, made διὰ τῶν ἀπ' αἰῶνος προφητῶν, *by the holy prophets from the beginning*, Luke 1. 70.; and Jeruſalem is mentioned as an apoſtatizing city, ἀφ' ἡμερῶν αἰῶνος, *from the days of old*, Ezra 4. 15. 19. and ἀπ' αἰῶνος, *of old*, Eſdr. 2. 23. 26.: if it refer to the promiſe or declaration made to Adam, that *the ſeed of the woman ſhould bruiſe the ſerpent's head*, that muſt be a declaration, that the Meſſiah ſhould exempt us from that mortality the ſerpent had brought upon the ſeed of Adam, and conſequently a promiſe that he ſhould procure for us an happy reſurrection to eternal life: if we refer it to the promiſe made to Abraham, *In thee ſhall all the families of the earth be bleſſed*, we, by that bleſſing, *being made the adopted ſons of God, and heirs according to the promiſe*, Gal. 3. 29. muſt have a title by it to the *redemption of our bodies*, and muſt become ſons of the reſurrection to eternal life, and by it receiving the promiſe of that Spirit, which is the earneſt of that inheritance, Gal. 3. 14. muſt thereby be aſſured of it.

Ver. 5. • πρεσβυτέρους.] Hence it appears, that at the firſt converſion of the Cretians to the faith they had no biſhops or preſbyters ſet over them, but had all their church-offices performed by men aſſiſted by that Holy Spirit which God ſhed on them abundantly through faith in Chriſt, chap. 3. 6. though out of theſe biſhops and deacons uſually were choſen; but then it is obſervable that things were then wanting, or that this was a deficiency in that church.

Ver. 6. ' Μιᾶς γυναικὸς ἀνὴρ, *the huſband of one wife.*] Here Chryſoſtom, Oecumenius, and Theophylact have well obſerved againſt the heretics and Papiſts, that marriage is ſo honourable, that any clergyman may aſcend to the epiſcopal throne with it, ὅτι μετ' αὐτῆς καὶ ἐπὶ τὸν ἅγιον θρόνον δύναται ἀναβαίνειν, Chryſoſt. Theoph.; yea, that he may do the office of a biſhop, and retain the nuptial bed, ὡς δυναμένου καὶ μετὰ γάμου ἐπισκοπῆς πρόεδρός τινος. Oecum.

To ſhew the antiquity of that interpretation of thoſe words, *The huſband of one wife*, which I incline to, St Jerom ſaith, that "quidam de hoc loco "ita ſentiunt, Judaicæ, inquiunt, conſuetudinis fuit "vel binas uxores habere, vel plures, quod etiam "in veteri lege de Abraham, et Jacob, legimus; "et hoc nunc volunt eſſe præceptum, ne is qui "epiſcopus eſt eligendus, uno tempore duas pariter "habeat uxores." He alſo ſeems to ſhew his diſlike of the other opinion, in theſe words, "Multi ſuper-"ſtitioſius magis quam verius, etiam eos, qui cum "Gentiles fuerint, et unam uxorem habuerint, qua "amiſſa poſt baptiſmum Chriſti alteram duxerint, "putant in ſacerdotio non eligendos."

Ver. 7. ε Ἀνέγκλητον εἶναι, *I left thee in Crete to ordain elders; if any be blameleſs; for a biſhop muſt be blameleſs.*] Hence, ſay the Greek and Latin commentators, it is manifeſt that the ſame perſon is called a preſbyter in the 5th, and a biſhop in the 7th verſe, Καὶ ἐντεῦθεν δῆλον ὡς τοὺς πρεσβυτέρους ἐπισκόπους ὠνόμαζον, ἱερεὺς γὰρ ὢν καθιστᾷ κατὰ πόλιν πρεσβυτέρους, ἐπάγων, δεῖ γὰρ ἐπίσκοπον ἀνέγκλητον εἶναι· ὁ δὲ ἑκάστῃ δὲ πόλει οὐκ ἐπισκόπους, ἀλλὰ πρεσβυτέρους ἔᾠ εἶναι πόλλους. Theodoret. *When he had ſaid, I left thee in Crete, that thou mightſt ordain preſbyters in every city*, poſtea intulit; oportet enim epiſcopum ſine crimine eſſe, tanquam Dei diſpenſatorem, idem eſt ergo preſbyter qui epiſcopus; *He after makes this inference, For a biſhop muſt be blameleſs; the biſhop therefore and preſbyter is here the ſame* (*a*). The reverend and learned Biſhop Pearſon proves, from St Clemens of Alexandria, Tertullian, and Origen, that, in their judgment, the apoſtle ſpeaks of preſbyters properly ſo called; as doth alſo Theodoret, from this argument, that the

(*a*) Hieron. in locum.

apoſtle

apoſtle requires preſbyters in the plural to be ordained in every city, whereas there was to be only one ſingle biſhop in a city: but I find no anſwer to the argument, that the ſame perſon is a preſbyter in the 5th, who is a biſhop in the 7th verſe; and therefore I ſtill incline to the opinion of Chryſoſtom, Theodoret, St Jerom, Oecumenius, and Theophylact, that the names were then common.

Ver. 7. *A biſhop muſt be blameleſs.*] St Jerom underſtanding this of preſbyters, ſpeaks to the biſhops thus, *Audiant epiſcopi, qui habent conſtituendi preſbyteros per urbes ſingulas poteſtatem, ſub quali lege eccleſiaſticæ conſtitutionis ordo teneatur:* and then proceeds thus, *At nunc cernimus plurimos hanc rem beneficium facere, ut non quærant eos qui poſſunt eccleſiæ plus prodeſſe et in eccleſia erigere columnas; ſed quos vel ipſi amant, vel quorum obſequiis ſunt deliniti, vel pro quibus majorum quiſquam rogaverit, et ut deteriora taceam, qui ut clerici fierent muneribus impetrarunt.*

Ver. 8. [k] Φιλόξενον, *a lover of hoſpitality.*] Not in the modern ſenſe of keeping hoſpitality, that is, a great table for perſons of quality to come to; but, ſay St Chryſoſtom, and Theophylact, τὰ αὐτῆ τοῖς ξένοις προϊέμενον καὶ τοῖς δεομένοις, "one ſo far from filthy lucre, that he *ſpends what he has upon the ſtranger and the poor.* Σώφρονα δὲ τὸν νηφοντὰ φησιν ἐνταῦθα, ἀλλὰ τὸν παῖδας κρατοῦντα, He ſaith, ſober, *i. e.* not one that is much in faſting, but an exact governor of his paſſions, his tongue, hands, and eyes.

Ver. 9. [l] Παρακαλεῖν.] i. e. Νουθετεῖν, Theoph. See Rom. 12. 8. Τὸ δὲ μάλιστα χαρακτηρίζον τὸν ἐπίσκοπον, τὸ διδάσκαλον εἶναι, "the chief character of a biſhop is τὸ διδασκαλικὸν, his ability to teach," ſay Chryſoſtom and Theophylact.

Ver. 10. [k] Ματαιολόγοι, *vain talkers.*] That the Jews were ματαιολόγοι, vain talkers, and ἱεροδιδασκαλοῦντες, *teachers of things which they ought not*, we learn, 1 Tim. 1. 3. 4. 6; and that they were deſirous of filthy lucre, robbing and devouring thoſe they taught, ſee 2 Cor. 11. 20. Of the covetouſneſs of the Phariſees, the great ſticklers for the neceſſity of circumciſion, and of the obſervation of the law of Moſes by all Chriſtians, Acts 15. 5. our Saviour gives a large account, Matth. 23. 14. 25. Luke 16. 14. Their mouths muſt be ſtopped, not with force, but with conviction, ver. 2.: by ſuch ſtrength of conviction, ſay the fathers, as will not ſuffer them to ſpeak any thing by way of anſwer, or gainſaying the truth.

Ver. 11. [l] Μάλιστα δὲ οἱ ἐκ περιτομῆς, *eſpecially they of the circumciſion.*] He doth not ſay, eſpecially thoſe Gentiles or Samaritans, who are advocates for the obſervation of the Jewiſh law, but οἱ ἐκ περιτομῆς, *they of the circumciſion*, which, throughout the New Teſtament, ſignifies the Jews, men of that nation and religion; ſo Acts 10. 45. And οἱ ἐκ περιτομῆς, *the Jews which came with Peter were amazed, when they ſaw the gift of the Holy Ghoſt poured out upon the Gentiles*, Acts 11. 2. Οἱ ἐκ περιτομῆς, *the Jews contended with Peter, ſaying, Thou wenteſt in to men uncircumciſed, and didſt eat with them.* See Rom. 4. 12. and 15. 8. Gal. 2. 7. 8. 9. Eph. 2. 11. Col. 4. 11. Moreover, the Gnoſtics and Simonians were ſo far from being advocates for the obſervation of the Jewiſh law, that it was one part of their doctrine (*b*) νόμῳ καὶ προφήταις μὴ χρᾶσθαι, that *no man ſhould obſerve the law or the prophets.* See note on 1 Tim. 1. 7. They therefore cannot be the men here intended.

Ver. 12. [m] Προφήτης, *a prophet of their own.*] Theodoret expreſsly ſays, this poet was Callimachus; Oecumenius, and Theophylact cite the words of Callimachus, and ſo doth Chryſoſtom, though he confeſſes the poet was Epimenides. Callimachus it could not be, for he was no Cretian, but a Syrenian, nor hath he this whole verſe, but only the beginning of it, Κρῆτες ἀεὶ ψεῦσται, which, ſaith St Jerom, he borrowed from Epimenides; who by Plato (*c*) is ſtyled ἀνὴρ θεῖος; by Diodorus Siculus (*d*), ὁ θεολόγος, the divine; by Diogenes Laertius (*e*), θεοφιλέστατος, and γνωσικώτατος, *one ſkilful in divination*; by Cicero (*f*), *futura præſentiens, et vaticinans per furorem*, "one that foretold things future by ecſtaſy;" by Plutarch (*g*), σοφὸς περὶ τὰ θεῖα, *a wiſe man concerning divine things*; by Apuleius (*h*), *fatidicus*, a ſoothſayer; by Maximus Tyrius (*i*), θεῖος τὰ θεῖα, *one ſkilled in divine things*; by Dion Pruſienſis, and the apoſtle here, *one of their prophets.*

Ibid. [n] Γαστέρες.] Ἄπλεστος, Suidas. Γαστριμαργεῖ, ἀκρατεῖς, ἄπληστοι, πολυφάγοι, Heſych. Γαστριμαργία, ἀκρασία περὶ τὴν τροφὴν, Clem. in Al. Pæd. l. 2. c. 1. p. 146. C. Vide Jul. Polluc. l. 2. c. 4. p. 109. 37. c. 111. 26.

Ver. 13. [o] Ἔλεγχε αὐτοὺς ἀποτόμως, *Rebuke them ſharply.*] If theſe words relate to the Cretians deceived by the Jews, as the verſe following ſeems to hint, they are fitly tranſlated, *Rebuke them ſharply.* To be *ſound in faith*, is, ſay Oecumenius and Theophylact, to retain it ſo as it was delivered by the apoſtles, without adding any thing to it from Judaiſm or Gentiliſm, and eſpecially without adding to it the neceſſity of obſerving the Jewiſh law or rites, by the Gentiles.

Ver. 14. [p] Ἰουδαϊκοῖς μύθοις.] By Jewiſh fables, ſome here underſtand the Gnoſtics cabbaliſtical interpreta-

(*b*) Conſt. apoſt. l. 6. c. 8. 10. (*c*) De leg. l. 1. p. 870. E.
(*d*) L. 5. p. 239. (*e*) L. 1. p. 29. 30. (*f*) De divin. l. 1.
(*g*) In Solone. (*h*) Florid. l. 2. (*i*) Diſſert. 22. p. 313.

tions

tions of the Old Teſtament; but, 1. If we look into Irenæus, we ſhall find their ſenſeleſs interpretations chiefly related to the New Teſtament. Their thirty æones they gathered from the thirty years our Saviour ſpent in ſilence, before he preached, and from the parable of thoſe who wrought in the vineyard, and from St Paul; from whom he ſhews, *l.* 1. *c.* 1. *p.* 16. 18. they gathered moſt of their wild fancies, and ſo they muſt, in time, be after the writing of his epiſtles. 2. It does not appear that the cabbaliſtical Jews had any ſuch interpretations as favoured the mad doctrine of the Gnoſtics. The fathers therefore generally interpret theſe words of the vain traditions of the Jews, eſpecially concerning meats, and other things, to be abſtained from as unclean, which our Lord alſo ſtyles *the doctrines of men*, Matth. 15. 9.; and of the teachers of them, St Paul, in his epiſtle to Timothy, ſaith, that *they were turned from the faith*, 1 Tim. 1. 5. 6. And this, ſaith Oecumenius, is evident from the enſuing words.

Ver. 15. *To the clean all things are clean.*] Here, ſaith Jerom, *conſiderandum ne iſta tractantes, occaſionem illi hæreſi demus, quæ juxta Apocalypſin, et ipſum quoque apoſtolum Paulum ſcribentem ad Corinthios, putant de idolothytis eſſe veſcendum, quia omnia munda ſunt mundis.*

Ver. 16. ‹ It is the opinion of all the ancient commentators upon the place, that the apoſtle ſpeaks this *adverſus Judæos*, "againſt the Jews;" nor is there any thing ſaid in theſe two verſes, which may not be applied to them. For,

1. We have obſerved already how the ſcripture gives thoſe very names to the unbelieving Jews, which they were wont to give unto the Gentiles, ſtyling them *dogs*, Phil. 3. 2. as they ſtyled the Gentiles; and *veſſels of wrath*, Rom. 9. 22. 1 Theſſ. 2. 16. who thought themſelves the only *veſſels of mercy*; and here *defiled*, who counted themſelves the only *pure ſervants of God*, Neh. 2. 20.

2. Of their profeſſion *to know God, when in works they denied him*, the apoſtle gives a large account, Rom. 2. 17.—25. and again, chap. 3. 10.—19. That they were *abominable* in the ſight of God, our Lord not only ſaith of the Phariſees, Luke 16. 15. but St Paul of the Jews in general, declaring that they *pleaſed not God*; yea, they were ſo diſpleaſing to him, that *wrath was come upon them to the uttermoſt*, 1 Theſſ. 2. 15. 16. Of their diſobedience to the law, we read in the forecited places of the Romans, and of their evil works, Phil. 3. 2. 2 Cor. 11. 13. 15. And laſtly, that a defiled mind and conſcience polluted all their actions, even thoſe that were done according to the will and the command of God. See Iſ. 1. 11. 16.; 66. 3. Jer. 6. 20. Amos 5. 21. 22.

CHAP. II.

Verſe 1. BUT (*howſoever they live and teach*) ſpeak thou the things which become ſound doctrine:

2. (*To wit,*) That the ‹ aged men be ſober, grave, temperate, ſound in faith, *(ſincere)* in charity, and (*conſtant in*) patience:

3. The ‹ aged women likewiſe, that they be in behaviour (*in habit and geſture*) as becometh holineſs, not falſe accuſers, not given to much wine, teachers of good things, (*of piety, charity, chaſtity, to thoſe with whom they do converſe*);

4. That they may teach the young women to be ſober, to love their huſbands, to love their children,

5. To be diſcreet, chaſte, keepers at home, good, obedient to their own huſbands, that the word of God be not blaſphemed, (*by reaſon of their crimes.*)

6. Young men likewiſe exhort to be ſober-minded, (*Gr.* σωφρονεῖν, *to govern not only their concupiſcible, but their iraſcible paſſions.*)

7. In all things ſhewing thyſelf a pattern of good works: in doctrine ſhewing uncorruptedneſs, gravity, ‹ ſincerity,

8. ‹ Sound ſpeech that cannot be condemned; that he that is of the contrary part (*whether Jew or Gentile*), may be aſhamed (*of their oppoſition to you*), having no evil thing to ſay of you.

9. Exhort ſervants to be obedient to their own maſters, and to pleaſe them well in all (*lawful*) things, ‹ not anſwering again,

10. Not purloining (*or filching from their maſters*), but ſhewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things (*belonging to their ſtation.*)

11. For the grace of God that bringeth ſalvation, hath appeared to all men, (*as well ſervants as maſters, yea to men of all nations*);

12. ‹ Teaching us, that denying (*all*) ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world;

13. Looking for that bleſſed hope, and the glorious appearance of the ‹ great God, and our Saviour Jeſus Chriſt:

14. Who gave himſelf for us, that he might ‹ redeem us from all iniquity, and (*ſo might*) purify to himſelf ‹ a peculiar people, zealous of good works.

15. Theſe things ſpeak and exhort, and rebuke (*the oppoſers of this doctrine*) with all authority. Let no man deſpiſe thee, (*but uſe the cenſures of the church, and deliver up to Satan thoſe Jews who gainſay this doctrine.*)

ANNOTATIONS on Chap. II.

Verſe 2. [a] Πρεσβύτας, *the aged.*] See the note on Philem. 9. So the word ſignifies in all the other places of the New Teſtament where it is found; ſo ἐγὼ γὰρ εἰμι πρεσβύτης, *I am aged*, ſaith Zacharias, Luke 1. 18.; and Παῦλος πρεσβύτης is *Paul the aged*, Philem. 9. And in this ſenſe the true St Jerom, and all the Greek commentators on the place, expound it. The Reverend Dr Hammond thinks it here ſignifies church-officers, and in particular the deacons, mentioned by Timothy, after the biſhops, 1 Tim. 3. But, of five qualifications there required of the deacons, ver. 8. the apoſtle here mentions only one, that of gravity; nor is it neceſſary that theſe πρεσβύται ſhould be church-officers, becauſe the apoſtle here enumerates their qualifications: for, as St Jerom on the place obſerves, he reckons up the qualifications of the younger women, ver. 4. 5. and of the younger men, ver. 6. and of the ſervants, ver. 9. 10. But hence it will not follow that they were church-officers. Nor, 2. Becauſe Titus was ſent to ordain ſuch; for we find not that he was ſent to ordain any, but preſbyters or biſhops, chap. 2. 5. 7. though, doubtleſs, he did ordain deacons to attend them.

Ver. 3. [b] πρεσβύτιδας.] That the *aged women* here import the deaconneſſes of the church, ſome of the commentators ſay, was the opinion of ſome ancients; and indeed they were ſo neceſſary, 1. For the baptiſm of women, when that was performed by dipping, as in the apoſtles days it was; and, 2. For the converting ſome young women to, and the inſtructing others, in the faith they had already owned; which aged women, though not permitted to ſpeak in the church, might do in private houſes, without ſcandal; but the apoſtles, and a young Timothy, could ſcarcely do without ſuſpicion; that for theſe reaſons I doubt not but this office obtained in the firſt preaching of the goſpel.

Ver. 4. Ἵνα σωφρονίζωσι τὰς νέας, *that they may teach, or admoniſh the young women.*] Stephanus renders the words thus, "that they may teach them by "chaſtiſement;" but women who had huſbands and children, as theſe in the next verſe are ſuppoſed to have, were not to be chaſtiſed by others. Obſerve then, that young men and women become wiſe by hearkening to the admonitions and inſtructions of perſons aged, and experienced in the practice of it, and they who were ſet over the youth, and the young women, for this end, were called by the Greeks σωφρονισταὶ, that is, *directors of their manners*, becauſe they admoniſhed them how to behave themſelves in their ſtations; hence σωφρονιστὴς is by Heſychius rendered νουθέτης, an *admoniſher*, and in Julius Pollux, σωφρονίζειν is νουθετεῖν, *to admoniſh*, and σωφρονισμὸς is the ſame with νουθεσία, *admonition*, l. 3. c. 17. p. 153. l. 41. *&c.*

Ver. 5. *That the word of God be not blaſphemed.*] For, ſay Theodoret and Theophylact, when wives leave their huſbands, or ſervants their maſters, πρόφασει τῆς εὐσεβείας, *from a pretence of religion, they cauſe men to ſpeak evil of the goſpel.*

Ver. 7. [c] Ἀφθαρσίαν, *ſincerity.*] This word is not to be found in Chryſoſtom, Theophylact, nor in many copies; but it is in Theodoret, Oecumenius, Cod. Alex. Arab.

Ver. 8. [d] The doctrine to be preached muſt be pure and free from all corrupt mixtures; it muſt be entire, ſo as to want nothing neceſſary to be known; it muſt be ſuch as is ὑγιὴς, wholeſome and beneficial to the hearer; it muſt be delivered with gravity, and with care, that there be nothing ſpoken which may be ſubject to reprehenſion. And he that teacheth it muſt in his converſation practiſe ſuitable to what he teacheth, leſt his own heart ſhould inwardly condemn him, and he ſhould be condemned both by God and man, from his own mouth.

Ver. 9. [e] Μὴ ἀντιλέγοντας, *not anſwering again.*] Not murmuring againſt their commanders, nor contradicting them, but only, with ſubmiſſion, pleading their own cauſe; for that even nature doth allow.

Ver. 12. [f] The firſt thing Chriſtianity requires of them who would enjoy this ſaving grace, is to deny all practical ungodlineſs, by carefully abſtaining from all idolatry, ſuperſtition, and falſe worſhip; and to diſcard all thoſe principles which tend to cheriſh in us a profane and irreligious converſation, *viz.* all principles of atheiſm and infidelity, all denial of providence, and of a future recompenſe; for as our falſe worſhip will render our whole ſervice vain, and our pretended piety a provocation; ſo theſe pernicious principles will render our religion none at all: for how can he be ſeriouſly employed in religious actions, who queſtions the very object of religion, denies the motives to it, and reckons it *a vain thing to ſerve the Lord?*

2. To deny all worldly luſts; *i. e.* all inordinate affections to the enjoyments of this preſent world, as knowing that the friendſhip of this world is enmity to God; all the pollutions which are in the world through luſt, 2 Pet. 2. 20. walking not in riot and drunkenneſs, in banquettings and revelling, in laſciviouſneſs and uncleanneſs, in ſtriſe and envy; but putting on the Lord Jeſus Chriſt, and making no proviſion for the fleſh, to fulfil the luſts thereof, Rom. 13. 13. 14. 1 Pet. 4. 2. 3.

3. To live ſoberly in the due moderation of all our

our appetites, the exact government of all our paſſions, and in the regular exerciſe of our affections and deſires; *i. e.* We muſt ſo far reſtrain our angry paſſions, that they do never indecently boil up within us, or break forth into opprobrious words, or rancorous expreſſions, or proceed to malicious and ſpiteful actions; and that we never do exert them, but upon occaſion of ſomething which is truly evil, and diſpleaſing to God, or when it may be for the benefit of others: we muſt ſo moderate our affections to, and our deſires of all worldly things, as to ſit down contented with our preſent portion, not being anxiouſly ſollicitous about them, not purſuing them by unlawful means, not much caſt down when we loſe them, nor much delighted with them when we do enjoy them; but living ſtill as men whoſe converſation is in heaven, and whoſe hearts are chiefly ſet on things above. We muſt ſo temper our deſires of applauſe and reputation in this world, as only to purſue it by exact regards to what is virtuous and praiſe-worthy, and for virtuous ends, the doing good to others; never endeavouring to obtain or to preſerve it by any ſiniſter attempts, ſinful compliances, or by neglect of duty. We muſt ſo regulate the cravings of the throat, and the gratifications of the palate, as not to eat or drink, to the impairing of our health or reaſon; to the inflaming of our luſts or paſſions; or to the rendering ourſelves unfit for the performance of that duty which we owe to God. We muſt be ſo moderate, in reference to the pleaſures of the world, that all the pleaſures in which we do allow ourſelves, may be ſtill ἡδοναὶ ἀμεταμέλητοι, ſuch as call for no repentance; we muſt purſue them with ſuch indifference, as that we can freely deny ourſelves in the enjoyment of them, when the concernments of God's glory, or the welfare of our own or other mens ſouls is prejudiced by them; preferring ſtill the pleaſures of religion much above them.

4. We muſt live righteouſly, *i. e.* in all the offices of exact truth and juſtice betwixt man and man, being true in our words, exact to the performance of our promiſes; doing no injury to any, in his good name, eſtate, or perſon, much leſs in the concernments of his ſoul, but dealing ſtill with others as we would be dealt with.

We muſt live δικαίως, charitably; preſerving an unfeigned good will, an affectionate kindneſs to, and having a ſincere concernment for the good of all men: and this affection muſt reſtrain us not only from biting them with the tongue, ſuſpecting evil of them, or doing evil to them; but muſt engage us to hope well, and believe well of them, where we know nothing to the contrary; to rejoice in their proſperity, to be ready to promote it, to ſympathize with them in their afflictions; and, as far as we are able, to ſupply their wants, relieve their miſeries, and contribute to the eaſe and comfort of their lives; and more eſpecially to labour to prevent their ruin, and further the eternal intereſts of their precious ſouls; to conceal the evil that we know of others, where no neceſſity, *i. e.* no duty to ourſelves, our brother, or the public, requires us to divulge it; to endure all things, without returning evil for evil; to be long-ſuffering, and bear with patience the infirmities of others: that, laſtly, upon any reaſonable ſubmiſſion, any fair acknowledgment of the offence, any deſire of reconciliation, we be eaſy to be intreated, and ready to forgive: in a word, that, in all caſes of the ſame kind, we prefer the public before our private intereſt.

5. To teach us to live godly: 1. By keeping up an high eſteem, an admiration of God in our minds, acknowledging his excellencies, by our repairing to, and our continual dependence on his wiſdom, power, and goodneſs, in our addreſſes to the throne of grace, by aſcribing all the mercies we enjoy, to his ſole, free, and undeſerved goodneſs, and therefore highly eſteeming them, paying the tribute of our praiſes, and ſuitable returns of duty for them, and by performing that public and external homage to the author of them, which may beſt teſtify to others the inward veneration we have for him. 2. By yielding a firm aſſent to all his revelations, depending on his all-ſufficiency and goodneſs, to order all things for us to the beſt, and hoping in his mercy, for preſervation from, or ſupport under, and a good iſſue from, the troubles of this preſent life, and a ſupply of all thoſe bleſſings which he ſees needful for us, or moſt conducing to our good. 3. By valuing him as our chief and all-ſufficient good, the only proper object of our happineſs, and upon that account preferring him before whatever ſtands in competition with him; having none in heaven but him, and none on earth that we deſire in compariſon with him; doing all things to his glory, and for promotion of his honour, and being zealous to remove whatſoever doth obſtruct or oppoſe it. 4. By being in the fear of the Lord all the day long, and herein exerciſing ourſelves to have always conſciences void of offence towards God, ſo that we never wilfully do any thing which argues a contempt of him, or is a provocation to the pure eyes of his glory. 5. By acquainting ourſelves with his ſacred will, that we may do it; eſteeming all his commandments concerning all things to be right; yielding a chearful, conſtant, and ſincere obedience to them, labouring to walk before him to all well-pleaſing; and when we are convinced that we have deviated from his good and holy laws, returning by a ſpeedy and ſincere repentance, and reformation of our evil ways. 6. By an humble ſubmiſſion to his chaſtiſements, and a contented acqui-

eſcence in all the diſpenſations of his providence, and an entire reſignation of ourſelves and our concernments to the pleaſure of his good and holy will.

Thus Philo doth inform us, that he that would be truly virtuous, muſt, in the firſt place, μεταναστῆναι τῷ σώματι, become an exile from the enjoyments of the body, ſo far as not to be inſlaved ἐπιθυμίαις καὶ ἡδοναῖς, to the importunate deſires of worldly things, or to the pleaſures of the world, ἔτι φόβοις ἔτι λύπαις, nor to the fears of loſing them; nor to exceſs of grief, that he doth not enjoy them: that being thus prepared, he muſt govern his whole life by theſe three rules, or canons, τῷ φιλοθέῳ, καὶ φιλαρέτῳ, καὶ φιλανθρώπῳ, the love of God, the love of virtue, and the love of man. *Lib. quod omnis probus liber*, p. 676. C.

Ver. 10. Κατὰ μίαν, καὶ δευτέραν νουθεσίαν.] See this reading confirmed by full authority, and the miſtakes of Dr Mills diſcovered, *Examen Millii in locum.*

Ver. 13. ε Τῦ μεγάλυ Θεῦ, *the great God.*] Here it deſerveth to be noted, that it is highly probable that Jeſus Chriſt is here ſtyled *the Great God:* 1. Becauſe in the original the article is prefixed only before *the Great God*, and therefore ſeems to require this conſtruction, the appearance of Jeſus Chriſt the Great God, and our Saviour. 2. Becauſe as God the Father is not ſaid properly to appear, ſo the word ἐπιφανεια never occurs in the New Teſtament, but when it is applied to Jeſus Chriſt, and to ſome coming of his; the places in which it is to be found, being only theſe, 2 Theſſ. 2. 8. 1 Tim. 6. 14. 2 Tim. 1. 10. and 4. 1. 8. 3. Becauſe Chriſt is emphatically ſtyled *our hope, the hope of glory*, Col. 1. 23. 1 Tim. 1. 1. And, *laſtly*, Becauſe not only all the ancient commentators on the place, do ſo interpret this text, but the Ante-Nicene fathers alſo: Hyppolytus (*k*), ſpeaking of the appearance of our God and Saviour Jeſus Chriſt; and Clemens of Alexandria (*l*), proving Chriſt to be both God and man, our creator, and the author of all our good things, from theſe very words of St Paul. *Vid. tract. de vera Chriſti deitate, p.* 44. 45.

Ver. 14. ᵇ Ἵνα λυτρώσηται, *that he might redeem and purify.*] The words λυτρώσηται, and καθαρίσῃ, here uſed being ſacrificial; the firſt ſignifying redemption, by paying a price, here ſaid to be *the giving himſelf*; the ſecond, to purify from the guilt of ſin, by an atonement offered for it, Heb. 9. 22. 1 John 1. 7. 9.: I conceive the import of them to be this, that Chriſt our Saviour gave himſelf a ranſom for us, to redem us from the guilt and puniſhment of our ſins; that being, by this atonement, thus purified and reconciled to God, we might become, as the Jews were before, *a peculiar people to him*, and upon that account *zealous of good works.*

Ibid. Λαὸν περιούσιον, *a peculiar people.*] So *Segullah* is rendered by the Septuagint, Exod. 19. 5. You ſhall be to me λαὸς περιούσιος, *a peculiar people above all people*; Deut. 7. 6. *Jehovah thy God hath choſen thee to be unto him* λαὸν περιούσιον, *a peculiar people above all the people of the earth*; ſo, chap. 14. 2. and 26. 18. This, by the Chaldee, is always rendered—*a beloved people.* This title belonged to all Iſrael in general, Pſal. 135. 4. *Jehovah hath choſen Jacob for himſelf, and Iſrael for his peculiar people.* As therefore all Iſrael being ſanctified to the Lord, became to him a peculiar treaſure, and a beloved people, above all other nations or religions in the world; ſo are now all Chriſtians, God having *purified their hearts by faith*, Acts 15. 9. 2. As then ſalvation was of the Jews, John 4. 22. and belonged to others, only by being proſelytes ſo far as to own their God, or their religion; ſo now that ſalvation which is promiſed in the goſpel, and which conſiſts in life eternal, is promiſed only to them who own the God and Saviour of the Chriſtians, or embrace their religion: for *this is the teſtimony that God hath given us eternal life; and that life is in his Son. He that hath the Son, hath life; he that hath not the Son, hath not life*, 1 John 5. 11. 12.

CHAP. III.

Verſe 1. PUT them in mind to be ᵃ ſubject to principalities and powers, to obey magiſtrates, to be ready (Gr. *for*) every good work,

2. To ſpeak evil of no man, to be no brawlers, (Gr. *no fighters*), but gentle, ſhewing all ᵇ meekneſs to all men, (*with whom they do converſe.*)

3. ᶜ For we ᵈ ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful (*to*) and hating one another. (*See chap.* 1. 10. 11. 12.)

4. ᵉ But after that the kindneſs and love of God our Saviour towards man appeared,

5. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration (*in baptiſm*), and (*by the*) renewing of the Holy Ghoſt, (*given then to the baptized*);

6. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour:

7. That being (*thus*) juſtified by his (*free*) grace,

(*k*) De antichriſt. ſect. 64. (*l*) Admon. ad Gent. p. 5. 6.

we

we ſhould be made heirs according to the hope of eternal life.

8. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they who have believed in God, might be careful [r] to maintain good works: theſe things are good and profitable unto men.

9. [s] But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain.

10. [t] A man that is an heretic, after the firſt and ſecond admonition, reject:

11. Knowing that he who is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.

12. When I ſhall ſend Artemas unto thee, or Tychicus, (*to ſupply thy abſence, ſay the ancients*), be diligent to come unto me to [u] Nicopolis; for I have determined there to winter.

13. Bring Zenas the lawyer, and Apollos, on their journey diligently, (*and ſee*) that nothing be wanting to them.

14. And let ours (*i. e. Chriſtians*) alſo learn to maintain good works for neceſſary uſes, that they be not unfruitful. (*See note on ver.* 8.)

15. All that are with me ſalute thee. Greet them that love us in (*and for*) the faith. Grace be with you all. Amen.

ANNOTATIONS on Chap. III.

Verſe 1. [a] Ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, *to be ſubject to principalities.*] Beſides the turbulent ſpirit of the Jews then in Crete, (*m*) Suidas hath left upon record concerning them, that the Cretians, fearing they ſhould ſuffer puniſhment from their ſuperiors, ſtirred up the people, "exhorting "them to maintain the liberty which they always "had enjoyed." By which we ſee how needful this inſtruction was.

Ver. 2. [b] Ἐπιείκειαν, *meekneſs.*] This is that virtue which inclines us to be eaſy and merciful to offenders, kind in interpreting the actions of others, and yielding, in matters of our own concern, for peace ſake: and we *ſhew all meekneſs*, not by being never ſevere, (for ſeverity, at ſome times, towards ſome perſons, is neceſſary), but by being mild in all caſes, in which the circumſtances of time, place, and perſons, will admit of it.

Verſe 3. [c] Ἦμεν γάρ ποτε, *for we ourſelves were ſometimes.*] That theſe were the vices that reigned in the Heathen world, ſee Rom. 1. 26. 31. and 13. 13. Col. 3. 5. 8. That the Cretians were prone to diſobedience, we have proved from Suidas: that they were fooliſh and deceived, is evident from their multitude of falſe gods, mentioned by Diodorus Siculus, l. 5. and their vain imagination, in thinking that their gods were mortal, with which Callimachus charges them. The luſts and pleaſures they ſerved, were unnatural luſts, ſay Oecumenius and Theophylact: of which the Athenian, in Plato (*n*), ſpeaketh thus to Clinias of Crete: "Of un-"natural luſts your cities are chiefly guilty; for, "taking up your laws from Jupiter, and retaining "the fable of his Ganymede, they committed this "unnatural luſt, in imitation of their Jupiter."

Ibid. [d] Καὶ ἡμεῖς, *we ourſelves.*] I cannot think, as St Jerom doth, that St Paul here condemns himſelf as one formerly guilty of all theſe vices; for then he could not have ſaid, that *he had lived*, before his converſion, *in all good conſcience towards God*, Acts 23. 1.; that he had *ſerved God, from his progenitors, with a pure conſcience*, 2 Tim. 1. 3.; and that, *as to the righteouſneſs which was by the law, he was blameleſs*, Phil. 3. 6. Nor is any thing more common with St Paul, than to ſpeak thus, in the perſon of thoſe to whom he writes. See the note on Eph. 2. 3.

Verſe 4.—7. [e] For the explication of theſe four verſes, let it be obſerved,

1. That the apoſtle, in the very next verſe, ſaith, *This is a faithful ſaying; and of this I will that thou affirm conſtantly, that they who have believed in God, ſhould be careful to maintain good works:* and as he ſaith, that *we are juſtified by grace*, ſo doth he teach us, that this grace hath appeared, for this very end, *to teach us, denying ungodlineſs and worldly luſts, to live righteouſly, ſoberly, and godly, in this preſent world, looking for this bleſſed hope*; clearly inſinuating, that without living godly, righteouſly, and ſoberly, we cannot reaſonably hope for happineſs at our Lord's ſecond coming. Wherefore theſe words could never be intended to excuſe Chriſtians from a neceſſity of being holy, in order to their being happy.

(*m*) Οἱ δὲ Κρῆτες φοβούμενοι μή τι τιμωρίας τύχωσιν, ἀνίστασι τὰ πλήθη, παρακαλοῦντες ἐξ αἰῶνος παραδίδομεν ἐλευθερίαν ἀσφαλῆ. Voce ἀνίστασι.

(*n*) Καὶ τούτων τὰς ὑμετέρας πόλεις πρώτας ἂν αἰτιῶτο------πόλις δὲ δὴ Κρήτη τὸν περὶ Γανυμήδη μῦθον παραγορεύει, ὡς λογοποιησάντων τούτων, ἐπειδὴ παρὰ Διὸς αὐτοῖς οἱ νόμοι πεπιστευμένοι ἦσαν γεγονέναι, τοῦτον τὸν μῦθον προσθεμένους, ἵνα ἑπόμενοι τῷ Θεῷ παύσωνται καὶ ταύτην τὴν ἡδονήν. Plato de leg. l. 1. p. 776. D.

2. That

2. That the apoſtle only ſaith, *We are not ſaved by works of righteouſneſs which we have done*, before faith, before the laver of regeneration; but doth not in the leaſt exclude the works of righteouſneſs they ſhould hereafter do, by virtue of the new nature given to them, and the renewing of the Holy Ghoſt, from being conditions of their future happineſs; and therefore hence it doth not follow, as Eſthius ſuggeſts, that God hath predeſtinated us to ſalvation, of his mere mercy, without any reſpect to our works; but only, that he hath thus freely called any nation to the knowledge of that faith, that will, in the end, bring ſalvation to them that obey the preſcripts of it.

3. That when the apoſtle ſaith, *By his mercy he ſaved us*, his meaning is, that by his free mercy he brought us from a ſtate of wrath and condemnation, into the way of ſalvation: in which if we walk, and continue, we ſhall aſſuredly obtain ſalvation. See note on Eph. 2. 8. 9.

4. Some, by the *laver of regeneration*, underſtand that inward renovation which cleanſeth the ſoul, as waſhing doth the body; but that the apoſtle, by the *laver of regeneration*, underſtands that baptiſm by which Chriſtians, coming then from Heatheniſm, engaged to renounce idolatry, the works of the fleſh, and of the world, and dedicated themſelves to the ſervice of the ſacred Trinity, and teſtified their faith in Chriſt, cannot reaſonably be doubted, if we conſider,

1*ſt*, How expreſsly our Saviour ſaith, *We muſt be born again of water, and of the Holy Ghoſt, that we may enter into the kingdom of God*, John 3. 5.; how he commiſſionated his apoſtles, *to make diſciples in all nations, by baptizing them*, Matth. 28. 16.; and how, from the beginning, the word παλιγγενεσία, *regeneration*, uſed here, was uſed to denote baptiſm, as Juſtin Martyr (*o*), Irenæus (*p*), and Clemens of Alexandria (*q*), do inform us.

2*dly*, That the ſame apoſtle elſewhere aſcribes this virtue to baptiſm, ſaying, that *Chriſt doth purify and cleanſe his body, by the waſhing of water*, Eph. 5. 26.; and that St Peter ſaith, that *baptiſm now ſaves us*, 1 Pet. 3. 21.; and that baptiſm, at the firſt, was ſtill attended with the vouchſafement of the Holy Ghoſt, here joined unto this *laver of regeneration*, John 3. 5. So that all Chriſtians are ſaid to be *baptized into one Spirit*, 1 Cor. 12. 13. who is here ſaid to be plentifully poured out upon believers.

3*dly*, That being juſtified by faith, we become the *ſons of God*, John 1. 12. and being *ſons of God*, are *heirs of glory*, Rom. 8. 17. and ſons of the reſurrection, or ſuch as, if we do continue in the faith, and our baptiſmal covenant, ſhall enjoy an happy reſurrection, Luke 20. 36. See note upon that place, and upon Rom. 8. 17.

Ver. 8. [r] Καλῶν ἔργων προίστασθαι, *to maintain good works;*] that is, ſay ſome, to employ themſelves in honeſt trades and profeſſions: but all the ancient commentators on this and the 14th verſe interpret theſe words of *alms-deeds* or *charity*, to ſupply the neceſſary wants of orphans, widows, &c.; and they are followed by the learned Dr Barrow, who obſerves, "That as, in every kind, that which is moſt "excellent doth commonly aſſume the name of "the whole kind; ſo are theſe works of charity, "by way of excellency, ſtyled *good works*." Thus Dorcas was *full of good works*, i. e. *of alms-deeds which ſhe did*, Acts 9. 36.; *See you abound in every good work, i. e.* in all charitable offices, 2 Cor. 9. 8.; *Let a widow be well reported of for good works*, 1 Tim. 5. 10. i. e. *for bringing up children, lodging ſtrangers, waſhing the ſaints feet, relieving the afflicted, and following every good work. Charge them who are rich in this world, that they be rich in good works*, 1 Tim. 6. 18.; ſee Heb. 10. 24. And this ſenſe may be confirmed, 1. From the phraſe itſelf; for it is not ἐργάζεσθαι τὰ καλὰ ἔργα, but προίστασθαι καλῶν ἔργων. Now, προίστασθαι ſignifies to *excel* and outſtrip others in good works, which, as to works of charity, is certainly the Chriſtian's duty, and was the thing by which the primitive ages gained great credit to Chriſtianity; but it is not the Chriſtian's duty to labour more than others at their trades or callings. 2. From the reaſon here aſſigned, why they muſt excel in good works, becauſe they were not only profitable, but καλὰ, *creditable* in the ſight of men, as are ſuch works of charity more conſpicuouſly than labouring in our profeſſions; and ver. 15. *That they be not unfruitful, i. e.* ſaith Dr Hammond, that they may have to give to others; theſe acts of charity being ſtyled *fruit abounding to their account*, Philip. 4. 17.; *good fruits*, James 3. 17.; *the fruits of righteouſneſs*, ver. 18.

Ver. 9. [s] See note on 1 Tim. 1. 4. And note here, and from that place, this excellent rule, That diſputes about matters which only ſerve to beget ſtrife and contention, but tend little to edification in the faith, or to the edifying of the body in love, Eph. 4. 16. or the promoting that doctrine which is after godlineſs, 1 Tim. 6. 3. are vain talking, and unprofitable diſputes.

Ver. 10. [t] Hence we may learn who is an heretic in the apoſtle's ſenſe.

(*o*) Juſtin. Mart. ap. 2. p. 93. 94.
(*p*) Iren. l. 1. c. 18. l. 2. c. 39. l. 3. c. 19.
(*q*) Clem. Alex. pæd. l. 1. c. 6. p. 93. Δι' ὕδατος τὴν λέγει παλιγγενεσίας. Theoph. l. 2. p. 95. B.

1. He

1. He is one who ἐξέστραπται, *is perverted from the true faith*, holding ſome doctrine or opinion, which ſubverteth the foundation of it, 2 Tim. 2. 18. and 1 Tim. 1. 19. 20. 2. He is αὐτοκαλάκριτος, *a man condemned by his own conſcience*, and who, in what he doth maintain or practiſe, ſins againſt his own convictions: for, 1*ſt*, The apoſtle ſaith not to Titus, Do thou convince or inform him of his error, but do thou admoniſh him of his fault; which ſhews the crime lay not in his head, or his miſtaken judgment, for that can never be corrected by admonition, but only by inſtruction; but that it lay in the irregularity of his affections, and the perverſeneſs of his will. And, 2*dly*, Becauſe otherwiſe he could not condemn himſelf by maintaining his hereſy; for no man who acts according to his judgment, how erroneous ſoever it may be, is ſelf-condemned in that action.

Object. 1. Againſt this expoſition it is objected, 1*ſt*, That he who oppugns a doctrine which he knows to be true, is indeed perverſe, but he is no heretic.

Anſ. 1. Yes, he is properly an heretic, according to St Auſtin, becauſe he follows, or ſtarts a new opinion, not from regard to truth, but to vain-glory, or temporal advantage: whence ſaith he, *Errare poſſum, hæreticus eſſe nolo*, "I may err, but I will not be an "heretic;" placing hereſy not in the judgment, but the will.

2. He is ſo alſo, according to the proper import of the word, becauſe he properly doth chuſe to be of his opinion; whereas the judgment of the erroneous perſon doth oblige him to hold his error, it being not in our power to believe otherwiſe than our mind and judgment doth inform us; ſo that, in this caſe, we do not properly αἱρετίζειν, chuſe what opinion we will hold. And, 3. He is moſt properly an heretic in the ſcripture-ſenſe, which ſtill aſcribeth to ſuch men ſomething relating, not to the error of their judgments, but to the perverſeneſs of their wills, or the corruption of their affections; as that they deſigned not *to ſerve the Lord, but their own bellies*, Rom. 16. 18.; that they *turned away from the truth, ſuppoſing that gain was godlineſs*, 1 Tim. 6. 5.; that *they taught things which they ought not, for filthy lucre's ſake*, Tit. 1. 11.; that *through covetouſneſs, with feigned words, they made merchandiſe of them whom they deceived*, 2 Pet. 2. 3. 14.; *Having hearts exerciſed with covetous practices*, and that *they went greedily after the error of Balaam for reward*, Jude, ver. 11.; Matth. 24. 11. 1 John 4. 1. 2 Cor. 11. 13. 2 Pet. 2. 1. 1 Tim. 4. 2.

Hence they are often ſtyled, *falſe prophets, falſe chriſts, falſe apoſtles, falſe teachers, deceitful workers, transforming themſelves into the apoſtles of Chriſt*; men who inſinuated their doctrines ὑποκρισει ψευδολόγων, *by hypocritical falſehoods*, who preached up the neceſſity of circumciſion, *not that they themſelves obſerved the law*, or thought it neceſſary ſo to do, but *that they might avoid perſecution*, Gal. 6. 12. 13.; that they were men riſen up among Chriſtians, *ſpeaking perverſe things to draw away diſciples after them*, Acts 20. 30.; *wolves in ſheeps clothing*, Matth. 7. 15.; men that *went out from them, when indeed they were not of them*, 1 John 2. 19.

Object. 2. 2*dly*, It is objected, that there be few who oppoſe the truth wittingly, and they are only known to God, not to the church; which therefore cannot admoniſh, avoid, or excommunicate them. He therefore muſt be ſelf-condemned, not becauſe he maintains what himſelf thinks to be falſe, but becauſe he inflicts upon himſelf that puniſhment and condemnation which the biſhop and church uſeth to do upon malefactors, by ſeparating himſelf from the communion of the faithful.

Anſ. To this I anſwer, 1*ſt*, That I do not find that the word αὐτοκαλάκριτος bears any other ſenſe but this, *viz.* one condemned by his own mind, or inward ſentence, ὑφ' ἑαυτῦ, ἢ τῆς οἰκείας συνειδήσεως καλαχρινόμενος, ſaith Oecumenius. 2*dly*, Nor is it true, that heretics did always cut themſelves off from the church; for then what need was there of their excommunication? The ſcripture ſhews the contrary, declaring, that theſe falſe teachers that brought in damnable doctrines were ἐν ὑμῖν, *lurking among Chriſtians*, 2 Pet. 2. 1. 1 John 2. 19. 2 Pet. 2. 13. Jude, ver. 12.; yea, ſaith the apoſtle, *there muſt be hereſies* ἐν ὑμῖν, *among you*, 1 Cor. 11. 9.; they kept their love-feaſts with them till for fear of perſecution they departed from them, Gal. 6. 12.; they were inwardly *wolves* but *in ſheeps clothing*, ὑποκρινόμενοι ἐν αὐτοῖς, *making a fair ſhew among them*. Moreover, what need was there of avoiding men already ſeparated, and gone out from them? or to what end ſhould the apoſtle give them any admonitions, or excommunicate them who had already excluded themſelves from the church's communion? This expoſition therefore agrees not with the words of the apoſtle.

And whereas it is ſaid, ſuch heretics are only known to God, I hope they might be known alſo to Titus, the only perſon here bid either to admoniſh or avoid them, eſpecially if we conſider, that to him belonged in thoſe times διάκρισις πνευμάτων, *the diſcerning of ſpirits*. Moreover, the church of thoſe times, in which the apoſtles were ſtill preaching, could eaſily know whether the doctrines which others taught in oppoſition to them were indeed doctrines received from the apoſtles or not; if they were not, they who taught them muſt know they received no ſuch doctrine from them, and ſo muſt be ſelf-condemned in

in teaching it as received from them, or as the faith once delivered to the ſaints; and they who heard them muſt know they wilfully oppoſed the doctrine of thoſe apoſtles, who had confirmed the faith with ſuch authentic teſtimonies as their oppoſers could not queſtion. Moreover, they being then bid *to try the ſpirits whether they were of God*, 1 John 4. 1. and the gift of diſcerning ſpirits being then given to the prophets who managed the church-affairs, they might then very well be able to judge of theſe deceivers and falſe teachers.

Ver. 12. Theſe words made the author of the poſtſcript date this epiſtle from Nicopolis of Macedonia, whereas they rather prove the contrary; for he ſaith not I have determined to winter *here*, but *there*, which ſhews he was not yet come thither.

THE

THE PREFACE TO THE EPISTLE to PHILEMON.

SOME have thought this epiſtle was not worthy to be ranked among the epiſtles of St Paul, as being writ upon an occaſion of no great moment; but it contains inſtructions ſufficient for ſo ſhort an epiſtle, as, *v. g.*

1. That no Chriſtian, though of the meaneſt ſort, is to be contemned: that Chriſtianity makes the vileſt ſervant both profitable and worthy to be highly loved, and honoured by perſons in the higheſt dignity, Oneſimus being by the apoſtle ſtyled his *ſon*, and his *bowels*.

2. That Chriſtianity doth not impair the power of maſters over their ſervants, or give any authority to them who convert them, to uſe them as their ſervants, without leave granted from their maſters.

3. That ſervants ought to make ſatisfaction for any wrong or injury they have done to their maſters.

4. That there is an affection due from the maſter to a profitable ſervant.

Who then, ſay the Greek interpreters (*a*), *would refuſe to number an epiſtle ſo profitable with the reſt?*

The apoſtolical conſtitutions (*b*) have made this Philemon biſhop of Coloſſe, and St Jerom ſeems to incline to that opinion; but Hilary the Deacon (*c*) ſaith expreſsly, that *he was of no eccleſiaſtical dignity, but one of the laity*. Theodoret, Oecumenius, and Theophylact ſeem alſo of the ſame opinion.

This epiſtle was writ in the ſame year with that to the Philippians, *viz.* the 8th of Nero, *A. D.* 62, when St Paul expected to be delivered from his bonds, ver. 22.

(*a*) Τὶς γὰρ ἐρεῖ ὁ ἀπαξιῶν ταύτην ταῖς λοιπαῖς συναριθμεῖν τοσαύτης ὠφελείας γέμουσαν; Præfat. Oecum. Chryſoſt. Theoph.

(*b*) Κολοσσέων δὲ Φιλήμων. L. 7. c. 46.

(*c*) Philemon nulla erat eccleſiaſticæ ordinationis præditus dignitate, ſed vir laudabilis, unus ex plebe. *In locum.*

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

EPISTLE to PHILEMON.

Verſe 1. (I) PAUL a priſoner of Jeſus Chriſt, and Timothy our brother, (*write*) to Philemon our dearly beloved, and [a] fellow-labourer,

2. And to our [b] beloved Apphia, and Archippus [c] our fellow-ſoldier, and [d] to the church in thy houſe:

3. (*And I wiſh*) grace to you, and peace from [e] God our Father, and the Lord Jeſus Chriſt.

4. I thank my God, making mention of thee always in my prayers, (or, *I thank my God always when I mention thee in my prayers*),

5. Hearing [f] of thy love and faith, which (*faith*) thou haſt towards the Lord Jeſus, and (*love*) toward all ſaints;

6. (*And my prayer is*), that [g] the communication of thy faith (*or, thy liberality to the ſaints, which is the fruit of thy faith*) may become effectual (*to bring others to it*) by the acknowledgment of every good thing which is in you in Chriſt Jeſus, (*or may become effectual to the acknowledgment of thy good works by other Chriſtians who have ſuch inſtances of thy charity.*)

7. (*And I have reaſon thus to give thanks to God for thee*), for we have great joy and conſolation in thy love (*to the ſaints*), becauſe (*hereby*) the bowels of the ſaints (*yearning for relief*) are refreſhed by thee, brother.

8. Wherefore, though I might be much bold (*or having great power*) in Chriſt, to injoin thee that which is convenient,

9. Yet for love's ſake I rather beſeech thee, (*or I rather beſeech thee for love's ſake*), being ſuch an one as Paul (*the apoſtle of Chriſt*) [h] the aged, (*and upon that account worthy of reverence*), and now alſo a priſoner of Jeſus Chriſt, (*and therefore worthy of reſpect, Gal. 6. 17. Eph. 4. 1. Col. 4. 18.*)

10. I beſeech thee (*I ſay*) for my ſon Oneſimus, whom I have begotten (i. e. *converted to the faith when I was*) in my bonds:

11. Who in times paſt was to thee (*an*) [i] unprofitable (*ſervant, ver. 18. 19*), but now (*if received, will be*) profitable to thee and (*if ſent back*) to me:

12. Whom I have ſent again (*unto thee, he being in duty thine, and not to be employed by others, or detained without thy leave*): thou therefore receive him (*him, I ſay*) that is mine own bowels, (*he being as dear to me as if he had proceeded from mine own bowels.*)

13. Whom I would (*willingly*) have retained with me, that [k] in thy ſtead he might have miniſtered to me (*being*) in the bonds of the goſpel.

14. But without thy mind would I do nothing (*of this nature*); that thy benefit (*or the advantage I receive from him who is thy ſervant*) ſhould not be (*on thy part*) [l] as it were (*a matter*) of neceſſity, (*becauſe thou couldſt not have him returned to thee*), but willingly, (*by thy own grant.*)

15. For

15. For perhaps he therefore departed *(from thee)* for a ſeaſon, [m] that thou ſhouldſt receive him again for ever, (i. e. *to ſerve thee during life*);

16. (*That thou ſhouldſt receive him, I ſay*), not now as a ſervant (*only*), but above a ſervant, *(as being alſo in Chriſt)* a brother [n] beloved, eſpecially (*or particularly*) to me; but how much more to thee, both in the fleſh, and in the Lord? (i. e. *as being of thy family, and of thy faith.*)

17. If thou count me therefore a partner (*in thy friendſhip*), receive him as myſelf.

18. If he hath wronged thee (*in any thing*), or oweth thee ought, put that on my account.

19. I Paul have written it with my own hand, (*and ſo have entered into a ſolemn obligation that*) I will repay it: albeit I do not ſay unto thee (i. e. *I inſiſt upon it*) how thou oweſt to me (*by whom thou waſt converted*) even thy own ſelf (*or the well-being of thy ſoul*) beſides.

20. [o] Yea, brother, (Gr. ναὶ, *I pray thee therefore*) let me *(for thy compliance with me in this matter)* have joy of thee in the Lord: [p] refreſh my bowels in the Lord.

21. Having confidence in thy obedience, I wrote *(thus)* to thee, knowing thou wilt alſo do more than I ſay.

22. But withal prepare me alſo a lodging, (*wherefore prepare me a lodging alſo*): for I truſt that [q] through your prayers I ſhall be given to you.

23. There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus;

24. Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

25. The grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

ANNOTATIONS on the Epiſtle to PHILEMON.

Verſe 1. [a] Καὶ Τιμόθεος ὁ συνεργὸς ἡμῶν, *Our fellow-labourer.*] Hence Chryſoſtom conjectures, that he muſt be one of the clergy: but this is no good argument, ſeeing Chriſtians in general, that promoted the intereſts of Chriſtianity, and even women, are by the apoſtle ſtyled συνεργοὶ, his *fellow-labourers.* For the firſt, ſee John 3. ver. 8.; for the ſecond, Rom. 16. 3.

Ver. 2. [b] Ἀπφίᾳ τῇ ἀγαπητῇ.] He ſalutes alſo Apphia the wife of Philemon; as Oecumenius and Theophylact conjecture, and Theodoret poſitively aſſerts, and that very probably, ſhe being here ranked before Archippus: and this he doth, that he might obtain her good-will alſo in behalf of Oneſimus.

Ibid. [c] Συστρατιώτῃ, *our fellow-ſoldier.*] So alſo he calls Epaphroditus fellow-priſoner with him at Rome, Philip. 2. 23. 25. either becauſe they ſuffered with him as good ſoldiers of Jeſus Chriſt, 2 Tim. 2. 3.; or, as St Jerom (*a*) ſaith, becauſe, being miniſters with him in the work of the goſpel, Phil. 2. 25. Col. 4. 17. they were more particularly engaged in fighting the good fight of faith. See note on 1 Tim. 1. 18.

Ibid. [d] Καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ, *and to the church in thy houſe.*] He calls his houſe a *church*, ſaith Theodoret, ὡς ἐντιθεὶς λαμπρυνομένην, *as being illuſtrious for the piety of all its members.* See note on 1 Cor. 16. 19.

Ver. 3. [e] Ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ, *from God the Father, and our Lord Jeſus Chriſt.*] *Ex quo oſtenditur unam Filii Patriſque eſſe naturam, cum id poteſt Filius præſtare quod Pater, et dicitur id Pater præſtare quod Filius.* Hieronymus in locum.

Ver. 5. [f] Τὴν ἀγάπην καὶ τὴν πίστιν, *thy love and faith.*] Here the apoſtle uſeth the figure Syntheſis; for *faith* is to be referred to Chriſt, and *love* to the ſaints, according to thoſe words of the ſame apoſtle, *We give thanks for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which you have to all the ſaints,* Col. 1. 4. So Matth. 12. 22. *The blind and dumb both ſpake and ſaw; i. e.* the blind ſaw, and the dumb ſpake: 1 Cor. 6. 11. *But ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God; i. e.* ye are ſanctified by the Spirit, and juſtified by the name of Jeſus. And ſo Theodoret interprets theſe words: hence therefore Papiſts vainly gather, that we may place our faith in ſaints departed; for even their own (*b*) Eſthius declares, That, "in the eccleſiaſtical phraſe, to "believe in any one, is a profeſſion of divinity."

It is alſo farther to be noted from theſe words, That we ought to render thanks to God, not only for the bleſſings vouchſafed to ourſelves, but to others alſo, Rom. 1. 8. 1 Cor. 1. 4. Eph. 1. 16.

Ver. 6. [g] Ἡ κοινωνία, *the communication.*] Κοινωνίαν πίστεως τὴν ἱλεημοσύνην καλεῖ, ὡς διὰ πολλῆς πίστεως γινομένην. Theodoret, Oecumenius, and Theophylact, expound theſe words thus: "I pray that the faith in Chriſt, "which thou haſt common with us, may be opera-"tive in thee, to make thee know how to perform "every good work."

Ver. 9. [h] Πρεσβύτης, *the aged.*] This epiſtle being writ, at the fartheſt, but twenty-eight years from his converſion, when he is ſtyled νεανίας, *a young man,* Acts 7. 58. it is inquired how he could be now πρεσβύτης, *Paul the aged?*

(*a*) Commilitoni quod in eodem certamine belloque ſuperaverit. *Hieron. in locum.*
(*b*) Credere in aliquem eccleſiaſtica phraſi e ſcripturis deſumpta profeſſio divinitatis eſt. *Eſth. in locum.*

I anſwer, That both the words, νεανίσκος, *young*, and πρεσβύτης, *aged*, are of that large ſignification, as is ſufficient to remove this ſeeming difficulty. Phavorinus (*c*), from Hippocrates, ſaith, a man is ſtyled νεανίσκος, *a young man*, till twenty-eight; and πρεσβύτης, *aged*, from forty-nine to fifty-ſix; making but twenty-one years difference betwixt them: elſewhere he ſaith, that "old age begins ἀπ' ἐτῶν ἑξήκοντα ἐνέα, from ſixty-nine years;" but then he ſaith, a man is νεανίσκος, *young*, from twenty-three, ἕως ἐτῶν τεσσαράκοντα ἑνὸς, *till forty-one years*; making the difference between them twenty-eight years. Varro, in Cœlius Rhodiginus, *lib.* 29. *cap.* 21. ſays, a man is *juvenis*, young, till forty-five, and aged at ſixty. And thus St Paul, according to the computation of St Chryſoſtom (*d*), might be a young man of thirty-five years at his converſion; an old man at the writing this epiſtle, as being then ſixty-three, and ſuffering martyrdom in the fourteenth year of Nero.

Ver. 11. [i] Ἄχρηστον.] Not only an unprofitable, but an injurious ſervant, having not only run away from his maſter, but purloined ſome of his goods, and ſpent what he had thus purloined: for had it not been thus, ſaith St Jerom (*e*), the apoſtle needed not to have ſtipulated for ſatisfaction of the injury, ver. 18. 19.

Ver. 13. [k] Ὑπὲρ σοῦ, *in thy ſtead.*] A miniſtry ſeems due, from all that are able, towards thoſe that ſuffer, and are in bonds for Chriſt's ſake; and when it is not performed, there ſeems to be a lack of ſervice due to them, eſpecially to the ambaſſadors of Chriſt, Phil. 2. 30.

Ver. 14. [l] Ὡς κατ' ἀνάγκην, *As of neceſſity.*] Here again, freedom of will is put in oppoſition to neceſſity. See note on 2 Cor. 9. 7. according to thoſe words of Seneca, *De benef. lib.* 2. *cap.* 4. "Si vis ſcire an velim, effice ut poſſim nolle."

Ver. 15. [m] Ἵνα αἰώνιον αὐτὸν ἀπέχῃς, *that thou mighteſt have him during life.*] Δουλεύσει αὐτῷ εἰς αἰῶνα, *He ſhall ſerve him during life*, Exod. 21. 6. Ἔσται σοι οἰκέτης εἰς αἰῶνα, *He ſhall be thy ſervant whilſt he lives*, Deut. 15. 17. Καθήσεται εἰς αἰῶνα, *He ſhall abide for ever there*, 1 Sam. 1. 22. that is, ἕως ἡμέρας θανάτου αὐτῆς, *till the day of his death*, ver. 11. *all the days of his life*, ver. 28.

Ver. 16. [n] Ἀγαπητὸν, *beloved.*] Note here, That love is due even to bond-ſervants from their maſters, when they are uſeful and profitable to them; for where advantage is received from the labours of another, there love is due.

Ver. 20. [o] Ναὶ.] As the Hebrew נָא is *verbum obſecrandi*, a word of intreating; ſo is the Greek ναὶ very frequently. See note on Matth. 15. 27.

Ibid. [p] Μοῦ τὰ σπλάγχνα, *refreſh my bowels.*] Either meaning Oneſimus, whom he calls his bowels, ver. 12. or rather himſelf, whoſe bowels would be refreſhed by Philemon's receiving Oneſimus kindly, for the Lord's ſake.

Ver. 22. [q] Διὰ τῶν προσευχῶν ὑμῶν, *by your prayers.*] The apoſtle knew the efficacy of the prayers of the church, for preſervation of Chriſt's eminent ſervants from impendent dangers; as in the caſe of Peter, Acts 12. and therefore, in moſt of his epiſtles, he doth moſt earneſtly intreat them, that he might be enabled to preach the goſpel with freedom and ſucceſs, Eph. 6. 19. Coloſſ. 4. 3. 2 Theſſ. 3. 1.; and for deliverance from the malice of his perſecutors, Rom. 15. 30. 31. 2 Theſſ. 3. 2. or elſe expreſs his confidence that their prayers will be effectual to that end, as here; and 2 Cor. 1. 10. 11. and 4. 14. 15. Phil. 1. 19. And had he thus conceived of prayers directed to angels and departed ſaints, why doth he not afford one inſtance of them in all his epiſtles?

(*c*) In vocibus, Παῖς, Νεανίσκος, & Πρεσβύτης.

(*d*) Ὃς (ἔτη) τριάκοντα πέντε ἐδούλευσε τῷ Κυρίῳ μηδὲ πάσης προθυμίας, τελείως δὲ τὸν ὑπὲρ τῆς ὑποτάξεως δρόμον ἀνύσαντι ὡς ἑξήκοντα ἐκτῶ. Orat. de Petro et Paulo, tom. 5. p. 994. lin. 28.

(*e*) Nec ſponſor fieret rei ablatæ, niſi eſſet id quod ablatum fuerat, diſſipatum.

THE

THE PREFACE TO THE EPISTLE to the HEBREWS.

BY way of preface to this excellent epiſtle, I ſhall inquire,

1. Concerning the author of it.

2. Touching the canonical authority of this epiſtle.

3. Concerning the language in which it was originally written.

4. To whom it was indited, and ſent; and when.

5. Concerning the occaſion and deſign of writing this epiſtle. And,

I. That St Paul was the author of this epiſtle, I prove,

1. From theſe words of St Peter, *As our dear brother Paul, according to the wiſdom given to him, hath written unto you, as in all his epiſtles*, 2 Pet. 3. 15. 16. Whence it is evident, 1. That the apoſtle Paul had writ to them to whom St Peter was then writing, *i. e.* to the believing Jews in general, 2 Pet. 1. 1. to thoſe of the diſperſion, mentioned 1 Pet. 1. 1. 2. That he writ to them ſome certain letter, diſtinct from all his other epiſtolary writings; as appears from thoſe words, *As alſo in all his epiſtles*, i. e. his other epiſtles. Since then none of the ancients ſay that this epiſtle was loſt, it muſt be that which bears the name of the *Epiſtle to the Hebrews*.

Obj. To this it is anſwered, That the epiſtle intended by St Peter may be that written to the Romans, in which he ſpeaketh to the Jews by name, chap. 2. 17.; and in which is an exhortation found, to count the long-ſuffering of God ſalvation, or that which *leadeth to repentance*, ver. 4.

Anſ. But, 1. That which is written there, is plainly written to the unbelieving Jews, and concerns them only: whereas St Peter writes to the *brethren*, chap. 3. 12. the *beloved*, ver. 1. 14. 17. to them *who had received like precious faith*, chap. 1. 1. He therefore could not mean the Jews of whom St Paul ſpeaks in the epiſtle to the Romans. Nor, 2. Can that epiſtle be properly ſaid to be writ to the diſperſed Jews, it being writ to thoſe at *Rome only*, chap. 1. 7. and chiefly to the Gentiles there, chap. 1. 13. and 11. 13. and 15. 15. 16. 3. The words, chap. 2. 4. are not an exhortation, *to count the long-ſuffering of God ſalvation*, but a reproof, for deſpiſing this long-ſuffering: whereas, in the epiſtle to the Hebrews, chap. 10. he commends their patience under ſufferings, and aſſures them, it would find *ſalvation*; and that, *if they lived by faith, their Lord would come, and would not tarry*.

Arg. 2. A ſecond argument to prove St Paul the author of this epiſtle, is taken from theſe words, *Know ye, that our brother Timothy is ſet at liberty; with whom, if he come ſhortly, I will ſee you. They of Italy ſalute you*, chap. 13. 23. 24.: and from thoſe alſo, *Pray for us*; and *do this now the rather, that I may be reſtored to you the ſooner*, ver. 18. 19. For, 1. It is cuſtomary with St Paul, when he writes to others, to call St Timothy his brother: ſo, *Paul the apoſtle of Jeſus Chriſt, and Timothy our brother*, 2 Cor. 1. 1.; and again, Coloſſ. 1. 1. in the ſame words; *We ſent Timothy our brother*, 1 Theſſ. 3. 2.; and, *Paul a priſoner of Jeſus Chriſt, and Timothy our brother*, Philem. ver. 1. This Timothy was a priſoner at Rome, in the 7th year of Nero; and ſet at liberty the 8th, ſaith Dr Lightfoot, *Harm. p.* 139. 140. Of which here the author of this epiſtle gives notice, and ſaith, *he would come with him to them*; *i. e.* to the Jews in Judea, to whom, I ſhall prove anon, that this epiſtle was indited. Now, Timothy, we know, was ſtill the companion of St Paul. Laſtly, he deſires them to *pray for him*; which is frequently done by St Paul, in moſt of his epiſtles, *viz.* in that directed to the Romans, Rom. 15. 30.; to the Epheſians, Eph. 6. 19.; to the Philippians, Phil. 1. 19.; to the Coloſſians, Col. 4.

3.

3. and to the Theſſalonians, 2 Theſſ. 3. 1.; and is never done in any of the catholic epiſtles. *Pray for me*, ſaith he, *that I may be reſtored to you the ſooner.* Now, Paul was ſent bound from Judea to Rome, and therefore his return from Rome to Judea was properly a reſtoring of him to them. And that he was thus reſtored to them, we learn from St Chryſoſtom (*a*), declaring, that being at liberty, he went to Spain, thence to Judea, and ſo back to Rome.

Arg. 3. That this epiſtle was written or compoſed by St Paul, may yet more ſtrongly be concluded from the authority of the ancients: for that they did deliver this as the epiſtle of St Paul, and that they were not raſh in ſo doing, we learn from the words of Origen (*b*). Now, among theſe ancients, we may reckon,

1. Clemens Romanus, the companion of, and coworker with St Paul; who, as Euſebius (*c*) and St Jerom (*d*) note, hath many notions, which are in this epiſtle, and uſed many expreſſions, word for word, taken thence: which ſhew this epiſtle not to be new, and to be duly reckoned among the writings of this apoſtle.

2. Irenæus, in the ſecond century, by whom this epiſtle is ſuppoſed to be cited as a book written by the Spirit, *adv. hær. l.* 3. *c.* 6. But not to inſiſt on that, as being uncertain,

3. Clemens Alexandrinus (*e*) cites thoſe words of St Paul, *Without faith it is impoſſible to pleaſe God*, Heb. 11. 6. adding, that *faith is the ſubſtance of things hoped for, the evidence of things not ſeen*, ibid. ver. 1. κατὰ τὸν θεῖον ἀπόστολον, *according to the divine apoſtle.* And again, he ſaith, (*f*) Ὁ θεῖος ἀπόστολος, *The divine apoſtle* fears not to ſay, *Remember the former days, in which ye being enlightened, ſuffered a great fight of affliction*, Heb. 10. 32. And ſo he cites him on to the end of that chapter; then gives the ſubſtance of the eleventh chapter, and the exhortation in the beginning of chap. 12. 1. 2. And that this divine apoſtle was St Paul, we are aſſured from theſe words, (*g*) Ἐπεὶ καὶ Παῦλος τοῖς Ἑβραίοις γράφων τοῖς ἀναπαμπλησιν εἰς νόμον ἐκ πίστως. Paul alſo writing to the Hebrews, relapſing from faith unto the law, ſaith, *Ye have need that one teach you again which be the firſt principles of the oracles of God, and are become ſuch as have need of milk, and not of ſtrong meat*, Heb. 5. 12.

4. In the third century, Origen (*h*) citing the very words now mentioned, and the following words, ver. 13. 14. *For every one that uſeth milk, is unſkilful in the word of righteouſneſs*, ſaith, "He that "writ this was the ſame Paul who ſaid to the Co- "rinthians, *I have fed you with milk, and not with* "*meat*," &c. 1 Cor. 3. 2. In his Philocalia (*i*) he ſaith, "The apoſtle Paul, who ſaid to the Corin- "thians, *Theſe things happened in a figure, and* "*they were written for us on whom the ends of the* "*ages are come*, 1 Cor. 10. 11. doth alſo, in ano- "ther epiſtle, uſe theſe words, relating to the ta- "bernacle, *Thou ſhalt make all things according to* "*the pattern ſhewed thee in the mount*," Heb. 8. 5. And that "the apoſtle (*k*), who ſaid, *Jeruſalem,* "*which is above, is free, and is the mother of us all,* "Gal. 4. 6. ſaid alſo in another epiſtle, *Ye are come* "*to Mount Sion, the city of the living God, the hea-* "*venly Jeruſalem, and to myriads of angels*," &c. Heb. 12. 22. 23. In his (*l*) Exhortation to martyrdom, he hath theſe words, Φησί που ὁ Παῦλος, "St "Paul, ſpeaking ſomewhere to them who ſuffered "from the beginning, and exhorting them to ſuffer "patiently the trials which afterwards fell upon them "for the word, ſaith, *Call to remembrance the for-* "*mer days, in which ye being enlightened, ſuffered* "*a great fight of afflictions—Caſt not away therefore* "*your confidence, which hath great recompenſe of re-* "*ward; for ye have need of patience*," Heb. 10. 32. 33. 34. 35. 36. And in his anſwer to Africanus, having cited theſe words from this epiſtle, *They were ſtoned, they were ſawn aſunder, they were ſlain with the ſword*, Heb. 11. 37. he ſaith, (*m*) "If any "perſon, being preſſed with theſe words, ſhould "fall into the opinion of them who reject this epiſtle, "as none of St Paul's, he would uſe other words to

(*a*) Δύο μὲν οὖν ἔτη ἐποίησεν ἐν Ῥώμῃ διδύμενος, εἶτα ἀφέθη, εἶτα εἰς τὰς Σπανίας ἐλθὼν, εἰς Ἰουδαίαν ἦλθε, ὅτι καὶ Ἰουδαίας εἶδε, καὶ τινι πάλιν ἦλθεν εἰς Ῥώμην. Chryſ. præfat. See Theophyl. ibid.

(*b*) Εἰ τις ὢν ἐκκλησία ἔχει ταύτην ἐπιστολὴν, ὡς Παύλου αὐτὴ ἐυδοκιμείτω, καὶ ἐπὶ τούτῳ· ἃ γὰρ εἶπῶ οἱ ἀρχαῖοι ἄνδρες ὡν Παύλου αὐτὴν παρεδίδοκασι. Ap Euſeb. hiſt. eccl. l. 6. c. 25. p. 227. C. D.

(*c*) Ἐν ᾗ τοῖς πρὸς Ἑβραίους πόλλα νοήματα παραθεὶς, οὐδὲ ὀνόματος αὐτοῖς ἐπετοῖς τισὶν ἐξ αὐτῆς χρησάμενος σαφήσαλα παρίστησι, ὅτι μὴ ἄγνοιαν ὑπάρχει τὸ σύγγραμμα. Ὅθεν εἰκότως ἔδοξεν αὐτὸ τοῖς λοιποῖς ἐγκαλαλέγθαι γράμμασι τῶ ἀποστόλω. Hiſt. eccl. l. 3. c. 38. See Epiſt. Clem. ad Corinth. § 12. 17. 36. 43.

(*d*) Catal. ſcrip. eccl. (*e*) Strom. 2. p. 362. B. (*f*) Strom. 4. p. 514. C. D. 515. A. B.

(*g*) Strom. 6. p. 645. D. (*h*) Adv. Celſum, l. 3. p. 143. (*i*) Philocal. p. 10.

(*k*) Philoc. p. 17. et adv. Celſum, l. 7. p. 351. (*l*) P. 209. 210.

(*m*) Τῶν ἀθετούντων τὴν ἐπιστολὴν ὡς ὐ Παύλου γεγραμμένην, πρὸς ὃν ἄλλων λόγων καὶ ἰδίαν χρήζομεν εἰς ἀπόδειξιν τοῦ εἶναι Παύλου τὴν ἐπιστολήν. P. 232.

"demonſtrate

" demonſtrate to him that it was the epiſtle of St " Paul." He alſo adds, That (*n*) " the ſentences con- " tained in it are admirable, and no whit inferior " to the writings of the apoſtles; as he who dili- " gently reads them muſt confeſs."

In a word, when this epiſtle was denied by the Arians in the fourth century, becauſe they were not able to reſiſt the conviction it affords us of our Lord's divinity, Theodoret (*o*) ſaith, " They ought, at leaſt, " to revere the length of time, in which the chil- " dren of the church have read this epiſtle in the " churches, *viz.* as long as they have read the apo- " ſtolic writings: or, if this be not ſufficient to per- " ſuade them, they ſhould hearken to Euſebius (*p*), " of whom they boaſt as of the patron of their doc- " trine; for he confeſſes this was St Paul's epiſtle, " and he declares, that all the ancients had this o- " pinion of it."

That they of Rome, and other Latins, did, for a while, reject this epiſtle, will not much weaken this tradition; if we conſider,

1. That this epiſtle was not writ to them, but to the Hebrews, who, as Euſebius (*q*) teſtifies, " de- " lighted much in it."

2. That it was rejected by them, not that they had any thing to ſay againſt it, but becauſe they could not anſwer the arguments which the Novatian ſchiſ- matics among them produced, from the 6th and 10th chapters of this epiſtle, againſt receiving lapſed penitents into the church, whence, as Philaſtrius informs us, they rejected it, as thinking it was de- praved by heretics. Or,

3. Becauſe it wants his name, which he concealed, not as St Jerom conjectures, διὰ φθόνον, to avoid the offence of thoſe who liked not his perſon, by reaſon of his doctrine concerning the non-obſervation of their law, for it is evident from his deſire of their prayers, and from his intimation that he deſigned ſhortly to be with them, that he muſt be well known unto them; but, as Theodoret obſerves, becauſe " he was made an apoſtle, not of the circumciſion, " but of the Gentiles." Laſtly, the difference in ſtyle ſome mention, is ſo nice a thing, and may happen upon ſo many accounts, that it deſerves not to be looked on as an argument of any force againſt plain teſtimonies of the ancients, that St Paul was the author of this work.

II. That this epiſtle was written and directed to the Jews dwelling in Judea and Paleſtine, is the opinion of the ancients (*r*), though not ſo as to ex- clude the believing Jews of the diſperſion. This may be argued from the indorſement of it, *To the He- brews*, rather than to the Jews. It cannot be ima- gined but that he ſends it to be delivered at a cer- tain place, within ſome reaſonable compaſs, ſeeing the bearer of it, whoever he was, could not deliver it to all the Jews diſperſed through the whole world; and becauſe he directs them to pray, *that he might be reſtored to them*, and promiſeth to come and ſee them. The title therefore, *To the Hebrews*, muſt determine the place, and point out the Jews that dwelt in Judea, or the land of Iſrael: and this ſenſe doth the Holy Ghoſt put upon the title, *the Hebrews*, when it is ſaid, *There was a murmuring of the Hel- leniſts againſt the Hebrews*, Acts 6. 1.; by the Hel- leniſts, meaning the Jews that dwelt in foreign countries, among the Greeks; and by the Hebrews thoſe that dwelt in Judea. So again, 2 Cor. 11. 22. *Are they Hebrews? ſo am I. Are they Iſraelites? ſo am I.* And Phil. 3. 5. *Of the ſtock of Iſrael, an Hebrew of the Hebrews; i. e.* an Hebrew not only by deſcent, as were all of the ſtock of Iſrael, but by language, which ſome of them had loſt; and by habitation in the Holy Land, and not among the uncircumciſed Gentiles, he being *bred up at the feet of Gamaliel.* And ſo it is moſt proper to un- derſtand the inſcription of this epiſtle, namely, that St Paul directs and ſends it to the believing Jews of Judea, which he ſtyles his *own nation*, Acts 24. 17. For though he, doubtleſs, did intend it alſo for the benefit of the believing Jews diſperſed, yet might he ſend it firſt and chiefly to thoſe in Judea, the principal ſeat of the circumciſion, from whence it might, in time, diffuſe itſelf through the whole cir- cumference of the circumciſion.

But hence it cannot reaſonably be concluded that this epiſtle was writ in Hebrew, or in Syriac: for the goſpel of St John, and his firſt epiſtle, the ca- tholic epiſtles of St James, Peter, and St Jude, were alſo written to the Jews, and yet were writ in Greek, that being a tongue ſo well known to the Jews, that they call it the vulgar tongue; therefore in all the diſcourſes of the Jews with the Roman governors, who underſtood the Greek tongue, we never read, either in ſcripture, or Joſephus, that the Jews ſpake to them, or they unto the Jews, by an interpreter;

(*n*) Ὅτι τὰ νοήματα τῆς ἐπιστολῆς θαυμάσια ἐστι, καὶ οὐδὲν ἔστιν τῶν ἀποστολικῶν ὁμολογουμένων γραμμάτων, καὶ τοῦτο ἂν συμφῶναι φαίη ἀληθῶς πᾶς ὁ προσέχων τῇ ἀναγνώσει τῇ ἀποστολικῇ. Apud Euſeb. l. 6. c. 23. p. 227. C.

(*o*) Ἔδει γὰρ αὐτὰς τῷ χρόνῳ γῆρ αἰδεῖσθαι τὸ μῆκος, ἐξ οὗ γὰρ τῶν ἀποστολικῶν γραμμάτων αἱ τοῦ Θεοῦ μυσταγωγοὶ ἐκκλησίαι, ἐξ ἐκείνου καὶ τῆς πρὸς Ἑβραίους ἐπιστολῆς τὴν ὠφέλειαν κεκτήνται. Præf. in epiſt. ad Hebr.

(*p*) Καὶ τὰς παλαιὰς ἁπάσας ταύτην περὶ αὐτῆς ἴδρυσιν ἰσχυκέναι τὴν δόξαν. Præf. ibid.

(*q*) Ὧν μάλιστα Ἑβραίων οἱ τὸν Χριστὸν παραδεξάμενοι χαίρουσι. Hiſt. eccl. l. 3. c. 25. p. 97.

(*r*) Πῶς δέ ἐστιν ἐπιστέλλων; ἐμοὶ δοκεῖ ἐν Ἱεροσολύμοις καὶ Παλαιστίνῃ. Chryſ. et Theodoret. præfat.

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nor is there any of the ancients who pretends to have ſeen any Hebrew copy of this epiſtle. That it was writ in Greek, appears not only from the paſſages of ſcripture, ſo often cited in it from the Septuagint, even where they differ from the Hebrew, chap. 1. 6. 3. 8. 9. 10. 8. 8. 9. 10. 5. 37. 38. but alſo from chap. 7. 2. where we read thus, πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, *firſt being interpreted king of righteouſneſs, and afterwards king of Salem, which is king of peace*; for both the word *Melchiſedec*, and *King of Salem*, being in the firſt verſe, ſhould have been there interpreted, had this been the addition of the interpreter; for ſo we find it is throughout the New Teſtament, where the interpretation immediately follows the Hebrew word or phraſe, as Mark 5. 41. *Talitha, cumi*, which is by interpretation, *Daughter, ariſe: Golgotha*, which is by interpretation *the place of a ſcull*, Mark 15. 22. So Matth. 27. 46. Mark 15. 34. John 1. 38. *Rabbi*, which is, being interpreted, *Maſter*; and ver. 41. *Meſſiah*, which is, being interpreted, *the Chriſt*. So chap. 9. 7. 19. 37. Acts 4. 36. 9. 36. 13. 8. Whereas here the word *Melchiſedec* is in the beginning of the firſt verſe, and the ſuppoſed addition of the interpreter is added where the word is not; ſo *King of Salem* is in the firſt verſe not interpreted, and when it is repeated, then comes the interpretation; which plainly ſhews, that it is not made to give the ſenſe, but the myſtery contained in the words, viz. That *Chriſt was our peace*, Eph. 2. 14. and *his ſceptre* was a *ſceptre of righteouſneſs*, chap. 1. 8.

IV. As for the time when this epiſtle was indited, 1. It ſeems evident, that it was written after that to the Coloſſians and to Philemon; for there he is Paul the priſoner, here he is ſet at liberty, and hoping to come quickly to them to whom he writes: thoſe epiſtles therefore being writ in the 62d year of Chriſt, and the 8th of Nero, this muſt at leaſt be written in the following year. Again, in the epiſtle to the Coloſſians, we have mention of St Timothy, but nothing of his bonds; here we have mention both of his impriſonment and his enſuing liberty, which may well caſt this epiſtle into the 9th of Nero, where it is placed by Biſhop Pearſon.

Laſtly, To ſpeak a little of the occaſion of it: I have ſhewed in the preface to the ſecond epiſtle to the Theſſalonians, and in the preface to the epiſtle of St James, that it was written chiefly to prevent that epidemical apoſtaſy from Chriſt to Moſes, which the believing Jews were then too prone to. But we learn alſo from the matter of the epiſtle, that it was written to prove that *Jeſus was the Son of God*: now, in what ſenſe this chiefly was denied by the Jews, we learn from the goſpel of St John, where, when our Lord had ſaid, *My Father worketh hitherto, and I work*, John 5. 17. the Jews ſeek to kill him, becauſe πατέρα ἴδιον ἔλεγε τὸν Θεὸν, *he ſaid God was his own Father, making himſelf equal to God*, ver. 18. And again, *We ſtone thee*, ſay they, *for blaſphemy, becauſe thou, being a man, makeſt thyſelf God*, John 10. 33. What was this blaſphemy of which they thus accuſe him? It was only this, that he ſaid, *I am the Son of God*, ver. 36. It is therefore plain, they judged it the ſame thing to ſay he was *the Son of God*, and to ſay, that *he was God*; whence we may rationally conclude, it was alſo in this ſenſe that the apoſtle here aſſerts, and doth endeavour to confirm this truth.

And, *laſtly*, This epiſtle being written to perſons now relapſing from Chriſt to Moſes, and to the law *given*, ſaid they, *by angels*; this ſeems to be the reaſon why the apoſtle is ſo large in ſhewing that Chriſt was greater than the angels, a greater lawgiver than Moſes, a greater prieſt than Aaron, and that the levitical prieſthood, covenant, and law, were to give place to Chriſt our great High Prieſt, to his new law of liberty, and that new covenant he had eſtabliſhed upon better promiſes.

A

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

EPISTLE to the HEBREWS.

CHAP. I.

Verse 1. GOD, who [a] at ſundry times, and [b] in divers manners, ſpake in time paſt unto the fathers by the prophets,

2. Hath in theſe laſt days (*the times of the Meſſiah, ſee note on* 2 *Tim.* 3. 1.) ſpoken unto us by his Son, whom he hath appointed (ἔθηκε, *conſtituted*) [c] heir of all things, [d] by whom alſo he made the worlds.

3. Who being the [e] brightneſs of his glory, and the [f] expreſs image of his perſon, (*or character of his ſubſiſtence*), and [g] upholding all things by the word of his power, [h] when he had (Gr. *having*) by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high:

4. Being made (Gr. *being*) ſo much better than the angels, (*and ſuperior to them by this exaltation to the right hand of Majeſty*), as he hath by inheritance obtained [i] a more excellent name (*title and authority*) than they.

5. For to which of the angels ſaid he at any time (*as he did to Chriſt*), [k] Thou art my Son, this day have I begotten thee? And again (*to Solomon the ſon of David, what did more eminently belong to this Son and Lord of David*), [l] I will be to him a Father, and he ſhall be to me a Son, (2 *Sam.* 7. 14. 1 *Chron.* 22. 10.)

6. And again, when he bringeth in (ὅταν δὲ πάλιν, *and when he brings again*) the firſt begotten (*from the dead, Col.* 1. 18) into the world, he ſaith, And [m] let all the angels of God worſhip him, (*eſtabliſhing thus his dominion over them, and their ſubjection to him, and alſo the divine excellence of him who was thus to be worſhipped by the higheſt of created beings.*)

7. And (*moreover, ſpeaking*) [n] of the angels, he (*i. e. David only*) ſaith, (*He is that God*) who maketh his angels ſpirits, (*or winds*), and his miniſters a flame of fire; (*giving them no higher titles than thoſe of his meſſengers and miniſters, and ſhewing their efficacy and ſwiftneſs in doing his commandments, and hearkening to the voice of his words, by comparing them to the winds and fire,* Pſal. 104. 4.)

8. But (*ſpeaking*) to (*of*) the Son he (*i. e. David, moved by the Holy Ghoſt*) ſaith, Thy throne, O God, is for ever and ever, a ſceptre of righteouſneſs is the ſceptre of thy kingdom (*Pſal.* 45. 7.):

9. Thou haſt loved righteouſneſs, and hated iniquity; therefore [o] God, even thy God, hath anointed thee with the oil of gladneſs (*i. e. advanced thee in eminence and dignity*) above thy fellows, (*ſtyling him, in theſe words, God, and an eternal King; aſcribing to him a throne and kingdom, and a righteous government, to reward his righteous ſervants, whom he loves, and to puniſh his obdurate enemies,*

enemies, whoſe iniquities render them hateful to him. So that theſe words again prove both his divine nature, and his exaltation to the government of the whole world.)

10. And (*that alſo by him he made the heavens, is teſtified in theſe words ſpoken of him*), [p] Thou, Lord, in the beginning, haſt laid the foundation of the earth; and the heavens are the works of thy hands.

11. They ſhall periſh, but thou remaineſt: and they ſhall all wax old, as doth a garment;

12. And as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail, (*Pſal.* 102.)

13. But, (*yea*) to which of the angels ſaid he at any time (*as he did to Chriſt, Pſal.* 110. 1.) [q] Sit thou on my right hand, till I make thine enemies thy foot-ſtool?

14. Are they not all (*declared, Pſal.* 103. 20. 21. *and* 104. 4. *to be*) miniſtering ſpirits, ſent forth (*not for government and dominion, but*) to miniſter for them who (*being ſons by adoption*) ſhall be (*alſo*) [r] heirs of ſalvation?

ANNOTATIONS on Chap. I.

Verſe 1. [a] Πολυμερῶς, *at ſundry times.*] Before the flood by Enoch, Jude 14. and Noah, 2 Pet. 2. 5.; after the flood by Abraham the prophet, Gen. 20. 7. who gave *to his children, and houſehold after him, the commandments of the Lord*, Gen. 18. 19.; by Jacob, *propheſying to his ſons of things to come in the laſt days*, Gen. 49. 1.; by Moſes during their abode in the wilderneſs; by Deborah, Samuel, and other prophets, in the time of the judges, Judg. 6. 8.; by Nathan, in the time of David and Solomon; by Iſaiah, Jeremiah, and Ezekiel, in the time of the kings; by Daniel, Haggai, Zechariah, Malachi, in and after the captivity.

Ibid. [b] Πολυτρόπως, *in divers manners.*] In a cloud, fire, a ſtill breath; by viſions, dreams, a voice from heaven, and by the Holy Spirit ſpeaking in the prophets, 2 Pet. 2. 21.

Ver. 2. [c] Κληρονόμον πάντων, *heir of all things.*] As it were by ſucceſſion to his Father, who now *judgeth no man, but hath given all judgment to his Son*, John 5. 22. Heb. 3. 6. We cannot deſire a fairer comment on theſe words, than that of the Socinians on the place, that (*a*) "Chriſt is made heir of all "things in heaven and earth, yea of heaven and "earth itſelf; that he is heir and Lord of all an-"gels and of all men living and dead, Rom. 14. "8. 9. That he is abſolutely the heir of all things, "and hath the higheſt empire and dominion over "all angels and men; by which words is ſigni-"fied the higheſt execellency and divinity, and, as it "were, the unity of Chriſt with God, though with "diverſity," in that he is his ſon and heir, and received this dominion from another. And I believe it is as impoſſible to underſtand how a man ſhould have this empire over all things in heaven and earth, and over death itſelf, and yet be a mere man, as it is to underſtand any myſtery of the ſacred Trinity. The word *heir* doth alſo ſignify *Lord of all things*. See the note on Col. 1. 15.

Ibid. [c] Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, *by whom alſo he made the worlds.*] That is, ſaith Grotius, *propter quem*, for whom he made them, according to the doctrine of the Rabbins, that the world was made for the Meſſiah. But this expoſition is contrary to the rule of all grammarians (*b*), that τὸ διὰ, ὅτε μὲν συντάσσεται γενικῇ μεσιτεύει, ὅτε δὲ αἰτιατικῇ αἰτίαν δηλοῖ, *that the preposition* διὰ, *when it is joined with a genitive caſe, ſignifies the means by which, and the final cauſe only, when it is joined with an accuſative caſe.* It is contrary to the expoſition of all the Greek fathers, who unanimouſly ſay, τοῦτο δηλωτικὸν τῆς θεότητος, *this ſhews the divinity of Chriſt.* It is alſo without example in the New Teſtament; for διὰ τῆς δόξης τοῦ Πατρός, Rom. 6. 4. which is the only place he cites, ſignifies *by the glory*, or power of the Father, by which Chriſt was raiſed from the dead, Eph. 1. 19. Col. 2. 12. The Socinians, by the *worlds* here, underſtand the new creation, or the church begun by Chriſt's miniſtry upon earth, begotten and renewed by the evangelical diſpenſation. But neither can this expoſition ſtand: For, 1. Though Chriſt be ſtyled in ſome of the Greek verſions, πατὴρ τοῦ μέλλοντος αἰῶνος, Iſ. 9. 6. *The father of the age to come*; yet οἱ αἰῶνες abſolutely put, doth never ſignify the church or evangelical ſtate; nor doth the ſcripture ever ſpeak of the *world to come* in the plural, but in the ſingular number only, preſerving the phraſe *Holam Habba*, as they received it from the Jews. 2. Were this the import of the words, the worlds might as well have been ſaid to have been created,

(*a*) Chriſtus ſolus omnium plane rerum hereditate gaudet, et ſummo in omnes, tam angelos, quam homines, imperio ac dominatu pollet—Licet autem iſtis verbis ſignificata ſit ſumma Chriſti præſtantia, ac divinitas, ac veluti cum Deo unitas, tamen ſimul ſignificata etiam Chriſti a Deo diverſitas. *Crell. in loc.*

(*b*) Phavorinus.

or

or made by Chriſt's apoſtles, they being the great converters of the world; or at leaſt, this being done by them aſſiſted by the power of Chriſt, after he had been thus made *heir of all things*, it muſt have properly been ſaid that Chriſt made the worlds by his apoſtles, which yet the Holy Ghoſt never thinks fit to intimate. Moreover, whereas this making of the world by Jeſus Chriſt is done by his prophetic office, i. e. *his ſpeaking to us in the laſt days*, the apoſtle had mentioned this already, and makes a plain gradation from it to his kingly office, in ſaying he was conſtituted *Lord of all things*, not ſpeaking of making the world by way of conſecution, thus, καὶ δι' ὃν, *and by whom*; but by way of farther gradation, δι' ὃν καὶ, *by whom alſo* he made the world; as if he ſhould have ſaid, Nor is it to be wondered that he ſhould be conſtituted *Lord of the whole world*, ſeeing he made the whole. And that the apoſtle here doth ſpeak, not of the reforming of the new, but of the forming of the old world, he himſelf ſufficiently inſtructs us, by ſaying in this ſame epiſtle, *By faith we underſtand*, κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, *that the worlds were formed by the word of God*, chap. 11. 3. For that by τοὺς αἰῶνας we are to underſtand the material world, the Socinian commentators grant, and the parallel place in St Peter doth enforce, when he ſaith, that *the heavens were of old, and the earth*, ἐξ ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ, *conſiſting out of water by the word of God*, 2 Pet. 3. 3. and this *world* is mentioned in both places in the plural number, agreeably to the phraſe and doctrine of the Jews (*c*), who ſpeak of עולמים, *i. e.* the *worlds*, in the plural, and divide them into הזה עולם, or עולם השפל, i. e. this inferior and habitable world, called by St Peter, ὁ τότε κόσμος, *the then world* which periſhed by water, ver. 6. and the עולם העליון; *ſuperior world*, that is, the heavens. And it is no improbable conjecture, that when St Peter ſaith, *the heavens and earth conſiſted by the word of God*; and St Paul, that *by faith we learn that the worlds were framed* ῥήματι Θεοῦ, *by the word of God*, they mean this ſubſtantial word of which the apoſtle is here ſpeaking; for the word דבר ſeems plainly to be uſed in this ſenſe, when we read in the Targum of Jeruſalem, on Gen. 28. 11. רחמוי דנה ית, *for his word*, i. e. the word of God, deſired to ſpeak with Jacob; and in that of Jonathan, וימר, *the word would ſpeak with him*; which in Bereſchith Rabba, § 68. runs thus, *God would ſpeak with him*; and the word ῥῆμα ſeems alſo to be either uſed in this ſenſe, or applied to the λόγος, oft by Philo (*d*), as when he ſaith, that *Moſes was tranſlated* διὰ ῥήματος τοῦ αἰτίου, δι' ὃν καὶ συμπὰς κόσμος ἐδημιουργεῖτο, *by the word of the firſt cauſe, by which the world was made*; and that God made both the heavens and the earth by a word, by his moſt illuſtrious and reſplendent λόγος (*e*). And to be ſure Philo was of the ſame opinion with St Paul, that the Word made and faſhioned the world, whence he ſo often mentions the divine Word (*f*) "adorning "all things, the word of God that maketh the "world, the Word by which the world is faſhion-"ed and made, and by which, as his organ, God "gave being to it;" and ſaith in words like thoſe of the apoſtle (*g*), "That God poſſeſſeth all things, "uſing that word as the diſpenſer of his gifts, by "which alſo he made the world." And this was alſo the doctrine of all the primitive fathers from the beginning, as well as of all the commentators on this text. (*h*) St Barnabas declares, that he is "the Lord of the world, the maker of the ſun, the "perſon by whom, and to whom are all things." "Heis," ſaith Juſtin Martyr (*i*), "the Word by which "the heaven, the earth, and every creature was "made, by whom God at the beginning made and "ordained all things, *viz.* the heavens and the "earth, and by whom he will renew them." This Irenæus (*k*) delivers as the rule of faith contained in

(*c*) Buxt. in voce עולם. (*d*) De ſacrif. Abel. *p.* 102. C. D.

(*e*) Τῷ γὰρ περιφανεστάτῳ καὶ τελαυγεστάτῳ ἑαυτοῦ λογῳ ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ. Leg. alleg. l. 1. p. 33. G.

(*f*) Τὸν θεῖον λόγον τὸν ταῦτα διακοσμήσαντα, De opif. p. 3. F. Θεοῦ λόγον ᾧ τὸν κοσμοποιοῦντα, p. 4. C. Δι' ὃ ὁ κόσμος κατεσκευάσθη, De cherub. p. 100. B. Ὃ καθάπερ ὄργανον χρώμενος ἐκοσμοποιεῖ. All. 2. p. 60. Τὸν κόσμον ἐδημιούργησε. De profugis, p. 362. F.

(*g*) Δι' ὃ σύμπας ὁ κόσμος ἐδημιουργεῖτο, lib. 2. de monar. p. 636. B. Λόγῳ χρώμενος ὑπηρέτῃ δωρεῶν, ᾧ καὶ τὸν κόσμον ἐργάζετο, lib. quod Deus ſit immutab. p. 235. G.

(*h*) Orbis terrarum Dominus, *antiq. verſ. ſect.* 5. Ἥλιον ἔργον χειρῶν αὐτοῦ ὑπάρχοντα, ab init. et ſect. 12.

(*i*) Ἀνθ' ὧν ὀφείλομεν τὸν τοῦ Θεοῦ ὀνομάζειν λόγον, δι' ὃν ὁ οὐρανὸς, καὶ γῆ, καὶ ἡ πᾶσα γένεσις ἐγένετο κτίσις, Cohort. ad Græc. p. 16. B. Ὅτι τὸν ἀρχὴν δι' αὐτοῦ πάντα ἔκτισε καὶ ἐκόσμησε, Apol. 1. p. 44. Οὗτος γάρ ἐστιν ἀφ' οὗ καὶ τὸν οὐρανὸν καὶ τὴν γῆν. Καὶ δι' οὗ ὁ πατὴρ μέλλει καινοργεῖν, Dial. cum Tryph. p. 340. D.

(*k*) Cum autem teneamus nos regulam veritatis, id eſt, quia ſit unus Deus omnipotens qui omnia condidit per verbum ſuum, et aptavit et fecit, ex eo quod non erat, ad hoc ut ſint omnia, quemadmodum ſcriptura dicit, *Pſal.* 32. 6. *John* 1. 3. *Col.* 1. 16.——Hanc ergo tenentes regulam, licet valde varia et multa dicunt (hæretici), facile eos deviaſſe a veritate arguimus, *l.* 1. *c.* 19. Cui ordinationi aſſentiunt multæ gentes barbarorum.——Veterem traditionem diligenter cuſtodientes, et credentes in unum Deum fabricatorem cœli, et terræ, et omnium quæ in eis ſunt, per Jeſum Chriſtum filium Dei, *l.* 3. *c.* 4. *vide l.* 2. *c.* 2. *l.* 3. *c.* 8. 10. 11. *p.* 257. 259. *l.* 4. *præf. c.* 37. *p.* 369. 370. *&c.* 75. *l.* 5. *c.* 15. 18.

the ſcripture, " which they who hold to, may eaſily " prove that the heretics had deviated from the " truth." He adds, that " the Barbarians who held " the ancient tradition, did believe in one God, the " maker of heaven and earth, and of all things " therein, by Jeſus Chriſt the Son of God;" and this doctrine he repeats almoſt an hundred times elſewhere. " Our doctrine," ſaith Athenagoras (*l*), " celebrates one God the creator of all things, who " made all things by Jeſus Chriſt, from whom, and " by whom all things were made." " God," ſaith Theophilus (*m*), " made all things by him, and he " is called the beginning, becauſe he is the prin- " ciple and ruler of all things made by him." He adds, that " by this principle God made the hea- " vens: that God ſaid to him, Let us make man; " he being his Word, by which he made all things." " Him," ſaith Tatian (*n*), " we know to have been " the author of the world; for that which was be- " gotten in the beginning, gave beginning to the " things made. He made man the image of his " immortality, and before man he made the an- " gels." " We rational creatures," ſaith Clemens of Alexandria (*o*), " are the work of God the " Word; for he was and is the divine principle of " all things, by whom all things were made, and " who, as the framer of all things, in the begin- " ning, gave alſo life to us; by whom are all things; " who made man, our God and maker, the cauſe " of the creation." In the third century we learn the ſame from Origen (*p*), Tertullian (*q*), Novatian (*r*), St Cyprian (*s*), and others cited by the learned Dr Bull. So that in theſe two verſes there be viſible theſe gradations; one, from Chriſt's prophetic office to his kingly office conferred on him as *heir of all things*; the other, from his kingly office to the foundation of it, laid in his divine nature, and in the work of the creation; it being, ſay Irenæus, and the ancient fathers, fit that he ſhould reform, and govern the world, by whom it was formed; that he ſhould give new life to man, who gave him his being, and firſt breath.

Ver. 3. ὁ Ἀπαύγασμα τῆς δόξης, i. e. *the reſplendence, or ſhining forth of his glory.*] This metaphor ſome of the fathers think is taken from the ſun, whence Juſtin Martyr (*t*) ſaith, he proceedeth from the Father, as τὸ τοῦ ἡλίου φῶς, *the light of the ſun*, without diviſion or ſeparation from him. Others with him, παραδείγματος χάριν, for example's ſake, ſay (*u*), *he proceedeth* ὡς ἀπὸ πυρὸς ἀναπτόμενα πυρὰ, *as fire is kindled from fire, without the diminution of the fire that kindles it*, or as ἀπὸ λαμπάδος λαμπὰς, *as one torch is lighted from another*, which is the metaphor of Tatian, p. 145.; which metaphors they have borrowed from Philo (*x*), who ſpeaking of the ſpirit in Moſes derived upon the ſeventy elders, cautions us not to underſtand this to be done, κατὰ ἀποκοπὴν, ἢ διαζυξιν, *by abſciſſion*, or *disjunction*, ἀλλ' ὅια γίνεται ἐν ἀπὸ πυρὸς, *but as light from fire, at which if you light a thouſand torches, it is not diminiſhed.* Accordingly the Nicene council ſtyle him *light of light*, and hence they argue his conſubſtantiality with the Father, who produces not another eſſence or ſubſtance in the Son, but communicates the ſame eſſence to him. The like notions the Jews ſeem to have had of their λόγος, or *wiſdom*, which is with them the ſame: for the *book of Wiſdom* ſaith of her, *that ſhe is* ἀπόῤῥοια τῆς τοῦ παντοκράτορος δόξης εἰλικρινὴς, ἢ ἀπαύγασμα φωτὸς ἀϊδίου, *an efflux of the ſincere glory of the Almighty, and the ſplendor of eternal light*, chap. 7. 25. 26.; and Philo (*y*) ſaith of the Λόγος, that he is τὸ τοῦ ἀοράτου ἢ μεγίστου Θεοῦ περιφανέστατον ἢ περιαυγέστατον φῶς, *the moſt illuſtrious and ſplendid light of the inviſible and higheſt God.* And this the Jews might better underſtand, if it were taken, as probably it was, from the glory that conducted them out of Egypt, and led them through the wilderneſs, and dwelt among them, firſt in the ark and tabernacle, and afterwards in the temple. For it is obſervable,

1. That this δόξα, *glory*, or *Schechinah*, ſo often

(*l*) Ὁ λόγος ἡμῶν ὕιὸς Θεοῦ ἄγιος τὸν τοῦδε τοῦ παντὸς ποιητὴν ----- Πάντα δὲ διὰ τοῦ παρ' αὐτοῦ λόγου πεποιηκότα, p. 5. C. Ἐξ αὐτοῦ γὰρ ἢ δι' αὐτοῦ πάντα ὑφίστο, p. 10. C.

(*m*) Καὶ δι' αὐτοῦ τὰ πάντα πεποίηκεν, ὅτος λέγεται ἀρχὴ, ὅτι ἄρχει ἢ κυριεύει πάντων τῶν δι' αὐτοῦ δεδημιουργημένων. Ad Autol. 2. p. 88. C. Διὰ τῆς ἀρχῆς γεγενῆσθαι τὸν ἀέρα, p. 92. B. Τῷ ἑαυτοῦ λόγῳ ἢ τῇ ἑαυτοῦ σοφίᾳ, p. 96. D. Ὁ λόγος αὐτοῦ ὢν ᾧ τὰ πάντα πεποίηκε, p. 100. A.

(*n*) Τοῦτον ἴσμεν τοῦ κόσμου τὴν ἀρχὴν --- ὁ λόγος ἐν ἀρχῇ γενηθεὶς ἀντιγέννησιν τὴν καθ' ἡμᾶς ποίησιν, αὐτὸς ἑαυτὸν τὴν ὕλην δημιουργήσας, p. 145. B. C. Εἰκόνα τῆς ἀθανασίας ἀνθρωπὸν ἐποίησεν ---- ἢ πρὸ τῆς τῶν ἀνθρώπων καταβολῆς ἀσώματοι δημιουργοὶ γίνεται, p. 146. B. C.

(*o*) Τοῦ Θεοῦ λόγος τὰ λογικὰ πλάσματα, ἡμεῖς --- ἀρχὴ Θεὸς τῶν πάντων ὢν τί ἢ ἔστιν. Adm. p. 5. C. D. Ὧ τὰ πάντα δεδημιούργηται. Λόγος ὁ ἢ τὸ ζῆν ἐν ἀρχῇ καὶ τὸ πλάσαι παραχὼν ὡς δημιουργὸς, p. 6. B. Δι' ὃν τὰ πάντα, p. 69. A. Ὁ δημιουργήσας τὸν ἄνθρωπον, pæd. l. 1. c. 2. p. 81. B. Ὅτι Θεὸς ἢ δημιουργὸς, c. 11. p. 133. A. Ὁ δημιουργὸς αἴτιος. Strom. 5. 553. A.

(*p*) Origen contra Celſum, l. 2. p. 63. l. 6. p. 308. 317.

(*q*) Tertul. adv. Marcion. l. 5. c. 19. Adv. Hermog. 45. Adv. Praxeam, c. 19.

(*r*) Novatian, c. 13. M. (*s*) Cyprian teſt. l. 2. c. 1. (*t*) Dial. cum Tryph. p. 358. B.

(*u*) Ὡς φῶς ἀπὸ πυρὸς, Athen. p. 27. Juſtin. ibid. D. E. et p. 284. C. p. 145.

(*x*) Lib. de gigant. p. 223. F. (*y*) De ſomn. p. 448. D.

mentioned

mentioned in the Old Teſtament, and in the writings of the Jews, was not the cloud itſelf, that being only the cover of it, but the light, fire, or ſplendor that iſſued from it. So Exod. 24. 16. *And the glory of the Lord dwelt upon Mount Sinai, and the cloud covered it* (*viz.* the glory of the Lord) *ſix days, and the ſight of the glory of the Lord* (when it broke out of the cloud after ſix days) *was as burning fire on the top of the mount, in the ſight of the people of Iſrael.* And Exod. 40. 34. *Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.* And ver. 35. *Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glory of the Lord filled the houſe,* 1 Kings 8. 10. 11. When the prieſts were come out of the holy place, *the cloud filled the houſe of the Lord, ſo that the prieſts could not ſtand to miniſter, becauſe of the cloud; for the glory of the Lord had filled the houſe of the Lord,* Ezek. 10. 4. And *the houſe was filled with the cloud, and the court was full of the brightneſs of the glory of the Lord.* Note,

2. That this glory is ſtyled *the glory of the Lord,* not as being itſelf a divine thing, or a ray of divinity, but as being the ſymbol of God's glorious preſence and abode where it appeared and reſided. Thus the cloud, which conſiſteth of a dark part to cover the fire, or light, and a bright ſide by the appearance of the light, is called the *cloud of Jehovah,* Exod. 4. 38. Numb. 10. 34. becauſe God was gloriouſly preſent in it; or, as Rabbi Moſes Ben Nachman on Exod. 40. 34. ſaith ביהכבוד שוכן בתוך הענן, *becauſe the glory dwelt in the midſt of it*; whence God ſaid, *Lo, I come to thee in a thick cloud,* Exod. 19. 9.; *I will appear in the cloud upon the mercy-ſeat,* Lev. 16. 2.; *He ſpake to Moſes out of the cloud,* Numb. 7. 89. And when he went to receive his commands, it is ſaid, *And Moſes drew near to the thick darkneſs where God was,* Exod. 20. 21. And, *laſtly,* God is ſaid to *go before them by day in a pillar of a cloud, and by night in the pillar of fire,* Exod. 13. 21. Numb. 14. 14.

Again, the ark in which this glory dwelt between the cherubims is called כבוד יי, *the glory of the Lord, i. e.* of that glorious Majeſty who dwelt in it; whence the God of Iſrael is often ſtyled *the God that ſitteth between the cherubims*; becauſe here, ſay the Jews (*z*), he fixed his reſidence and preſence, notwithſtanding that he fills heaven and earth, and his Majeſty is in heaven, and in all the earth. And when the ark was to be taken up and carried any whither, they ſung thus, *Ariſe, Jehovah, and let thine enemies be ſcattered,* Numb. 10. 35. Pſal. 68. 2. and when it reſted, thus, *Give reſt, Jehovah, to the many thouſands of Iſrael*; not ſtyling the ark, Jehovah, but the glorious Majeſty that dwelt in it, or *him, and the ark of his ſtrength,* Pſal. 132. 8.; where alſo it may be noted, that the Targum of Jeruſalem and Jonathan read thus, *Riſe up, O Word of the Lord,* and, *return, O Word of the Lord.* And Pſal. 24. when the ark was brought from the houſe of Obed-edom, and ſettled in Mount Zion, and placed in the holy of holies, they ſung thus, *Lift up your heads, O ye gates, that the King of glory may come in,* i. e. *the Lord of hoſts,* who dwelt in the ark.

Accordingly our Lord Jeſus, after his aſcenſion, appeared ſtill in, or with the glory of the Lord. When he was transfigured on Mount Tabor, he was in this ſplendor, Matth. 17. 2. ſtyled by St Peter, μεγαλοπρεπὴς δόξα, *the magnificent glory,* 2 Pet. 1. 17.; ſo he appeared to Stephen, who *ſaw the glory of the Lord, and Jeſus ſtanding at the right hand of God,* Acts 7. 55.; ſo to Saul, when *a light brighter than the ſun ſhone round about him, and he heard a voice out of it, ſaying to him, I am Jeſus whom thou perſecuteſt,* Acts 9. 5. and 26. 13. he being ὁ Κύριος τῆς δόξης, *the Lord of glory,* 1 Cor. 2. 8.; ſee Rev. 1. 14. 15. and 2. 18. and 18. 1. and 19. 12. And becauſe of God's reſidence in this glory, the word *glory* doth often ſignify God himſelf; as when we read of the *throne,* and the *houſe of glory,* i. e. *of the glorious God:* ſo Rabbi Joſeph Abbo (*a*), "It is the "manner of the ſcripture, to call the viſible glory "and ſplendor of the divine Majeſty by the name "of God." So Pſal. 106. 20. *They turned their glory into the ſimilitude of a calf;* Jer. 2. 12. *My people have changed their glory for that which doth not profit.* And ſo the fathers ſeem to take the word *glory* here for the *divine glory.* Note,

3. That from this *glory,* when God did any wondrous works of power, mercy, and judgment, there is ſaid to be an emanation or ſhining-forth of glory; as when *fire went forth from the glory of the Lord to conſume their ſacrifices,* in token of his favourable acceptance of them; ſo Lev. 9. 23. 24. *The glory of the Lord appeared, and there came a fire out from before the Lord, and conſumed upon the altar the burnt-offering, and the fat.* So 2 Chron. 7. 1. 2. 3. accordingly they begged his favour in theſe words, *Thou that dwelleſt between the cherubims, ſhine forth,* Pſal. 80. 1.; ſee Pſal. 50. 2. Deut. 33. 2. and to conſume tranſgreſſors, *viz. Nadab and Abihu,* Lev. 10. 2. *and the two hundred and fifty men that offered incenſe,* Numb. 16. 35.; ſee Exod. 14. 24. 25. And in like manner may the Son be ſaid to be ἀπαύγασμα τῆς δόξης, *an emanation or ſhining forth from the glory of the Father,* as being before all things, *prolatus a Patre, ſive generatus,* "begotten or brought forth by the

(*z*) Buxt. hiſt. arcæ, p. 109.

(*a*) Ibid. p. 7.

"Father,"

" Father," ſaith Irenæus, *l.* 2. *c.* 48. 4. 28. being always in him, but τῶν ὑλικῶν ξυμπάντων ἰδέα καὶ ἐνέργεια ἦναι προελθών, *coming forth before all things, to be the idea and active power of all material beings:* ſo Athenagoras, p. 10. *The Word, whom the Father begat,* ἐξερευξάμενος πρὸ πάντων, *ſending him forth before all things, who was always in God, and became* λόγος προφορικὸς, *when he would create the world.* So Theophilus (*b*), whom he made πρόπαιδα, *to leap from him,* ſay Juſtin Martyr and Tatian (*c*), he being in him before all ages; προελθὼν ὁ λόγος δημιουργίας, *the Word coming forth, which is the cauſe of the creation,* προγεννηθεὶς, διὸ ὃ τὰ πάντα, *and fore-begotten, by which all things were made,* ſaith Clemens Alexandrinus (*d*). *The Word brought forth by the Father, and by that prolation generated, and therefore the Son of God,* ſaith Tertullian (*e*).

Ibid. ᾿ Καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *the impreſſion or repreſentation of his ſubſiſtence.*] The phraſe ſignifies, ſaith Theodoret, that he ſubſiſts by himſelf, ὃς ἐν ἑαυτῷ διάκυπτει τὰς πατρικὰς χαρακτῆρας, *and in himſelf repreſents the characters of his Father.* Χαρακτὴρ, ſaith Phavorinus, is διαλύπωσις δηλοῦσα τὴν ὑπόστασιν, *a form or draught manifeſting the ſubſtance whence it was taken.* Ὑπόστασις, ſaith he, is *the ſubſtance with the properties;* οὐσία μετὰ τῶν ἰδιωμάτων, or, συνδρομὴ τῶν περὶ ἑκαστον ἰδιωμάτων, *a concourſe of all the properties of any being;* ſo that the character of his ſubſiſtence here, is, according to him, a draught manifeſting or exhibiting the ſubſtance and properties of God. According to the Greek commentators on the place, it is the ſame with our Lord's being in the *form of God,* before he took our nature on him, Philip. 2. 5. Accordingly, *Wiſdom* is, by the author of the book that bears that name, ſtyled, ἔσοπτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ, *the unſpotted mirror of the power or activity of God, and the image of his goodneſs,* chap. 7. 26. The Λόγος is, ſaith Philo *(f),* ἀΐδιος εἰκὼν αὐτοῦ, *the eternal image of God. The image of God* δι᾽ ὃ σύμπας ὁ κόσμος ἐδημιουργεῖτο, *by which the whole world was made* (*g*). And of the angel which God ſent before Iſrael, in whom God's name was, Exod. 23. 22. the Jews ſay he was, פְּנֵי מַלְאָךְ, i. e. *the angel of his face;* becauſe, ſaith R. M. Cerundenſis (*h*), God's face or glory might be ſeen in him, or be exactly repreſented by him; yea, the government of the whole world was committed to him, and God had made him Lord over his whole houſe, and had made all things ſubject to him. Now, theſe things ſo exactly agree with what the apoſtle here aſcribes to Chriſt, that I could not think them unworthy to be noted here.

Ibid. ᾿ Φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, *and upholding all things by the word of his power.*] The Hebrew word נשׂא, is ſometimes rendered φέρω, *ſuſtineo;* as when it is ſaid of Moſes, Numb. 11. 14. 17. *I cannot* φέρειν, *ſuſtain,* or *bear all this people;* and Deut. 1. 9. 12. *How can I alone* φέρειν τὸν κόπον, *bear the labour of all this people?* and of Chriſt, that φέρει, *he bears the burden of our ſin,* Iſ. 53. 4. Sometimes it ſignifies *to govern;* whence נשׂיא is ſometimes rendered βασιλεὺς, *a king,* Gen. 23. 6.; ſometimes ἄρχων, *a prince,* as it is rendered above ſixty times; ſometimes ἀρχηγὸς in the ſame ſenſe, Numb. 13. 3. and 16. 2.; and ſometimes ἡγούμενος, *a governor,* Joſh. 13. 22. 2 Chron. 5. 1. and the Greek φέρειν ſignifies not only *to ſuſtain,* but alſo *ſuo arbitratu moderari,* to *govern at his will.* Now, which of theſe two ſenſes you put upon the words, it is not much material, ſince it is equally the effect of a divine power to ſuſtain and govern all things; whence this is, by the Jews, made the deſcription of God himſelf, that he is a God סבל נלאה, *ſuſtaining all things* (*i*), the heavens, the earth, and the abyſs, and bearing all people טימרוח ברוח, *by the ſpirit of his word.* Accordingly of the Λόγος, Philo (*k*) often ſaith, that he is πηδαλιοῦχος καὶ κυβερνήτης πάντων, *he that ſits at the helm, and governs all things;* that he is ὁ συνέχων καὶ διοικῶν τὰ πάντα, *he that containeth and diſpenſeth all things* (*l*); that God, as a king and ſhepherd, rules according to law and right, and placing over us *his firſt-begotten Son,* ὃς τὴν ἐπιμέλειαν τῆς ἱερᾶς ταύτης ἀγέλης ἅτε τι μεγάλου βασιλέως ὕπαρχος διαδέχεται, *who, as the prorex of the great King, takes care of the ſacred flock* (*m*).

It remains yet to be inquired, whether theſe things are ſpoken of our Lord, as acting here on earth, or purely of the divine nature he had before the world was made. The Socinians, and ſome others, think all this relates to our Saviour, as acting here on earth, that he was the ſplendor of his Father's glory; becauſe God *who commanded the light to ſhine out of darkneſs, hath ſhined into our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt,* 2 Cor. 4. 6.; on which account the apoſtle ſaith, *We have ſeen his glory, the glory as of the only begotten Son of God,* John 1. 14.; that he was the character of his ſubſtance, or his attributes, as he was the *image of the inviſible God,* Col. 1. 15. in which his power, wiſdom, holineſs, love, and mercy, ſhined forth conſpicuouſly; that he did φέρειν, *præſtare,* perform all things by the word of his power; as he made the winds and ſeas

(*b*) Ad Autol. l. 2. p. 88. B. p. 100. A. (*c*) Juſt. dial. p. 359. B. et Tat. p. 145. B.
(*d*) Clem. Alex. ſtrom. 5. p. 553. B. Strom. 6. p. 644. A. (*e*) Tertul. apol. c. 21.
(*f*) De conſul. ling. p. 267. B. (*g*) De monarch. p. 363. B. (*h*) Maſius in Joſ. v. 14.
(*i*) Targ. in 2 Chron. c. 6. (*k*) De cherub. p. 88. D. (*l*) De vita Moſ. p. 521. B.
(*m*) De agricult. p. 152. B.

calm,

calm, rebuked diſeaſes, and caſt out devils by his word. And Mr Clerc is poſitive, that it muſt be the human nature which this ſacred writer ſpake of, that the Jews might underſtand what he ſaid was true; for that alone is viſible, and nothing but what is ſuch can be called the image or brightneſs of any thing among men. On the other hand, it is certain that all the fathers were of another mind; that when Philo and the ancient Jews ſpake thus of wiſdom, the *logos*, the *angel of God's face*, they underſtood all that they ſaid of the *logos* and wiſdom ſubſiſting long before our Saviour's incarnation, and ſo thought this *logos* the ſplendor and image of the Father, when he was not viſible among men, as the apoſtle ſaith he was, when he was taken from them into heaven. It is certain alſo, that the preceding words, *by whom alſo he made the worlds*, cannot be ſpoken of Chriſt incarnate, and the words, *upholding all things by the word of his power*, ſeem to import the ſame with that expreſſion of the apoſtle, Col. 1. 17. *By him all things conſiſt.* Moreover, could theſe things be attributed to our Lord Chriſt as acting in the fleſh, yet have I proved, note on Col. 1. 15. that they muſt be aſcribed to a divine nature reſiding in him, or to *God manifeſted in the fleſh*; and ſo what Mr Clerc ſays muſt be the human nature, muſt, ſay I, be the divine nature.

Ibid. ᾽Αι ἑαυτῆ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν, *when he had by himſelf purged our ſins.*] *i. e.* When he had made himſelf an expiatory ſacrifice, to purge us from the guilt and puniſhment of our tranſgreſſions. To confirm this, let it be noted,

Firſt, That this was the opinion of all nations, that their expiatory ſacrifices were deſigned to take away the guilt of ſin, and make atonement for it to an offended Majeſty. For why are they ſtill ſaid, ἁγνίζειν, καθαρίζειν, *purgare*, *luſtrare*, to *purge*, and to *make clean*, but from their ſuppoſed virtue to purify them from the guilt of ſin? And becauſe ſin is often repreſented in the law of Moſes, and in the prophets, under the metaphors of uncleanneſs, filthineſs, defilement, and pollution; therefore their ſacrifices alſo are ſtill repreſented as cleanſing them from the guilt and the defilement of ſin, and ſo making the pollution to paſs from them. Hence the blood which made the atonement, is ſtyled αἷμα καθαρισμοῦ, *the blood of cleanſing*, or purgation So Exod. 30. 10. *And Aaron ſhall make an atonement upon the horns of the incenſe-offering once a-year,* ἀπὸ τοῦ αἵματος καθαρισμοῦ καθαρισμοῦ αὐτό, *with the blood of the ſin-offering ſhall he make atonement upon it.* And the ſacrifice offered for ſin is ſaid to be offered καθαίρεται, *to purify* them from it by an atonement. So Lev. 9. 15. *And he brought the people's offering, and took the goat which was the ſin-offering, and ſlew it,* καὶ ἐκαθάρισεν αὐτὸν, *and offered it for ſin.* And Lev. 16. 30. In the great day of atonement, the prieſt ſhall make an atonement for you, καθαρίσαι ὑμᾶς, *to cleanſe you, that you may be clean from all your ſins before the Lord,* καθαρισθήσεσθε, *and you ſhall be cleanſed.* So Job is ſaid καθαρίζειν, *to cleanſe* his ſons from their ſuppoſed ſins by a burnt-offering, chap. 1. 5. and ſo he inquires, chap. 7. 21. Why doſt thou not make καθαρισμὸν τῆς ἁμαρτίας μου; i. e. *Why doſt thou not forgive my ſin?* Since therefore it is very reaſonable to conceive that the word καθαρίζειν uſed in an epiſtle written to the Jews touching the expiatory ſacrifice of Chriſt, is uſed in the ſenſe in which they always took it when applied in the Old Teſtament to ſacrifices which made atonement for their ſins; it follows, that when the apoſtle here ſaith, Chriſt made καθαρισμὸν, a *purgation of our ſins by himſef*; and when he adds, that whereas the blood of the legal ſacrifices did expiate εἰς τὴν τῆς σαρκὸς καθαρότητα, *to the purification of the fleſh, the blood of Chriſt* καθαριεῖ, *ſhall much more expiate to the purification of the conſcience from the guilt of ſin*, c. 9. 13. When he proceeds to ſay, that whereas *under the law almoſt all things* ἐν αἵματι καθαρίζεται, *were purified by blood*, and *without ſhedding of blood there was no remiſſion*, ver. 22. 23. and thence argues, that "the heavenly things muſt "be purged with better ſacrifices:" He, in theſe caſes, muſt ſpeak of the blood of Chriſt as making atonement for our ſins, by purging away the guilt of them, and averting the puniſhment due to us for them. (See the reading vindicated, *Examen Millii.*)

Verſe 4. ᾽Διαφορώτερον ὄνομα, *a more excellent name.*] *i. e.* Not only title, but authority, and ſuperior excellency. So Phil. 2. 9. *God hath highly exalted him, and given him* ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, *a name above every name*, i. e. the higheſt dignity and power, *that at the name of Jeſus every knee ſhould bow*; i. e. that all creatures in heaven or earth, or under it, ſhould own his power and dominion, ver. 10. Eph. 1. 21. *He hath ſet him at his right hand, above all principality, power, might, and dominion,* καὶ παντὸς ὀνόματος, *and every name.* In both theſe ſenſes Chriſt hath a more excellent name, *viz.* the name of his *only Son*, ver. 5. the name *of God*, ver. 8. and a more excellent authority and dignity, *viz.* that of *ſitting at the right hand of Majeſty*, ver. 13. and *ruling all things by the word of his power*; and this excellency he hath upon a better foundation, as being *the maker of the world*, &c. ver. 2. 3.

Ver. 5. ᾽Υἱός μου εἶ σὺ, *thou art my Son.*] (*n*) R. Solomon here ſaith, Our "maſters have interpreted "all that is written in this pſalm of the King Meſ-

(*n*) In Dan. 7. 13.

"ſiah."

" ſiah." And Saadias Gaon (*o*) doth, from theſe very words, prove the dominion and kingdom of the Meſſiah, becauſe it is here ſaid, *I have ſet thee, my king, upon the holy hill of Zion: I will declare the command, Jehovah hath ſaid unto me, Thou art my Son*, &c.; which alſo is apparent from the following words, *I will give the Heathen for thine inheritance*, &c. ver. 8. and from the exhortation to *all kings to ſubmit to him*. And that this was the ancient and received expoſition of theſe words, confirmed by the Holy Ghoſt, we learn from this apoſtle, who, diſputing with the Jews touching our Saviour's reſurrection, when all power in heaven and earth was given to him, Matth. 28. 18. he proves it from theſe very words, Acts 13. 33. And again, ſpeaking of his prieſthood which he was to exerciſe in heaven after his reſurrection and aſcenſion, he proves it to the ſame Jews from the ſame words, Heb. 5. 5.

Ibid. [1] Ἐσομαι αὐτῷ εἰς πατέρα, *I will be to him a Father*, &c.] Theſe words are cited from 2 Sam. 7. 14. and they do promiſe to Solomon, the type of Chriſt, a kingdom to be eſtabliſhed for ever, ver. 13. 16. and ſo to Chriſt the antitype, and eminently *the Son of God*, an everlaſting kingdom and dominion. See the judgment of the Jewiſh church, p. 61.

Note alſo, That though the angels be ſometimes in ſcripture called *the ſons of God*, Job 1. 6. 2. 1. 38. 7. God never ſaid to any of them, *I will be to him a Father*, to protect him in his kingdom; much leſs, *Thou art my Son, this day have I begotten thee*, to a kingdom: and ſo theſe paſſages, in the true and full extent of them, cannot agree to any of the angels.

Ver. 6. [m] Προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, *Let all the angels of God worſhip him.*] It is generally thought theſe words are cited from Pſalm 97. 7. where in the Septuagint we have words very like them, *viz.* προσκυνήσατε αὐτῷ, πάντες ἄγγελοι αὐτοῦ, *worſhip him, all his angels*; in the Hebrew it is indeed כל אלהים *all ye Elohim*: but then Aben Ezra's note is, that ſome think בל אלהים ה"ס המלאכים *the word Elohim always denotes the angels*: and (*p*) Kimchi ſaith, the Hebrews did expound this pſalm, " of what was to come to paſs in the days of the " Meſſiah." In the Septuagint it is ſtyled a pſalm of David, ὅτε ἡ γῆ αὐτῷ καθίσατο, *when the land was eſtabliſhed to him*, or when he was made maſter of all thoſe countries which God deſigned to be the inheritance of Iſrael, and therefore may very properly be referred to the ſon of David, at his reſurrection, or his coming again into the world, that being the time when *all power in heaven and earth was given to him*, when he was ſolemnly inaugurated, and inſtated in his ſpiritual and heavenly kingdom, and *the government was upon his ſhoulders*, and *he ſat down on the right hand of the Majeſty on high*, ver. 3.

But it is obſervable, that theſe words are expreſsly to be found, Deut. 32. 43. as here they are cited: and it is certain from St Paul, that God there ſpeaks of the times when the Meſſiah was to be preached unto the Gentiles; for that the *Gentiles ſhould glorify God for his mercy*, he proves from theſe words of the ſame verſe, *Rejoice, ye Gentiles, with his people*, Rom. 15. 9. 10. Accordingly the Jews expound many of the words of Moſes here recorded. Thus Jonathan on ver. 39. ſaith thus, " When Memra " Jehovah, the Word of the Lord ſhall reveal himſelf to redeem his people, he ſhall ſay to all " people, See, I am he that am, and have been, " and ſhall be;" (See Heb. 13. 8.) " I by my word " kill and make alive, I ſmite the people Iſrael, " and I will heal them in the end of the days." On verſe 40. the Targum of Jeruſalem ſaith thus, " I " live במימרי by my word for ever:" that of Jonathan, I have prepared in the heavens, בית שכנתי *the houſe of my majeſty*; that is, ſaith R. Solomon, סקם שכינתי *the place of my majeſty*; expreſſions often uſed by Philo (*q*) to ſignify the λόγος, as when he ſaith, οἶκον ἔχων τὸν ἑαυτοῦ λόγον, *God hath his houſe*, viz. *his own word*, and that (*r*) ὁ θεῖος λόγος, *the divine word in his place*; and upon ver. 43. Jonathan Ben Uziel paraphraſeth thus, " He with his Word will " expiate for the land, and for his people," *viz.* As the high prieſt did on the great day of expiation. The other words, " He will render vengeance to " his enemies, and make his arrows drunk with the " blood of the ſlain," are fit expreſſions of Chriſt's exerciſe of his kingly government over his enemies, by which he was *to break them with a rod of iron, and daſh them in pieces as a potter's veſſel*, Pſal. 2. 9. The import of theſe words therefore may be this, " When God was to introduce his firſt-born " again into the world by the reſurrection, and give " him power and dominion over all things in heaven and earth, he ſaid, Let all the angels of God " worſhip him, and own him as their Lord and maker." Dr Owen ſaith, this cannot be applied to the reſurrection, becauſe Chriſt did not leave the world, or go out of it at his death; but to this it may be anſwered, that *going hence*, Pſal. 29. 13. *and going out of the world*, 1 Cor. 5. 10. are common expreſſions to ſignify death. And, 2*dly*, God being ſaid to *beget* Chriſt, when he raiſed him from the dead, Pſal. 2. 7. Acts 13. 33. Heb. 5. 5. And gave him power over all things in heaven and earth, *i. e.* over all the world, this may be fitly called a ſecond

(*o*) Vide Cart. Mell. Hebr. l. 2. c. 5.
(*q*) De migr. Abr. ab initio.
(*p*) Pug. fid. p. 133.
(*r*) De ſomn. p. 447. C.

introduction

introduction of him into the world. 3*dly*, Whereas he ſaith, that theſe words προσκυνήσατω αὐτῷ, &c. cannot be taken from Deut. 32. 42. becauſe there are no ſuch words in the original, and it is abſurd to think the apoſtle ſhould cite that from the ſcripture as the word and teſtimony of God, which indeed is not in it, nor was ever ſpoken by God, for this, and for two other reaſons offered by the Rev. Dr Hammond, note on Pſal. 97. 7.; I think it more reaſonable to conceive theſe words were taken from the Pſalms.

Ver. 7. ᵃ Πρὸς τοὺς ἀγγέλους.] The pſalmiſt ſpeaking, Pſal. 104. 4. not to, but of the angels, it is neceſſary to tranſlate theſe words as our verſion doth: *Of the angels he ſaith*, and as the Hebrew לְ, ſo the Greek πρὸς, is oft of the ſame import with *de* and περὶ. He ſpake this parable πρὸς αὐτοὺς, *concerning them*, Luke 19. 20. Mark 12. 12. πρὸς δὲ τὸν Ἰσραὴλ, *but of Iſrael he ſaith*, Rom. 10. 21. πρὸς ὃν, *of whom we ſpeak*, Heb. 4. 13. So Neh. 2. 18. *He ſpake to you of the good hand of God upon him*, καὶ πρὸς τοὺς λόγους τοῦ βασιλέως, *and of the words of the king*. Of the particle לְ, ſee Noldius, p. 458.

Ver. 9. ᵇ Ὁ Θεὸς ὁ Θεός σου, *God even thy God.*] For Chriſt is God of God, according to the Nicene ſymbol. Hence do the primitive fathers thus diſtinguiſh betwixt him and the Father; that "God the "Father is that God above whom there is no other "God:" whereas *Chriſt is God of God*; and as to that, inferior to *God the Father*: So Juſtin Martyr and Irenæus (*s*). That this pſalm was ſpoken of the Meſſiah, is evident from the Targum on the place, which ſaith, *Becauſe thou, O King Meſſiah, haſt loved juſtice*, &c. And on verſe 3. *Thy fairneſs, O King Meſſiah, exceeds the ſons of men.* To this purpoſe ſee Rabbi Solomon, and Aben Ezra, on this pſalm.

Ver. 10. ᶜ That this pſalm hath relation to the times of the Meſſiah, we learn from the Chaldee paraphraſt, which ſaith on ver. 16. *Zion is builded by the word of the Lord*: and from the *creation of a new people, to praiſe the Lord*, ver. 18. which the Jews themſelves expound of the *world to come*, or the ſtate of the church under the Meſſiah. And, 3. From the *calling of the Gentiles*, mentioned, ver. 15. *So the Heathens ſhall fear the name of the Lord, and all the kings of the earth thy glory.* And ver. 22. *When the people are gathered together, and the kingdoms, to ſerve the Lord.* See the judgment of the Jewiſh church, p. 38. That theſe things are here ſpoken of, and applied to Chriſt, is alſo evident, 1. From the connective particle καὶ, which knits this to the former citation, and makes it to run thus, "Of the Son it is ſaid, Thy throne, O "God, is for ever, καὶ, and of him it is alſo ſaid, "Thou, Lord, in the beginning haſt laid the foun-"dations of the earth." 2. From the ſcope of the apoſtle, which, both before and after, is, to bring teſtimonies to prove the excellency of the Meſſiah, and the truth of what he had aſſerted of him, ver. 2. 3. and therefore he muſt purſue the ſame deſign here. And, 3. From the conceſſion of the Socinians upon the place, that the latter words, which ſpeak of the *deſtruction of the heavens and the earth*, belong to Chriſt. Now, theſe words, *They ſhall periſh, but thou remaineſt*, are plainly ſpoken of the ſame perſon, *who founded the earth in the beginning*; and therefore muſt equally belong to Chriſt. But here it is objected,

Obj. That if the author of this epiſtle had indeed believed that Chriſt was the creator of the world, to what purpoſe doth he ſpend ſo much time to prove him more excellent than the angels? For who can doubt that the creator is more excellent than his creatures?

Anſ. 1. He doth not abſolutely go about to prove him more excellent than the angels, but comparatively, ſo far more excellent, as the titles given him in ſcripture ſhewed that he exceeded them: and that was as much as the creator doth exceed his creatures.

2. I have ſhewed, note on the 2d and 3d verſes, that the apoſtle had aſſerted not only Chriſt's dignity, *as heir of all things*; and ſo ſucceeding in his Father's kingdom; but alſo that he was therefore *Lord of all things*, becauſe *he made the world*, and therefore was obliged, in his teſtimonies, to prove both theſe things; as he doth in moſt of the teſtimonies produced.

3. As there were then divers heretics, who aſcribed the creation of this viſible world to angels, and not to Chriſt; ſo alſo were there divers Jews who held that they were God's miniſters, or συνεργοὶ, *coworkers, in the creation of the world*; and that God ſaid to them, *Let us make man*, Gen. 1. 26. Now, againſt theſe Jews and heretics, the apoſtle very appoſitely proves, that the creation of the world was not to be aſcribed to thoſe angels, who, they ſay, *gave the law*, ch. 2. 2. but to that Jeſus from whom we have received the goſpel. Of the

(*s*) Εἰ καὶ λέγεται Θεὸς, καὶ Κύριος ἕτερος ὑπὸ τὸν ποιητὴν τῶν ὅλων----ὑπὸ ὃν Θεὸς ἄλλος οὐκ ἔστι, Juſt. Mart. dial. cum Tryph. p. 275. Et p. 276. Θεὸς ἕτερος ἐστι τοῦ τὰ πάντα ποιήσαντος Θεοῦ----ὑπὸ ὃν ἄλλος οὐκ ἔστι Θεός. Et p. 284. Θεὸν ὑπερῖπτάμενα τοῦ ὑπὸ κόσμου Θεοῦ, ὑπὸ ὃν οὐκ ἔστι.

Invoco te, Domine Deus, qui es ſolus et verus Deus, ſuper quem alius Deus non eſt, *lib.* 3. *Lib.* 6. Ubi filium ſæpius Deum vocat.

ſayings of the Jews, concerning the aſſiſtance of the angels in framing man, ſee note on chap. 2. 5. and Maimonides More Nevochim, part 2. chap. 6. Of Simon Magus Irenæus doth inform us, l. 1. c. 20. That " he held, that his *Ennoia* produced *angelos et poteſtates, a quibus et mundum hunc factum eſſe dixit*; angels and powers by whom this world was made; that Menander alſo held, *mundum factum ab angelis*; that the world was made by angels, *cap.* 21. *l.* 2. *c.* 9." That Cerinthus held that " the world was made by ſome ſeparate virtues inferior to God," *l.* 1. *c.* 22. 23. and that " the world was not made by Chriſt," but that " he rather came *ad diſſolvenda omnia opera ejus Dei qui mundum fecit*, to diſſolve all the works of that God who made the world:" And laſtly, Χριστῷ ὁμογενεις ἀγγελους συνπροβεβλῆσθαι, *that the angels were of the ſame rank with Chriſt, and produced together with him.* All which vain fancies gave juſt occaſion to the apoſtle to aſſert, that Chriſt was thus ſuperior to the angels, and the creator both of them and of the world. Accordingly, the Targum of Jeruſalem gives this deſcription " of the Word of " the Lord, that it is he who ſaid to the world, Be, " and it was; and who will ſay unto it, Be, and " it ſhall be." Which words the Targum of B. Uziel (in Exod 3. 14.) applies to the Lord himſelf.

Ver. 13. ὁ Κάθου ἐκ δεξιῶν μου, *Sit thou on my right hand.*] That theſe words were ſpoken of the Meſſiah, appears, 1. From the two Targums on this pſalm, who both declare that this was ſpoken *Bememreh, in, or to his Word.* This is, ſaith R. Saadias Gaon, on Dan. 7. 13. " the Meſſiah our righteouſneſs;" as it is written, Pſal. 110. 1. *The Lord ſaid to my Lord, Sit thou on my right hand.* R. Moſes Haddarſan ſays, (Bereſch. Rabba, in Gen. 18. 1.), " Here- " after God will cauſe the Meſſiah to ſit on his " right hand; as it is ſaid," Pſal. 110. 1. *The Lord ſaid unto my Lord*, &c. Midraſh Tehillim, in Pſal. 2. 7. ſaith, " The affairs of the Meſſiah are ſet " forth in the Hagiography in theſe words," Pſalm 110. *The Lord ſaid.* And again, R. Joden in Pſalm 18. 35. in the name of R. Chija, ſaid, " That, in " the age of the Meſſiah, the bleſſed God will ſet " the King Meſſiah on his right hand; as it is " written, *The Lord ſaid to my Lord.*" And though on this pſalm he expounds the words, firſt of Abraham, whom they introduce complaining that God has " placed his Son on his right hand, and him " only on his left;" yet preſently follow theſe words, " And ſo he ſaith to the Meſſiah." And R. Obadiah not only ſaith, " the pſalmiſt compoſed this " pſalm of the Meſſiah," but adds what illuſtrates ver. 14. " That God further ſaid, Thou ſhalt ſit " on my right hand, and the miniſtering angels on " my left." See more in Cartw. Mellificium, p. 2969. And ſince our bleſſed Saviour confounded the Scribes and Phariſees with this inquiry, How the Meſſiah could be the ſon of David, ſince David here *in Spirit calls him Lord?* Matth. 22. 42. it is evident this was then the received expoſition of theſe words.

Ver. 14. ' Μέλλοντας κληρονομεῖν σωτηρίαν, *Who ſhall be heirs of ſalvation,*] i. e. by right of ſonſhip; for *if ſons, then heirs*, Rom. 8. 17. *If a ſon, then* κληρονόμος Θεοῦ, *an heir of God through Chriſt*, Gal. 4. 7. *Heirs according to the promiſe*, Gal. 3. 29. *For to as many as believed, he gave power to be the ſons of God*, John 1. 12.

CHAP. II.

Verſe 1. THerefore we (*knowing the excellency of the perſon ſpeaking now to us in the goſpel above all other prophets, and above thoſe angels which were employed in delivering the law of Moſes*) ought to give the more earneſt heed to the things which we have heard (*from the Son of God*), ᵃ leſt at any time we ſhould let them ſlip (*out of our memory.*)

2. For if the word ᵇ ſpoken by angels (*from Sinai*) was ſtedfaſt, (*and by God's dealing with the Jews confirmed*), and every (*wilful*) tranſgreſſion and diſobedience (*of it*) received a juſt recompenſe of reward: (*the atonements of the law being only for ſins of ignorance and error, chap.* 5. 2. *and cutting off being the puniſhment for wilful ſins, as being acts of rebellion againſt God their governor*);

3. How ſhall we eſcape (*the divine wrath*), if we (*Chriſtians*) neglect ᶜ ſo great ſalvation, which at the firſt began to be ſpoken by the Lord (*Chriſt himſelf*), and (*after*) was ᵈ confirmed to us by them that heard him;

4. God alſo bearing them witneſs both with ſigns and wonders, (*as he did to Moſes delivering the law to the Jews*), and ᵉ with divers miracles, and gifts (*or diſtributions*) of the Holy Ghoſt, (*performed*) according to his own will?

5. ᶠ For unto the angels hath he not put in ſubjection the world to come, whereof we ſpeak, (*but unto Chriſt now crowned with honour and glory, ver.* 9. *to whom all power both in heaven and earth is given.*)

6. ᵍ But one in a certain place (*viz. David, Pſal.* 8. 4.) teſtified, ſaying, Lord, what is man that thou art (*ſo*) mindful of him? or the ſon of man, that thou (*ſo*) viſiteſt him?

7. Thou madeſt him (*but*) a little lower than the angels; thou crowneſt him with glory and honour, and

and didſt ſet him over the works of thine hands, (*Pſal.* 8.).

8. Thou haſt put all things (*and ſo the world to come*) in ſubjection under his feet. For in (*ſaying*) that he (*hath*) put all (*things*) in ſubjection under him, (*it is manifeſt that*) he left nothing (*beſides himſelf*, 1 Cor. 15. 27.) that is not put under him: But now (*as for Adam, and his poſterity, of whom theſe things were primarily ſpoken*) we ſee not yet all things put under him.

9. But we ſee Jeſus (*the ſecond Adam*), who was made a little lower than the angels, for the ſuffering of death, that he by the grace of God might taſte death for every man, (*already*) [b] crowned with glory and honour, (*and therefore know that all things are, and ſhall be ſubjected to him.*)

10. *To this Jeſus, I ſay, who by the grace of God taſted death for every man*); [i] for it became him for whom are (*were*) all things, and by whom are (*were*) all things (*ordered*), in (*his deſign of*) bringing many ſons to glory, to (*effect this, by*) make (*ing*) the captain of their ſalvation [k] perfect through ſufferings; (τελειῶσαι, *to conſecrate him to that work, by ſufferings.*)

11. For [l] both he (*our prieſt*) who ſanctifieth, (*i. e. by his oblation purgeth us from ſin*), and they who are ſanctified (*or purged from it*), are all of one (*original, and nature*): for which cauſe he is not aſhamed to call them brethren,

12. Saying, [m] (*Pſal.* 22. 22.), I will declare thy name unto (*among*) my brethren: in the midſt of the church (*or congregation*) will I ſing praiſe to thee.

13. And again, (*Iſ.* 8. 17.) [n] I will put my truſt in him. And again, (*ver.* 18.) Behold, I, and the children which God hath given me.

14. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; that through (*the*) death (*they had deſerved, and he ſuffered in their ſtead*) he might deſtroy (*evacuate, and fruſtrate*) him [o] who had the power of death, that is, the devil;

15. And (*might*) deliver them (*from the ſting of it*) who [p] through fear of (*the*) death (*threatened to the poſterity of Adam, without any promiſe of a reſurrection*) were all their lives-time ſubject unto bondage.

16. For verily he [q] took not on him the nature of (ἐπιλαμβάνεται, *laid not hold of, he helped not the fallen*) angels; but he took on him (*Gr. he laid hold of*) [r] the ſeed of Abraham.

17. Wherefore in all things it behoved him to be made like to (*theſe*) his brethren, that he might be a merciful (*high prieſt to them, under all their ſufferings*) and (*a*) faithful high prieſt (*exactly performing his prieſtly office*), in things pertaining to God, (*ſo as*) to make reconciliation [s] for the ſins of the people:

18. For in that he himſelf hath (*actually*) ſuffered, [t] being tempted, he is (*become*) [u] able (*and willing*) to ſuccour them who (*at any time*) are tempted, (*i. e. expoſed to ſufferings.*)

ANNOTATIONS on Chap. II.

Verſe 1. [a] Μήποτε παραῤῥυῶμεν.] Τυτέστι, μὴ ἐκπέσωμεν, *leſt we fall off from them.* So Oecumenius, Theophylact, and Phavorinus, which ſenſe agrees well with the ſcope of this epiſtle: but the ſenſe given by our tranſlation is alſo very good and proper; for in this ſenſe παραῤῥυῆναι is uſed, in thoſe words of Solomon; *My ſon,* μὴ παραῤῥυῇς, παρὰ δὲ ἐμὴν βουλὴν, *be not forgetful of,* but *keep in mind,* or, *lay up in thy heart my counſel,* Prov. 3. 21. So the wiſe man interprets himſelf, in the beginning of that chapter, *My ſon, forget not my precepts, but let thy heart keep my words,* ver. 1. So Origen (*t*), ſpeaking of the feſtivals of the church, the Lord's day, Eaſter, Pentecoſt, ſaith, "The common peo-"ple had need of thoſe ſenſible admonitions, or "memorials, of the bleſſings then celebrated, ἵνα "μὴ τέλεον παῤῥυῇ, that they may not entirely ſlip "out of their memories:" and this tranſlation and interpretation is confirmed from the word ἀμελῶν, ver. 3. which ſignifies, *to be unmindful* of this great ſalvation.

Ver. 2. [b] Ὁ δι' ἀγγέλων λαληθεὶς λόγος, *the word ſpoken by angels.*] Maimonides (*u*) ſaith expreſsly, "Non "invenies Deum ullum opus feciſſe, niſi per manum "alicujus angeli;" God doth no work but by the hand of ſome angel. To confirm this, he cites that paſſage of their wiſe men, That God doth nothing without conſulting before the family above; and that in Bereſchith Rabba (*x*) whereſoever it is ſaid in ſcripture, יהוה, *and Jehovah* did this, or that; "Ibi "intelligitur ipſe, et domus judicii ejus;" there we muſt underſtand, that all things are done by him, *mediantibus angelis,* "by the mediation of angels," Joſephus (*y*) ſaith, the law was given, τῷ Θεῷ διαλεγομένου πρὸς αὐτὸς περὶ τῶν πρακτέων, *by God declaring to them what they ought to do.* And yet he introduces He-

(*t*) In Celſ. l. 8. p. 393.
(*u*) More Nevoch. l. 2. c. 6. p. 200.
(*x*) P. 201.
(*y*) Antiq. l. 3. c. 4. p. 78. F.

rod, proving that legates, or ambaſſadors, were ſacred, from this, That "the Jews (z) had received the "choiceſt of their laws from God by angels," *i. e.* by meſſengers, or legates, as that name imports. Philo *(a)* is expreſs, that God ſpake the law δι' αὐτοῦ μόνου, ὐ προσχρησάμενος ἀλλῳ, *by himſelf, uſing no other*; but yet, ſaith the ſame Philo (*b*), he did this, κελεύσας ὀχλον ἀόρατον ἐν ἀέρι δημιουργηθῆναι, *commanding an inviſible found to be formed in the air*. And to whom could this command be directed, but to ſome of the angels then attending on him? He therefore ſeems only to mean, that the decalogue was adminiſtered by God himſelf ſpeaking to the people; and not by Moſes, the mediator betwixt God and them, as the reſidue of his laws were. For in his book *De ſomniis*, he obſerves, that the holy ſcripture ſpeaks of thoſe dreams, as θεόπεμπτοι, *ſent from God*, which proceed διὰ τῶν ὑποφητῶν αὐτοῦ ἢ ὑπηρετῶν ἀγγέλων, *from his miniſters and attendants the angels*, p. 461. He adds, That theſe meſſengers are employed in bringing τὰς τοῦ πατρὸς ἐπιτελίους τοῖς ἐκγόνοις *the commands of the Father to his ſons*; and that this is done, becauſe we cannot bear his immediate chaſtiſements, nor yet his excellent benefits, p. 455. F.

As for the fathers, they ſeem univerſally to conſpire in this doctrine, that the apoſtle ſpeaks here, and Gal. 3. 19. περὶ τῶν διακονουμένων τῷ λόγῳ ἀγγέλων, *of the angels miniſtering to the delivery of the law*. So Origen (*c*); ſo Chryſoſtom on this place; Theodoret on Gal. 3. 19.; Oecumenius and Teophylact. Origen (*d*), ſpeaking of Jeruſalem, ſaith, "The "angels have now deſerted her, who before were "always helpful to her: δι' ὧν διετάγη ἢ ὁ Μώσεως νόμος, "*by whom alſo the law of Moſes was ordained*;" it being, ſaith the apoſtle, *ordained by angels*. The ſame is the opinion of St Jerom on Gal. 3. 19.

And though Jehovah ſpeaks to Moſes in and from Mount Sinai, and from him the Jews received the law; yet that he uſed the miniſtry of angels in the diſpenſing of it, is evident from many paſſages of the New Teſtament. For,

1. St Stephen ſpeaketh thus unto the Jews, *You have received the law*, εἰς διαταγὰς [κατὰ διαταγὰς, Oecum.] ἀγγέλων, *by the diſpoſition of angels, and have not kept it*, Acts 7. 53. Now, when he was aggravating their guilt, in violating this law, from the conſideration of the dignity of the perſons who were by God employed in giving it to them, he would not have omitted the Son of God, or the Λόγος, the principal actor, and ſpoken of theſe inferior miniſtering ſpirits, could he both truly, and according to the then preſent notion of the Jews, have ſaid it was the Λόγος, who by his Father was employed in giving the law. For though moſt of the fathers ſay, the Λόγος, or *the Son of God*, appeared to Moſes, and the patriarchs, and others under the Old Teſtament, they (*e*) all agree in this, that he appeared then as ἄλλος, *one* that ſuſtained another perſon; or as the legate, the ambaſſador; or as ὑπηρέτης, *i. e.* the *miniſter* of God the Father, as alſo Philo ſtill ſaith.

2. When the apoſtle Paul affirms, after St Stephen, That the law was διαταγεὶς δι' ἀγγέλων, *adminiſtered by angels*, Gal. 3. 19. he cannot reaſonably be ſuppoſed to mean only, that it was delivered *inter angelos*, between angels; or, by God attended with his angels. For, 1. As *by* is the proper import of the word διὰ, ſo it is very rarely, if at all, that it is rendered *inter*, between, or among; it is ſo rendered, indeed, by our tranſlators, 2 Tim. 2. 2. but with the note on the margin, *by*, to ſhew they thought it might there bear that ſenſe, as it doth thus; *The things which thou haſt heard from me*, (and which have been confirmed) διὰ πολλῶν μαρτύρων, *by many witneſſes, commit to faithful men*. 2. Seeing here the word ſpoken δι' ἀγγέλων being put in oppoſition to the word ſpoken διὰ Χριστοῦ, *by Chriſt*, ſhews that διὰ retains its proper ſenſe, and muſt be rendered, *by angels*; why ſhould we put another ſenſe on the ſame particle uſed, Gal. 3. 19. by the ſame apoſtle, with reſpect to the ſame ſubject?

3. That the word ſpoken *by angels* here, reſpects the law in general, and not only the threatenings made by the prophets, to whom the Λόγος ſent his angels, to bring back the people of Iſrael from their wickedneſs, is alſo evident from the words: For, 1. *The word ſpoken by angels* here, ſeems to be the ſame with the word *adminiſtered by angels*, Acts 7. 53. Gal. 3. 19. Now, that was the law, ſay both St Stephen and St Paul. 2. It was ὁ λόγος βέβαιος, *the word made firm*, by the miracles done by Moſes to eſtabliſh it, as was the goſpel by more glorious miracles: the miracles done by Moſes being only σημεῖα καὶ τέρατα, *ſigns and wonders*; whereas the goſpel was confirmed alſo *by divers powers, and diſtributions of the Holy Ghoſt*, ver. 4. 3. As the apoſtle

(z) Ἡμῶν δὲ τὰ κάλλιστα τῶν δογμάτων, καὶ τὰ ὁσιώτατα τῶν ὑπ τοῦς νόμους δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων. Antiq. l. 15. c. 8. p. 522. B.

(*a*) Lib. de Decal. p. 576. (*b*) P. 577. lin. penult. (*c*) In Matth. ed. Huet. p. 454. E.

(*d*) Hom. 13. in Jer. ed. Huet. p. 129. D.

(*e*) Τῷ ὡς τοῖς ἁγιοις ὑπηρετῶν, Juſt. Martyr. Dial. p. 279. A. D. p. 280. B. 283. A. B. 284. A. 293. 299. 311. Et paſſim Philo, ἄγγελος ὑπηρέτης τοῦ Θεοῦ λόγος, De nom. mut. p. 819. C. Alleg. l. 2. p. 60. Ὄργανον Θεοῦ, C. p. 100. B.

faith

faith here, *Every tranſgreſſion of this word received a juſt recompenſe of reward*; ſo he ſaith, chap. 10. 28. *He that deſpiſed Moſes his law, died without mercy*; where the argument being, in ſenſe, the ſame, demonſtrates that the word ſpoken here, muſt be the law of Moſes. 4. We are properly ſaid to tranſgreſs, and diſobey a law; but as for threatenings, though we may diſregard, we are not properly ſaid to tranſgreſs them. In fine, I can anſwer the argument of Slichtingius on the place; "That God, in "perſon, could not give the law from Mount Sinai; "ſince, were it given by God himſelf, it muſt, on "that account, be preferred before the goſpel;" by ſaying, the compariſon is here made only betwixt God ſpeaking to the Jews by the miniſtry of angels, and the ſame God ſpeaking to us by his Son, which ſuppoſes God the Father to be the ſupreme author both of the law and the goſpel; aſſerting only, that his ambaſſadors, or miniſters in the one, were much inferior to his ambaſſador, and his great prophet, by whom the other was revealed: but I am not able to reſiſt the evidence of his ſecond argument, That "the oppoſition put between the word ſpoken by "angels (*f*) to them, and the goſpel delivered to us "by the Son of God, will not permit us to own that "the law was given to the Jews by the ſame Son "of God, ſeeing that ſuppoſition wholly deſtroys the "force of the apoſtle's argument in this place." But then I do not think that any angel was ſo employed in the delivery of the law, as to take upon him *the perſon of God*; or that any creature ſaid, *I am the Lord thy God*, &c. but only, that the Divine Majeſty there preſent with his *thouſands of angels*, Deut. 33. 2. Pſal. 68. 17. made ſome of them his miniſters to form the voice, by which he ſaid, *I am the Lord thy God*, &c. And it may probably be conjectured, that where-ever there is mention of an angel and Jehovah together, or any worſhip or excellency ſpecified which is proper to God, there was an appearance of the Schechinah, or Divine Majeſty, conjunct with the angel. Dr Leight, in his note on Acts 7. 53. and in his ſermon on the text, ſolves this objection, by ſaying, that by angels there, and here, and Gal. 3. 19. we are not to underſtand angels, properly ſo called, but *God's meſſengers, i. e.* the prophets and teachers, who are ſtyled *angels*, Mal. 2. 7. 3. 1. But this ſeems a very forced expoſition of theſe words: for, 1. After St Stephen had ſaid, Acts 7. 53. that the Jews had ſlain thoſe prophets, which had told *them of the coming of that juſt One*, he adds this farther aggravation of their guilt, ver. 53. that *they had received the law by the diſpoſition of angels*, and *had not kept it*, plainly diſtinguiſhing theſe angels from the prophets. St Paul alſo ſaith, *the law was given by angels*, in, or through, or by the *hand of a mediator*, that is, of their great prophet Moſes, plainly again diſtinguiſhing thoſe angels from that prophet: when therefore the ſame St Paul ſaith, the law was ſpoken not by an *angel*, to wit, Moſes, but by *angels*, in the plural number, it is moſt reaſonable to interpret his words to the ſame ſenſe, eſpecially conſidering his inference from theſe words, ver. 5. *For God hath not ſubjected to angels the world to come, of which we now ſpeak.*

Ver. 3. • Τηλικαύτης σωτηρίας, *ſo great ſalvation.*] That under the diſpenſation of the goſpel, the deliverance of the faithful from perſecutions, at, or after the deſtruction of Jeruſalem, ſhould here be repreſented as that *great ſalvation, which began to be ſpoken by the Lord, was teſtified to by the apoſtles, and even by God himſelf, by ſo great miracles*, is incredible. No, ſure, our *Saviour brought life and immortality to light by the goſpel*, 2 Tim. 2. 11. His apoſtles teſtified to us *eternal life*, 1 John 1. 2. And this is *the teſtimony of God himſelf, That he hath given us eternal life, and that life is in his Son*, 1 John 5. 11. See note on chap. 4. 3.

Ibid. • Ἐβεβαιώθη εἰς ἡμᾶς, *was confirmed to us*,] Jews, not to us apoſtles, by whom it was confirmed. Vain, therefore, is the argument taken from theſe words, to prove St Paul was not the author of this epiſtle; becauſe the goſpel was not confirmed to him by them that heard Chriſt, he receiving it by immediate revelation from him, Gal. 1. 12. And uſual is it with St Paul, in this and other epiſtles, to ſay *We*, when not he himſelf, but only they he ſpeaks to or of, muſt be underſtood. So chap. 6. 1. *Let us go on to perfection*: ſee chap. 10. 25. and 12. 1. Rom. 3. 5. 7. 1 Cor. 10. 8. 9. 2 Cor. 7. 1. Eph. 2. 3. 1 Theſſ. 4. 15. Tit. 3. 3.

Ver. 4. • Ποικίλαις δυνάμεσι, *with divers miracles.*] "Becauſe," ſaith Theodoret, "the law was con-"firmed by miracles, the apoſtle thought it neceſ-"ſary to ſhew the goſpel was in this ſuperior to it;" as it was in theſe two reſpects:

1. That the apoſtles and diſciples of our Lord abounded in theſe miraculous diſpenſations which confirmed the goſpel as well as Chriſt himſelf.

2. That Moſes chiefly wrought σημεῖα καὶ τέρατα, *ſigns and wonders*; whereas the δυνάμεις, *powers and diſtributions of the Holy Ghoſt*, here mentioned, were the proper confirmations of the goſpel-diſpenſation. For

(*f*) Nam ſi lex per Dei filium, quomodo D. Autor per angelos eam traditam fuiſſe affirmare, et hac in parte eam evangelio, quod hoc per Dei Filium, et Dominum ipſum annunciatum ſit, opponere, eoque nomine evangelio poſtponere potuit, ſi non minus lex quam evangelium ipſum Dei Filium, et necdum in ſtatu humiliationis conſtitutum, latorem et prædicatorem habuit.

here

here are four things mentioned, which will admit of a diſtinct conſideration; the firſt and ſecond are σημεῖα καὶ τέρατα, *ſigns and wonders*, which refer to portentous actions done in the heavens, as when the *ſun ſtood ſtill*; in the earth, as when *it opened to ſwallow up Dathan and Abiram*; in the air, as when it was *turned into darkneſs*; in the waters, as when they were *turned into blood*: and theſe were often wrought by Moſes and others, under the Old Teſtament, and ſtill are ſtyled σημεῖα καὶ τέρατα. So Exod. 7. 3. πληθυνῶ τὰ σημεῖα μου καὶ τέρατα, *I will multiply my ſigns and wonders in the land of Egypt*; and again, ver. 9.; Deut. 4. 32. *He took his people out of that nation* ἐν σημείοις καὶ τέρασι, *by ſigns and wonders*; ſhewing σημεῖα καὶ τέρατα μεγάλα, *ſigns and great wonders upon Pharaoh and all his houſe*, chap. 6. 22. and 7. 19. and 11. 3. 26. 8. 29. 3. *And there aroſe not a prophet like unto Moſes,* ἐν πᾶσι τοῖς σημείοις καὶ τέρασιν, *in all the ſigns and wonders which God ſent him to do in the land of Egypt*, Deut. 34. 11. See Neh. 9. 10. Pſal. 134. 9. Jer. 32. 42. Thus Nebuchadonoſor declares σημεῖα καὶ τέρατα, *the ſigns and wonders which the moſt high God had ſhewed to him*, Dan. 4. 2.; and Darius ſaith of him, chap. 6. 27. ποιῶν σημεῖα καὶ τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, *He doth ſigns and wonders in the heavens, and on the earth.*

Moreover, σημεῖα and δυνάμεις are uſed in the New Teſtament with relation to the miracles wrought by the apoſtles upon others, in caſting out devils, making the blind to ſee, and the lame to walk, and healing all manner of diſeaſes; now, none of theſe things were done by Moſes, and very rarely by any of the prophets. And, *laſtly*, as for the diſtributions of the Holy Ghoſt, conſiſting in the internal gifts of wiſdom, knowledge, faith, the gifts of tongues, and the interpretation of them; theſe were peculiar to the latter days, that is, the times of the Meſſiah.

Ver. 5. For explication of theſe words, let it be obſerved,

1. That both the ſcriptures, the Jewiſh records, and the primitive fathers, do repreſent the ſtate preceding our Lord's advent, and his advancement to the right hand of Majeſty in the heavens, as a ſtate ſubject to angels, or in which God dealt with them by the miniſtry of his angels; this of the Jews hath partly been confirmed already, by ſhewing, that their law was *the word ſpoken by angels*. That they were brought out of Egypt by the miniſtry of an angel, Moſes himſelf declares, in his meſſage to the king of Edom, *When we cried to the Lord, he heard our voice, and ſent an angel, and has brought us forth out of the land of Egypt*, Numb. 20. 16. This angel, ſaith the Targum of Jonathan, was a miniſtering angel. Nor is it to be thought the king of Edom, who had no notion of the *Logos*, could underſtand him otherwiſe. And hence the note of Paulus Fagius runs thus, *Omnis Iſraelitici populi ſalus et ductio per angelos adminiſtrata eſt*, "the whole conduct and "preſervation of the people of Iſrael was adminiſtered by angels." That they were led through the wilderneſs by an angel, and that an angel drove out the inhabitants of the land of Canaan before them, we learn from theſe words of God himſelf, *Behold, I ſend an angel before thee, to keep thee in the way, and bring thee into the land I have prepared for thee*, Exod. 23. 20. *He ſhall go*, ſaith the Greek, ἡγούμενος σου, *as thy guide and captain*. And ver. 23. *My angel ſhall go before thee, and bring thee to the Amorites and Hittites, &c. and I will cut them off.* Now, that here he ſpeaks of a miniſtering angel, may be argued from theſe words, *My name is in him*, that is, as the Targums of Onkelos and Jonathan well expound the phraſe, *His word is in my name*, by him I do declare my will and pleaſure, So Maimon. in More Nevoch, part 1. c. 64. "Some think "this angel was the eternal Son of God, but this I "am afraid to aſſert," ſaith the Biſhop of Ely, "becauſe it ſeems dangerous to me to call him ſimply an angel, *i. e.* a miniſter or meſſenger, without any ſuch addition as that in Mal. 3. 3. *The "angel of the covenant*; for ſo he was at his incarnation, of which he there ſpeaks, before which I "dare not aſcribe to him ſuch miniſterial works as "theſe, of bringing the children of Iſrael out of "Egypt, and going before them to lead them in "the way to Canaan; this was properly the work "of an angel, to whom Moſes aſcribes it." But though we thus underſtand it, this excludes not the preſence of God himſelf, but rather proves it; for this angel was ſent from the *Schechinah*, or majeſtic preſence of God which was in the cloud, and is therefore ſtyled *the angel of his preſence*, Iſ. 63. 9. becauſe, ſaith the Targum, he was an angel ſent מן קדמוהי, *from before him*, or, *from before his face*: and thus it was true which the Lord ſaid to Moſes, *My preſence ſhall go with thee*, Exod. 33. 14. *in the cloud, and my angel ſhall go before thee*, Exod. 23. 23. as being ſent from before me to conduct thee. And again, Exod. 33. 2. *I will ſend an angel before thee, and will drive out the Canaanite, the Amorite, &c. for I will not go up in the midſt of thee, for thou art a ſtiff-necked people, leſt I conſume thee in the way.* He therefore who was to be ſent could not be God himſelf, or the divine *Logos* equal to him, for then he would have had the ſame reaſon to conſume them for their diſobedience. Accordingly we find Maſius on Joſh. 5. 14. confeſſing, that the Jews generally thought this was the angel Michael. And partly from them, and partly from Daniel, who ſtyles him *Michael their prince*, chap. 10. 21. *And Michael the prince which ſtandeth for the children of thy people*, chap. 12. 1. it ſeems to be, that many Chriſtian

ſtian fathers and ancient commentators (*g*) have ſo expreſsly ſaid, that "God over all placed over them "the angel Michael, as Daniel hath taught us; and "God alſo promiſed Moſes, he would ſend an angel "with his people." And both Theodoret and St Jerom, in their comments on Dan. 11. 21. ſay, that *Michael eſt archangelus cui creditus eſt populus Judæorum*, "is that archangel to whom was committed "the care of the people of the Jews." And the author of the Recognitions, ſpeaking of God's dividing the nations to angels, adds, "that the govern-"ment of the Jews themſelves, and the diſpoſal of "their affairs, were by God committed to an arch-"angel (*h*)." Certain it is from the ſcripture, that the law, which was the foundation of the Judaical church-ſtate, was given by the diſpoſition of angels, Acts 7. 53. Gal. 3. 19. whence the apoſtle here ſtyles it *the law ſpoken by angels*, ver. 2.; they being therefore ſo far intereſted in the promulgation of the law, as that it was given to the Jews by their miniſtry, (though they did this in the name and by the authority of God), the Moſaical church-ſtate was ſo far put in ſubjection to them.

Now, if this ſuppoſition be admitted, and *the world to come*, according to the Jewiſh import of that phraſe, be taken for the goſpel-ſtate, then the apoſtle's argument runs thus: "You have greater rea-"ſon to take heed to the things taught by Chriſt "under the goſpel-diſpenſation, than had the Jews "to take heed to the things taught by the Moſaical "diſpenſation; for *unto the angels God hath not "ſubjected the goſpel-ſtate*, but unto Chriſt, *i. e.* to "him who is more able to reward his obedient ſer-"vants, and bring them into the celeſtial Canaan, "and more able to conſume and puniſh them, who "do neglect the great ſalvation tendered in this "diſpenſation."

As to the Gentile world, the doctrine of the Jews in relation to them is evident from theſe words of the Septuagint, *When the Almighty divided the nations, he ſet the borders of them* κατ' ἀριθμὸν ἀγγέλων Θεοῦ, *according to the number of the angels of God*, Deut. 32. 8. that is, ſaith R. Menachem, "he placed ſe-"venty angels over the ſeventy nations." For, ſaith the ſon of Syrach, Ἐκάστῳ ἔθνει κατέστησεν ἡγούμενον, "In the diviſion of the nations of the whole earth, "he ſet a ruler over every people," Ecclus 17. 17. Accordingly in Daniel we find mention of the prince of Perſia, and of Greece, *i. e.* of the angels which preſided over thoſe places. Euſebius (*i*) doth frequently inform us, "that all the nations of the earth "were formerly by lot divided to many angels:" and this was the doctrine of Juſtin Martyr (*k*), and of Irenæus (*l*), Athenagoras (*m*), and the two Clements (*n*). So that, in the judgment of the Jews and of the primitive fathers, all the whole Heathen world were ſubject to the government of angels.

And then the argument of the apoſtle is to this effect, "That now the world of believers gathered "from the Heathens is put under Chriſt's immediate "power, and ſubject, not to angels, *but to him who "will come in flaming fire, to execute vengeance "upon all that obey not his goſpel*; and that there-"fore it concerns them to give more diligent heed "to the words ſpoken by him, and not to neglect "that great ſalvation which he tenders."

Οἰκουμένην τὴν μέλλουσαν, *the world to come*.] This, I conceive, imports primarily the Chriſtian ſtate; and in order to the government of that, the whole world ſubjected to Chriſt, from the time of his reſurrection and aſcenſion, (*when he ſat down on the right hand of the Majeſty on high, and had all power in heaven and earth committed to him:* for when God brought him by his reſurrection again εἰς οἰκουμένην, *into the earth*, he ſaid, *Let all the angels of God worſhip him*, *i. e.* let them all bow, and be ſubject to his authority, chap. 1. 6.), to the time when he ſhall aboliſh death, the laſt enemy of his ſubjects, and put the crown upon their heads, and condemn all his enemies to endleſs puniſhments, and ſo give up his mediatory kingdom to the Father, 1 Cor. 15. 28. And this I gather from the following proof of this

(*g*) Καὶ γὰρ τὸν Μιχαὴλ αὐτοῖς ἐπίστησεν ὁ τῶν ὅλων Θεὸς, καὶ τοῦτο ἡμῖν ὁ μακάριος ἐδίδαξε Δανιὴλ, καὶ τῷ μεγάλῳ δὲ Μωσῇ ὑπέσχετο συμπέμψειν τὸν ἄγγελον τῷ λαῷ. Theod. in Gal. 3. 19.

(*h*) Uni vero, qui in archangelis erat maximus, ſorte data eſt diſpoſitio eorum qui præ cæteris omnibus excelſi Dei cultum et ſcientiam receperant. *Recog. l.* 2. § 42. *p.* 428.

(*i*) Αὐτὸς δὲ λοιπὸν ὁ σωτὴρ, καὶ ἰατρὸς τῶν ὅλων κατεῖδεν εἰς ἀνθρώπους πάντα τὰ ἐπὶ γῆς ἔθη τὸ πρότερον πλείοσιν ἀγγέλοις κεκληρώμενα, ὑπὸ τὴν οἰκείαν ὑποβάλλων ἐξουσίαν. Euſeb. demonſtrat. evang. l. 4. c. 10. p. 162. D. 163. A.

(*k*) Ὁ Θεὸς τὸν πάντα κόσμον ποιήσας, τὴν μὲν τῶν ἀνθρώπων, καὶ τῶν ὑπὸ τὸν οὐρανὸν πρόνοιαν ἀγγέλοις, οἷς ἐπὶ τούτοις ἔταξε, παρέδωκεν. Juſt. Martyr, apol. 1. p. 44.

(*l*) Et quando diviſit Altiſſimus gentes, ſtatuit terminos gentium ſecundum numerum angelorum Dei; populum autem qui credit Deo, jam non eſſe ſub angelorum poteſtate, ſed ſub Domini. *Iren. l.* 3. *c.* 12. *p.* 266. *Vide Feuardentium in locum.*

(*m*) Ἡ γὰρ τῶν ἀγγέλων σύστασις τῷ Θεῷ ἐπὶ προνοίᾳ γέγονε τοῖς ὑπ' αὐτῷ διακεκοσμημένοις. Athenag. legat. p. 27. C.

(*n*) Εἰσὶ γὰρ συνδιατεταγμένοι προσάξει θεοῦ τὰ μὲν ἀρχαῖα ἄγγελοι κατὰ ἔθη, ἀλλ' ἃ μέρις Κυρίῳ ἀδὲξα πιστεύονται. Clem. Alex. ſtrom. 7. p. 702. C. D. Eſt enim uniuſcujuſque gentis angelus, cui credita gentis ipſius diſpenſatio a Deo. *Clem. R. recog. l.* 2. § 42.

ſubjection

ſubjection of the world to Chriſt, taken from the 8th pſalm: for the apoſtle plainly doth inſinuate, that it is begun already, in that Jeſus is already *crowned with glory and honour*, ver. 9. and he as plainly teſtifies, that it muſt continue till the day of judgment, and only will be then completed, by ſaying, that *he muſt reign till all his enemies be put under his feet*, 1 Cor. 15. 25. and proving this from thoſe words of the pſalmiſt, *For he hath put all things under his feet*, ver. 27. So then the argument runs thus: "How ſhall they eſcape who neglect that great ſal-"vation, tendered by him who hath all the world, "and all things in it, ſo ſubject to him, as to con-"tinue ſo, till he hath put all his enemies under his "feet?"

It may be alſo noted, that when this world to come doth reſpect only the Chriſtian ſtate, from the reſurrection of Chriſt to the final judgment, then it is ſtyled *holam habba*, the age to come; which is the frequent import of the world to come in the Jewiſh writers; and in this ſenſe is Chriſt ſtyled, ὁ πατὴρ μέλλοντος αἰῶνος, *the Father of the world to come*, Iſ. 9. 6. and the gifts vouchſafed to believers, and exerciſed by them in the firſt ages of the church, are ſtyled in this epiſtle δυνάμεις μέλλοντος αἰῶνος, *the powers of the world to come*; but when it alſo doth include that earth in which they dwell, and in which they are to continue to the day of judgment, then is it ſtyled οἰκουμένη μέλλουσα, *the world to come*, after the other *four kingdoms*, which are ſtyled οἰκουμένη, *the earth*, and are ſaid to have *dominion over all the earth*. Thus of the kingdom of Aſſyria and Babylon, Daniel ſaith to Nebuchadonoſor, that *God had made him lord of all things*, and ſettled his kingdom *where-ever the ſons of men dwell*, Dan. 2. 37. 38. And this kingdom is by Iſaiah often ſtyled οἰκουμένη, and the fall of it is repreſented *as the deſolation of the whole earth*. Thus in his viſion againſt Babylon, he ſaith, *The Lord cometh* καταφθεῖραι πᾶσαν τὴν οἰκουμένην, *to lay waſte the whole earth*, ver. 6.; *Behold, the day of the Lord comes cruel, and with fierce anger*, θεῖναι τὴν οἰκουμένην ἔρημον, *to lay the land* (of Babylon) *deſolate*, chap. 13. 9.; and ver. 11. ἐντελοῦμαι τῇ οἰκουμένῃ ὅλῃ κακὰ, *I will pronounce evil to the whole earth*; ſee alſo chap. 14. 26. Cyrus the king of Perſia ſpeaks thus, *The Lord hath given me all the kingdoms of the earth*, Ezra 1. 2. and he is ſtyled τῆς οἰκουμένης ὁ κύριος, *the lord of the earth*, Eſdr. 2. 3. And Artaxerxes, in his epiſtle for the deſtruction of the Jews, writes thus, *Being lord over many nations*, καὶ πάσης ἐπικρατήσας οἰκουμένης, *and having dominion over all the world*, &c. Eſth. 13. 2. 4.

As for the third, that is, the Grecian monarchy, the prophet Daniel ſaith expreſsly of it, *It ſhall bear rule over all the earth*, Dan. 2. 39. Accordingly Alexander is celebrated in all hiſtorians and poets which ſpeak of him, as the conqueror of the world; when he came to Babylon, ambaſſadors were ſent unto him ἐξ ἀπάσης σχεδὸν τῆς οἰκουμένης, *from almoſt the whole world*, ſaith Diodorus Siculus, *hiſt. l.* 17. *p.* 579. and when he died, this inſcription was writ upon his tomb, Γᾶν ὑπ' ἐμοὶ τίθημι, *I have put the earth under me*. And, laſtly, as for the Roman monarchy, as it was ſtyled by the poets παμβασιλεία, *the univerſal kingdom*, and by the hiſtorians, *orbis terrarum*, the world, ſo is it in the ſcripture repreſented as the government πάσης τῆς οἰκουμένης *of the whole earth*, Luke 2. 1.; for, ſaith Dionyſius Halicarnaſſæus (*o*), Ἡ Ῥωμαίων πόλις ἁπάσης μὲν ἀρχῆς τῆς γῆς, ὅση μὴ ἀνήμερός ἐστιν, ἀλλ' ὑπ' ἀνθρώπων οἰκεῖται, *Rome preſides over the whole habitable earth*. Now, this kingdom of Chriſt being propheſied of by Daniel, as that which was to be ſet up *after theſe kingdoms* which bore that name, and to break in pieces all other kingdoms, is therefore ſtyled ἡ οἰκουμένη μέλλουσα, *the kingdom of the world to come*: and if (as we may probably conjecture from the angel the prince of Perſia, and the angel the prince of Greece, Dan. 10. 13. 20.) angels were by God appointed to preſide over thoſe monarchies; then hence ariſeth another reaſon why the apoſtle might ſay, *Unto the angels hath he not ſubjected the world to come, of which we ſpeak.*

Ver. 6. ᾿ *&c.* Here note, 1. That though theſe words of the Pſalmiſt may be allowed, in their firſt and obvious ſenſe, to relate to the firſt Adam, created after God in his ſimilitude and likeneſs, with reſpect to his dominion; yet doth not this hinder that they be expounded in the myſtical ſenſe, of Chriſt the ſecond Adam; for the Jews acknowledge, that the firſt Adam was a type of the ſecond Adam, that is, of Chriſt, who is by them ſtyled, האדם האחרון, *the laſt*, or ſecond Adam. Moreover, the myſtery of Adam is, ſay they, the myſtery of the Meſſiah; and the man created the ſixth day ſignifies the Meſſiah. For thus they ſpeak (*p*): Our redemption is ſignified by the ſix days of the creation, eſpecially by the ſixth *in which man was created*; by whom we are not to underſtand the nations of the world, but סוד משה סוד אדם חוא, *the myſtery of man is the myſtery of the Meſſiah*; as it is ſaid, Dan. 7. 13. *He came like to the ſon of man.* And this lays a foundation for the inference of the apoſtle, that what was ſpoken of man in general, and more particularly related to the firſt Adam, was only punctually fulfilled in the ſecond Adam taking the nature of man on him: for, ſaith he, we ſee it not in any meaſure fulfilled in any other man; but as for Chriſt, we do already ſee it actually ful-

(*o*) Vid Lipſium de Magn. Rom. l. 1. c. 3.

(*p*) Tzeron. Hammor. ſect. Beriſchith.

filled,

filled, as to the firſt clauſe of it, he being *now crowned with glory and honour*, and ſo as all things are already ſubject to his feet, as far as the preſent neceſſities of the church require, Eph. 1. 22. ſo will they completely and actually be ſo, when death, *the laſt enemy, ſhall be deſtroyed*, 1 Cor. 15. 25. 26. 27.

Ver. 7. Καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.] Theſe words are wanting in Oecumenius, Theophylact, and ſome MSS. but they are in Chryſoſtom, Theodoret, and all the ancient verſions.

Ver. 9. Δόξῃ καὶ τιμῇ ἐστεφανωμένον, *crowned with glory and honour*.] That theſe words are, in conſtruction, to follow the enſuing words, that "he, by the "grace of God, might taſte death for every man," ſee note on chap. 7. 20.; but the apoſtle puts theſe words laſt, as being to diſcourſe of our Lord's ſufferings for us.

Ibid. He, χάριτι Θεοῦ, by the grace of God, taſted death.] Origen (*q*), in his commentary upon the goſpel of St John, twice ſaith, that ſome copies read χωρὶς Θεοῦ, *without God*; ſo read the Syriac, and Ambroſe, l. 2. de fide ad Gratianum, c. 4. et Virgilius Tapſenſis, l. 2. p. 17. & 20. And this reading either confutes the Patripaſſians, or confirms the doctrine of Irenæus, that Chriſt ſuffered ἀσυγχύτως τῷ λόγῳ, the "divine nature being quieſcent, and not "exerting its energy to ſtrengthen him againſt, "or deliver him from theſe ſufferings;" it making its impreſſions upon the human nature, ſaith Grotius, not always, but *pro temporum ratione*. Note alſo, That to taſte death is a Jewiſh phraſe ſignifying to die, as when they ſay, "The firſt Adam "was worthy not to taſte of death."

Ver. 10 Ἔπρεπε γάρ.] *Conveniens hoc fuit Dei ſapientiæ*, ſaith Grotius: "He thought fit to do "this," ſaith Dr Hammond; 1. Becauſe thus the ſame nature ſuffered which had ſinned, and therefore purged us from the guilt we in that nature had contracted, and ſo diſſolved that death to which we became ſubject by the ſin of Adam. This is the reaſon of Chriſt's ſufferings, which all the primitive fathers do ſuggeſt, and on which they eſpecially inſiſt, aſſigning this reaſon of our Lord's death, ὅπως τὸ θνητὸν ἡμῶν καθαρίσῃ, "That our obnoxiouſneſs "to death might be expiated." So Ignatius (*r*). He died, ſaith Juſtin Martyr (*s*), for mankind, ὁ ἀπὸ τοῦ Ἀδὰμ ὑπὸ θάνατον, καὶ πλάνην τὴν τοῦ ὄφεως ἐπιπλάσας, *which, from Adam, became ſubject to death, and the deceit of the ſerpent*. Irenæus ſaith (*t*), that "as "mankind, by man overcome, was obnoxious to "death, *ſic enim per hominem victorem aſcendamus "in vitam*; ſo by a man conquering death, we "may riſe to life:" And as death prevailed againſt us by man, *ſic iterum nos adverſus mortem per hominem accipiamus palmam*, "ſo we may prevail a-"gainſt it by man;" that as in the animal Adam we all died, ſo in the ſpiritual we might all be made alive. And Athanaſius (*u*), in his oration of the incarnation, is very copious on this ſubject; declaring, that *Chriſt took our nature on him*, πάλιν τὸ φθαρτὸν εἰς ἀφθαρσίαν ἐπισπᾶσθαι, *to reduce again our corruptible to incorruption*; that our Lord ſeeing mankind loſt by death, exerciſing the dominion of corruption over them, and ſeeing the puniſhment threatened to our tranſgreſſion, διαφθορὰν τὴν καθ' ἡμᾶς φθορὰν (*x*), "prevailing over us to corruption; "and ſeeing the whole race of men ſubject to death, "he, in compaſſion to them," (*y*) καὶ τὸν θανάτου κράτησιν οὐκ ἐνέγκας, "and not enduring this dominion of "death, that what he created might not periſh, "took a body to himſelf, not alien from ours; "and becauſe we were all ſubject to corruption," (*z*) ἀντὶ πάντων αὐτὸς θανάτῳ παραδίδως, "delivering it "to the death for us all, he offered it to the Father, "that, as it were, all men dying in him, the law "of the corruption of mankind might be diſſolved, "and he might tranſlate them again to incorrup-"tion:" "And this," ſaith he (*a*), "is the firſt "cauſe of his incarnation." Hence many of them ſay, that (*b*) "the hand-writing which was blotted out "by the death of Chriſt, was the threat made to A-"dam, in the day that thou eateth thereof, thou ſhalt "die." Here then is one reaſon why the death, or *blood of bulls or goats, could not take away ſin*; *viz.* they did not partake of the ſame nature that had ſinned, and therefore could not in that nature diſſolve the debt we had contracted, and ſo tranſlate us to incorruption. 2. It became him thus to ſuffer, becauſe theſe ſufferings fitted him to be a merciful high prieſt to them that ſuffer as he did, and alſo to be a faithful high prieſt, to make *atonement for our ſins*, ver. 17. Obſerve here, that the apoſtle doth not ſay, Chriſt's ſufferings were abſolutely neceſſary to ſatisfy divine juſtice; that infinite mercy could not pardon ſin, without a ſatiſ-

(*q*) P. 38. & 360.
(*r*) Apud Theod. dial. 1.
(*s*) Juſtin Martyr, dial. cum Tryph. p. 316. A.
(*t*) Iren. lib. 5. cap. 21. 23. lib. 3. cap. 20. 31. et paſſim.
(*u*) Athan. orat. incarn. p. 60. Ὅθεν ἐκέτος ἦλθεν σῶμα θνητὸν, ἵνα καὶ ὁ θάνατος ἐν αὐτῷ λοιπὸν ἐξαφανισθῆναι δυνηθῇ, καὶ οἱ κατ' ἐκεῖνα πάλιν ἀναπλασθῶσιν ἄνθρωποι, p. 66. C.
(*x*) Ibid. C.
(*y*) Ibid. D.
(*z*) P. 61. A.
(*a*) P. 68. B.
(*b*) Cyrſ. Oecum. Theoph. in Col. 3. 14.

faction made to juſtice; and that infinite wiſdom could contrive no other way for the atonement of our ſins: but that divine wiſdom *ſaw it fit* that Chriſt ſhould ſuffer for the ends forementioned. And why then may not others be permitted to think, and ſpeak, with the apoſtle, without adding that which the apoſtle, in all this long and excellent diſcourſe concerning the ends, the reaſon, and neceſſity of our Saviour's ſufferings, thought not once fit to mention?

Ibid. [k] Τελειῶσαι διὰ παθημάτων, *to ſanctify, to conſecrate, and dedicate him to that work, by his ſufferings.*] That this is the true import of theſe words, will appear, 1. From the like words uſed by this apoſtle, chap. 5. 8. 9. 10. *Though he were a Son, yet learned he obedience by the things that he ſuffered, and being made perfect,* [τελειωθεὶς], *i. e.* being conſecrated, to his prieſtly office, "he became the au- "thor of eternal ſalvation to all that obey him, "being called of him an high prieſt after the or- "der of Melchiſedec." And again, chap. 7. 27. 28. *The law maketh them high prieſts which have infirmity; but the word of the oath, which is after the law, maketh the Son ſo,* εἰς τὸν αἰῶνα τετελειωμένον, *who is conſecrated an high prieſt for evermore.* 2*dly*, From the collation made betwixt the call of Aaron to his prieſthood, and of Chriſt to his: For as Aaron took not this honour to himſelf, *but was called of God to it*; ſo *Chriſt glorified not himſelf to be made an high prieſt*, but was conſtituted ſo by him, who ſaid, *Thou are a prieſt for ever after the order of Melchiſedec.* Now, the conſecration of Aaron, and the legal prieſts, is continually expreſſed by this word: for what is in the Hebrew, *Thou ſhalt fill the hands of Aaron and his ſons*, and is by us tranſlated, *thou ſhalt conſecrate them*, is by the Septuagint thus rendered, τελειώσεις Ἀαρὼν τὰς χεῖρας αὐτῶν ἁγιάσαι αὐτούς. So Numb. 3. 3. ἐτελείωσαν τὰς χεῖρας αὐτῶν ἱερατεύειν, *they conſecrated them to the prieſthood.* Accordingly the prieſt conſecrated, is, in the Greek, ὁ τετελειωμένος, Lev. 21. 10. The day of his conſecration, is ἡμέρα τῆς τελειώσεως, Lev. 8. 33. The ſacrifice then offered for ſin, is θυσία τελειώσεως, *the burnt-offering*, ὁλοκαύτωμα τελειώσεως, ver. 28. The Ram offered is κριὸς τελειώσεως, ver. 22. The *fleſh of conſecration*, τὸ κρέας τῆς τελειώσεως, Exod. 29. 34. By theſe ſufferings he became *an high prieſt for ever, after the order of Melchiſedec*; and the *author of ſalvation to all that obey him*; becauſe appearing with this ſacrifice before God in heaven *for ever, he is able to ſave for ever, them that come unto God by him.*

Ver. 11. [l] Ὁ ἁγιάζων, *he that ſanctifies*, &c.] I have ſhewed, note on chap. 9. 13. that the word ἁγιάζειν, in this epiſtle, is uſed in the ſacrifical ſenſe, or with relation to the expiation of ſin: in the Old Teſtament, when it reſpecteth ſacrifices, it ſometimes ſignifies to devote, conſecrate, and offer them to God. So Lev. 22. 3. *The holy things which the children of Iſrael hallow to the Lord,* ὅσα ἂν ἁγιάζωσιν, *which they ſhall offer to the Lord*; for Numb. 18. 9. theſe holy things are thus enumerated, *every heave-offering*, ver. 8. *every meat-offering, every ſin-offering, every treſpaſs-offering*, Deut. 15. 19. *all the firſtlings of thy flock, thou ſhalt ſanctify to the Lord thy God,* ἁγιάσεις τῷ Κυρίῳ. For if they were clean, they were to be offered to God, and their blood was to be ſprinkled on the altar, and their fat burnt for an offering made by fire, Numb. 18. 19. But if they were unclean, οὐ θύσεις αὐτὸ τῷ Κυρίῳ, *thou ſhalt not ſacrifice them to the Lord*, ſaith the text, Deut. 15. 21. And 1 Chron. 23. 13. *Aaron was ſeparated, that he might ſanctify the moſt holy things,* τοῦ ἁγιάσθηναι, *i. e.* that he might offer them in ſacrifice, *and to burn incenſe*; for he was ſeparated to execute the prieſthood, Exod. 28. 1. And that was to be performed by *offering gifts, and ſacrifices for ſin*, Heb. 5. 1. And in this ſenſe, our Saviour ſaith, ὑπὲρ αὐτῶν ἁγιάζω ἐμαυτὸν, ἵνα ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ, *For their ſakes I ſanctify myſelf, i. e.* I offer myſelf a piacular victim, that they may be ſanctified in the truth, John 17. 19. *i. e.* that they may be conſecrated to their office, or ſet apart for my ſervice: for as Aaron and his ſons were hallowed, and ſet apart for God's ſervice by a ſacrifice, to expiate them from their ſins; and this was done, ἁγιάζειν αὐτοὺς, ὅτι ἱερατεύειν, *to ſanctify them to the prieſthood*, Exod. 29. 1. 14. 21. as well as by the holy anointing, Exod. 30. 30. 31. and 40. 13.; ſo Chriſt's apoſtles were ſanctified, and ſet apart to their office, not only by the unction of the *Holy Ghoſt*, but alſo by that piacular victim Chriſt offered for their ſins: and accordingly, in theſe words, *he that ſanctifies*, is Chriſt that offers himſelf, that he might ſanctify, ἁγιάζων, *i. e.* purge them from their ſins by his own blood, Heb. 13. 12.; *and they that are ſanctified*, are they that by this blood are purged from their ſins, and ſo are fitted to draw nigh to God, and made a *royal prieſthood to ſhew forth his praiſes, and offer up ſpiritual ſacrifices acceptable to God, through Jeſus Chriſt.*

2*dly*, The word doth alſo ſignify, to *purge, purify*, and *make clean*, by ſacrifice, both in the ſcripture and profane authors. Thus of the altar, it is ſaid, *He ſhall ſprinkle the blood upon it with his finger ſeven times, and he ſhall cleanſe it, and hallow it,* καθαριεῖ αὐτὸ καὶ ἁγιάσει αὐτό, *from the uncleanneſs of the children of Iſrael*, Lev. 16. 19. So Exod. 29. 33. And they ſhall eat thoſe things, בפר בהם אשר, ἐν οἷς ἡγιάσθησαν ἐν αὐτοῖς, *by which*, or *for whom, the atonement was made, to conſecrate*, καὶ ἁγιάσαι αὐτούς, and to ſanctify them; and ver. 39. *Thou ſhalt cleanſe the*

the altar, כפרך עלי, ἐν τῷ ἁγιάζειν σε ἐπ' αὐτῷ, when thou haſt made an atonement for it. In profane authors, to purge by ſacrifices, from guilt or uncleanneſs, is ſometimes ἁγιάζειν, ſometimes ἁγνίζειν; and the ſacrifices that did this, are ſtyled ἁγιασμοὶ, *ſacrifices of purgation*: according to this ſenſe of the word, *he that ſanctifieth*, is he that purgeth; and *they that are ſanctified*, are they who are purged from the guilt of ſin.

Ver. 12. [n] Pſal. 22. 22. This pſalm being interpreted by the Jews themſelves concerning the Meſſiah, the apoſtle might well apply this paſſage of it to him.

Ver. 13. [o] *I will put my truſt in him*; and again, *I, and the children which God hath given me.*] Theſe two citations being from the ſame place, Iſ. 8. 17. make but one proof, *that he who ſanctifies, and they who were ſanctified*, have the ſame nature; ſhewing, that he who ſaid, *I will put my truſt in him*, called them whom God had given him, *his children*, or *offspring*, and ſo declared them to be of the ſame nature or original with him. Now, that theſe words were anciently adapted to Chriſt, we learn from the words of Simeon, who applies the words following to him, Luke 2. 4. and from the Jews who expound the words, "He ſhall be a ſtumbling-ſtone "and a rock of offence," of our Saviour, Pug. Fid. "part 2. c. 5. ſect. 2. to whom they are applied by St Paul, Rom. 9. 33. and by St Peter, 1 Pet. 2. 7. Dr Owen here contends, that the words ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ, are not taken from Iſaiah 8. 17. where they are almoſt expreſsly found, but from Pſal. 18. 3. *Echaſah bo*, ἐλπιῶ ἐπ' αὐτον, where they are not found; becauſe, ſaith he, were both theſe citations taken from the ſame place, the apoſtle would not have ſaid, καὶ πάλιν, *and again*, this being an evidence that he cites another place. To which the anſwer is, that he doth ſo, citing the firſt words from ver. 17. and the ſecond from ver. 18.

Ver. 14. [p] Καταργήσῃ τὸ κράτος ἔχοντα τοῦ θανάτου, *That had the power of death.*] That by ſeducing Adam to eat of the forbidden fruit, the Devil, whom the Jews called Sammael, had power to accuſe men, and to demand that they might die according to the threat pronounced againſt them, is the conſtant opinion of the Jews *(c)*. Our wiſe men ſay, it is a tradition, that Satan the adverſary, the "angel of "death, deſcendeth and ſeduceth, aſcendeth and "accuſeth, receives power, and takes away the "ſoul or life." Hence they ſay of him, That "*(d)* he cauſed death to the whole world."

Καταργῆσῃ τὸν Διάβολον, is to fruſtrate and bring to nought his deſign of ſubjecting all men to the power of death, and keeping them under the dominion of it; and render it of no effect, Rom. 3. 3. 21. and 4. 14. 1 Cor. 1. 28. and 2. 6. and 6. 13. 13. 8. 10. 11. and 15. 24. 26. 2 Cor. 3. 7. 11. 13. 14. Gal. 3. 17. and 5. 11. 2 Theſſ. 2. 8. And thus Chriſt is ſaid καταργῆσαι θανατον, *to aboliſh death*, 2 Tim. 1. 10. That therefore we are ſtill ſubject to death, is, ſay the fathers, not that we are now puniſhed with it; but out of mercy, that ſin might not be immortal in us, the time of our reſurrection being that in which death ſhall be totally aboliſhed, 1 Cor. 15. 26.

Ver. 15. [q] Φόβῳ θανάτου, *through fear of death.*] That the whole Heathen world was ſubject to this fear, and that it was the *king of terrors* to them, ſee note on Rom. 8. 2. From this fear we are delivered at preſent, by our deliverance from that guilt of ſin, which alone makes it truly terrible, 1 Cor. 15. 55. 56. and by the promiſe of a glorious reſurrection, when *death ſhall be ſwallowed up in victory*, ver. 54.

Ver. 16. [r] Οὐκ ἐπιλαμβάνεται. This word, ſay the gloſſaries, ſignifies, *Manum injicere*, to lay hold upon; *manu prehendere*, to hold with the hand. So Eccluſ 4. 11. *Wiſdom* ἐπιλαμβάνεται, *layeth hold of them that ſeek her*; Suſan. ver. 36. 40. *The man we could not hold, being too ſtrong for us*; τούτου δὲ ἐπιλαμβανόμενοι, *but laying hold of her, we aſked her*, &c. And ſo, in the Septuagint, it ſignifies almoſt continually, ἐπιλάβου, *take hold of his tail*, Exod. 4. 4. See Kircher, in the words, חמש חיק אחו. But then, that he thus laid hold of fallen man, and of the ſeed of Abraham, by taking of the human nature from one derived from the ſtock of Abraham, that in that nature he might ſuffer death for the propitiation of thoſe ſins, which rendered them ſo obnoxious to death, is extremely evident both from the words preceding, and from the words following; for ver. 14. we read thus, *Becauſe therefore the children were partakers of fleſh and blood, he alſo did partake of the ſame* fleſh and blood, or mortal nature, that *through* (his) *death he might deſtroy him that had the power of death*, for, ſaith he, *he took hold of the ſeed of Abraham, i. e.* by partaking of the ſame nature with them, ver. 14. And again, he took hold on the ſeed of Abraham, to reſcue them from that death they feared, by his own death, ver. 17. ὅθεν ὤφειλε, wherefore he ought in all things (belonging to their nature) to be *he made like to his brethren*, that, as their high prieſt, he might make an atonement for the ſins of the people, by his ſacrifice made on the croſs, ἐν ᾧ γὰρ πέπονθεν, *for in that he ſuffered*, &c. ver. 18.

Ibid. [s] *The ſeed of Abraham.*] The note of the beſt commentators here, is this, That the apoſtle, writing to the Jews, thought it ſufficient to mention

(c) Maim. duct. l. 3. c. 22. p. 398. *d*) Buxt. in voce Sammael.

only the mercies deſigned, by the Meſſiah, for the Jews. And true it is, that they confined the ſeed of Abraham to themſelves; but the apoſtle reckons all believers as the ſeed of Abraham, Rom. 4. 12. 16. 17. Gal. 3. 14. 29. though Chriſt is here ſaid to have taken upon him the ſeed of Abraham, becauſe he derived his fleſh from his poſterity.

Ver. 17. [f] Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *to make atonement for the ſins of the people:* i. e. ἱλάσκεσθαι τὸν Θεὸν περὶ ἁμαρτιῶν, *to make atonement to God for their ſins.* So in Porphyry (*e*), ἀπομειλίσσειν τὰς τῶν πολλῶν ἁμαρτίας, *to propitiate for the ſins of many,* is in the ſame place, ἀπομειλίσσειν τὸ θεῖον, *to propitiate the Deity for them.* This ſenſe the words require; for Chriſt is here ſaid to be *a faithful high prieſt,* τὰ πρὸς τὸν Θεὸν εἰς τὸ ἱλάσκεσθαι, *in things pertaining to God,* that he might make atonement, ſurely, to him. This reconciliation, therefore, muſt reſpect God. Again, this phraſe, when it reſpects the Jewiſh ſacrifices, hath ſtill relation to the guilt of ſin to be expiated, and taken away by them; and every ſin-offering offered by the prieſt, is ſaid to be offered by him, ἱλάσκεσθαι περὶ ἁμαρτίας αὐτῶν, *to make atonement for their ſins,* Lev. 4. 35. and 5. 6. 10. and 13. 44. Ezek. 44. 27. And of the piacular victim it is ſtill ſaid, καὶ ἐξιλάσεται περὶ αὐτῶν ὁ ἱερεύς, καὶ ἀφεθήσεται αὐτοῖς ἡ ἁμαρτία, *the prieſt ſhall make atonement for them, and the ſin ſhall be forgiven,* Lev. 4. 20. 31. and 5. 6. 10. 13. 18. and 12. 7. 8. and 14. 18. 19. 29. 31. and 15. 30. and 19. 22. Numb. 6. 11. 15. 28. The apoſtle, therefore, here ſpeaking to the Jews in the phraſe always uſed by them, of ſuch ſacrifices as ſuffered in their ſtead, to expiate the guilt of their ſin, muſt be ſuppoſed to teach them, that the like was done for them by our Saviour's ſacrifice.

Ver. 18. [g] Πειρασθείς, *being tempted:*] *i. e.* Expoſed to agonies and ſufferings; for πειρασθῆναι, in the epiſtles, ſignifies, to be expoſed to ſuch afflictions as ſubject us to great temptations to deſiſt from our duty and obedience; as when the apoſtle ſaith, *No temptation hath befallen you, but what is* ἀνθρώπινος, *ſupportable by man; for the Lord is faithful, who will not ſuffer you* πειρασθῆναι, *to be tempted above what you are able,* (or, expoſed to ſufferings beyond your ſtrength), *but will, with the temptation, make a way* (ſo far) *to eſcape, that you may be able to bear it,* 1 Cor. 10. 13. So the apoſtle, finding his Theſſalonians ἐν ταῖς θλίψεσι, in great afflictions from their perſecutors, ſends to know their faith, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, *leſt the tempter might have prevailed on them, by reaſon of theſe tribulations,* to deſert it, 1 Theſſ. 3. 4. 5.; Rev. 2. 10. *Fear none of thoſe things which thou ſhalt ſuffer: behold, Satan ſhall caſt ſome of you into priſon,* ἵνα πειρασθῆτε, *that you may be tempted,* i. e. be tried by temptations. See Jam. 1. 2. 12. 1 Pet. 1. 6. 2 Pet. 2. 9. Rev. 3. 10. So here, our Saviour, tried by theſe agonies, which he ſuffered in the hour of darkneſs, when the tempter fell upon him with all his fury, is become experimentally able to ſuccour us under thoſe ſufferings, which render obedience ſo hard to fleſh and blood.

Ibid. [a] Δύναται, *he is able.*] He hath δύναμιν συμπαθητικὴν, a power joined with a ſympathy towards us, and a propenſity to ſuccour us. So Rom. 11. 23. *They ſhall be graffed in,* δυνατὸς γάρ ἐστιν ὁ Θεὸς, *for God is able.* And chap. 14. 4. *The weak ſhall ſtand,* δυνατὸς γάρ, *for God is able to make him ſtand.* Thus, to encourage us to charity, the apoſtle ſaith, δυνατὸς ὁ Θεὸς, *God is able to make all grace abound towards us,* 2 Cor. 9. 8. *I know whom I have believed, and I am perſuaded,* ὅτι δυνατός ἐστι, *that he is able to keep that which I have committed to him to that day,* 2 Tim. 1. 12.

CHAP. III.

Verſe 1. WHerefore, holy brethren, partakers of the heavenly calling, (i. e. *the calling to celeſtial bleſſings*), conſider the Apoſtle and High Prieſt of our profeſſion, Chriſt Jeſus, (*who, as our Apoſtle, taught theſe things; and, as our High Prieſt, ſuffered, to obtain theſe bleſſings for us, and confirm them to us*):

2. [a] Who was faithful to [b] him that appointed him (*to be an Apoſtle and High Prieſt*); as alſo (*it is ſaid of*) Moſes, (*that he*) was faithful in all his houſe, (i. e. *in all the houſe of God, Numb.* 12. 7.)

3. For this man (*this Jeſus*) was counted worthy of (*or, dignified with*) more glory than Moſes, in as much as he [c] who hath builded (*Gr.* ὁ κατασκευάσας, *who orders, or governs*) the houſe, hath more honour than the houſe, (*of which Moſes only was a part*).

4. For every houſe is builded (κατασκευάζεται, *ordered and governed*) by ſome man; but [d] he that built (ὁ κατασκευάσας, *that orders and governs*) all things, is God.

5. And Moſes verily was faithful in (*the adminiſtration of*) all (*things in*) his houſe (*but this he was only*) [e] as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after (*by God to them*):

6. But Chriſt as a Son (*is placed*) over his own houſe, (i. e. *he enters upon the government of it, as an heir and ſucceſſor into the rights of his Father; the Father now judging no man, but having com-*

(*e*) De abſtinentia, &c. l. 4. § 5. p. 148.

mitted

mitted all judgment to his Son, John 5. 22.); whoſe houſe we (*Chriſtians*) are, *(and ſhall continue to be)* if we hold faſt the [f] confidence, and the [g] rejoicing of the hope firm to the end.

7. Wherefore as the [h] Holy Ghoſt ſaith *(by David, Pſal.* 95. 8.), [i] To-day if you will hear his voice,

8. Harden not your hearts, as *(your forefathers did)* in the *(time of)* provocation, in the day of temptation in the wilderneſs; *(hence learn, that it was in their power to prevent the hardneſs of their hearts):*

9. [k] When *(where)* your fathers [l] tempted me, (i. e. *doubted of my preſence with them, ſaying, Is the Lord among us, or not? Exod.* 17. 7. *Numb.* 14. 11. 21.), [m] proved me, and ſaw my works [n] forty years.

10. Wherefore I was grieved with that generation, and ſaid, They do always err in their hearts; (*not with the heart believing*, ver. 11.), and they have not known my ways, (i. e. *not hearkened to me, to walk in them*, ver. 22.)

11. So I ſware in my wrath, (*ver.* 21.), [o] They ſhall not enter (*Gr. if they ſhall enter*) into my reſt, (i. e. *into the land where they were to reſt from their wars*).

12. Take heed *(therefore)*, brethren, leſt there be *in* any of you (*as there was in them)* an evil heart of unbelief, [p] in departing from the [q] living God;

13. But exhort one another (*to ſtedfaſtneſs in the faith*) daily, while it is called, To-day, (*before the night cometh upon you, John* 12. 35.); [r] leſt any of you be hardened through the deceitfulneſs of ſin.

14. For we are made partakers of (*the bleſſings purchaſed by*) Chriſt, if we hold the [s] beginning of our confidence ſtedfaſt to the end;

15. While it is ſaid, (*Gr.* Ἐν τῷ λέγεσθαι, *in that it is ſaid*), To-day, if you will hear his voice, harden not your hearts, as in the provocation. (*You may diſcern the miſchief of unbelief, and hardneſs of heart, and the neceſſity of the exhortation tendered, ver.* 12. 13.)

16. [t] For ſome when they had heard, did provoke; howbeit not all that came out of Egypt, (*not Caleb and Joſhua.*)

17. But (*and*) with whom was he grieved forty years? was it not with them that had ſinned (*by unbelief*), whoſe carcaſes fell in the wilderneſs?

18. And to whom ſware he, that they ſhould not enter into his reſt, but to them that believed not?

19. [u] So we ſee (Καὶ βλέπομεν, *we ſee therefore*) that they could not enter in becauſe of unbelief.

ANNOTATIONS on Chap. III.

Verſe 2. [a] Πιστὸν ὄντα, *who was faithful*, &c.] *i. e.* As Moſes faithfully diſcharged all that the Lord commanded him to ſay or do for the church of Iſrael; ſo Chriſt was faithful in the diſcharge of his prophetic office, doing and ſpeaking as the Father had given him commandment, John 12. 49. 50. and 14. 10. And in his prieſtly office, in laying down his life for the ſheep, according to the commandment he had received from the Father, John 10. 18. and doing all things requiſite to make atonement for the ſins of the people, chap. 2. 17. I know indeed, the critics ſay, נאמן, and πιστὸς, ſignify one eſtabliſhed in his office; as in thoſe words, πιστὸς Σαμουὴλ εἰς προφήτην τῷ Κυρίῳ, *Samuel was eſtabliſhed a prophet to the Lord:* but this criticiſm is here needleſs; and the word πιστὸς, chap. 2. 17. bearing not this ſenſe, I chuſe rather to follow the ordinary import of the word.

Ibid. [b] Τῷ ποιήσαντι αὐτὸν, *to him that appointed him.*] So the word ſignifies, 1 Sam. 12. 6. *God is witneſs,* ὁ ποιήσας, *who appointed*, or choſe Moſes and Aaron. See ver. 8.

Ver. 3. [c] Ὁ κατασκευάσας] Is he that orders, and governs, and provides, or prepares all things. So Phavorinus, κατασκευάζω, καλαρτύομαι, ἐξαρτύομαι, *ordino, guberno, moderor.* And thus, τὰς πολιτείας, καλασκευασθῆναι, in Plato, *epiſt.* 11. is to have cities and polities well ordered. So Wiſd. 9. 2. *Thou in thy wiſdom* κατασκευάσας ἄνθρωπον, *haſt ordered man to have dominion over thy creatures.* Thus Philo, *De cherub. p.* 100. ſaith, "God is the cauſe of the "world, δι' ὃν γέγονεν, by which it was made, and the "λόγῳ δι' οὗ κατεσκευάσθη, *logos*, the cauſe by which "it was ordered," or put into that frame and order in which it is. The words preceding, ἀξίωται, *he was dignified with more honour*, ſeem plainly to refer to Chriſt's regal office, by which all power in heaven and earth was given to him, and he was made *head over all things for his church*, which is his body, and in which he dwells, as in his houſe, Eph. 2. 21. 22. And this to me ſeems to eſtabliſh this ſenſe of the word.

Ver. 4. [d] Ὁ δὲ κατασκευάσας τὰ πάντα ὁ Θεὸς, *he that built all things is God.*] The apoſtle, ſay the Socinians on the place, proves *Chriſtum tanto præſtantiorem eſſe Moſe, quanto Deus præſtantior eſt ſuo populo, qui Dei domus eſt, idque merito:* "That Chriſt is as much more excellent than Moſes, "as God is more excellent than his own people. And "this they had juſt cauſe to ſay." And if ſo, Chriſt muſt be properly and truly God; for nothing elſe can ſo far excel Moſes, the chiefeſt of that people,

as God himſelf excels them. By this interpretation, therefore, they do not avoid, but confirm the argument for our Saviour's deity, from this text. The argument ſeems plainly to run thus: He that governs all things is God; but Chriſt, as *pater familias*, father of his family, governs all things in his houſe, that is, the church diſperſed throughout all the world; and hath, in order thereunto, all judgment, and all power, in heaven and earth, committed to him: he therefore muſt be God; that is, the exerciſe of his kingly office ſhews, that he muſt be God as well as man. Thus Philo, *De victim. offer. p.* 661. C. often ſaith of that power, καθ' ἣν ἀνῆπλαι τῶν ὅλων τὸ κράτος, *to which the government of all things is committed*, that οὐκ ἀνθρώπων μόνον, ἀλλὰ καὶ θεῶν ἐστι θεὸς, μέγας τίς ἐστιν, ὄντως καὶ ἰσχυρὸς, καὶ κραταιὸς, "He is God not only of men, but angels, a great "being, who truly doth exiſt, both ſtrong, and "mighty."

Ver. 5. [a] Ὡς θεράπων, *as a ſervant.*] The government of Iſrael was a theocracy, where God gave all the laws and precepts; and Moſes, only as his ſervant and miniſter, told them what things God thought fit to command them: but the government of the Chriſtian church is entirely committed to our Lord Jeſus, and He, as Supreme Head, and Lord of all things, governs both it and all things in earth and heaven, for the good of it; and therefore, if he be not truly God, God doth not now govern the world, as formerly, but hath given up the adminiſtration of it to a creature. [*Whoſe houſe we are;*] Chriſt living in our hearts by faith, Gal. 2. 20. Eph. 3. 17. abiding in us by his Spirit, John 14. 23. Rom. 8. 9. 10. 11. and dwelling in our bodies, and in the body of the church, as in his temple, 1 Cor. 3. 16. 17. and 6. 17. 2 Cor. 6. 15. 16. Eph. 2. 20. 21. 22. and 4. 16.

Ver. 6. [f] Παῤῥησίαν, *the confidence,*] Or, the free profeſſion of the faith; for παῤῥησία is a liberty or freedom of ſpeaking; as when it is ſaid of Chriſt, that he ſpake ἐν παῤῥησίᾳ, *freely*, Mark 8. 32. John 7. 13. 18. 20. and of his apoſtles, that they ſpake, μετὰ παῤῥησίας, *with all freedom and courage*, Acts 2. 29. and 4. 13. 29. 31. and 28. 31. 2 Cor. 3. 12. and 7. 14. Eph. 6. 19. Phil. 1. 20. 1 Tim. 3. 13. Heb. 4. 16. So Phavorinus, παῤῥησιάζομαι, ἐλευθεροστομῶ.

Ibid. [g] Καύχημα τῆς ἐλπίδος, *the rejoicing of hope*;] *i. e.* The hope which cauſes us to rejoice, in expectation of the glory of God, Rom. 5. 2. 2 Cor. 1. 14. Gal. 6. 4. *If we hold this firm unto the end.* Which ſuppoſes, that they who were partakers of this heavenly calling, and had at preſent this cauſe of rejoicing, might not *hold it firm unto the end*, but might fall off from it, ver. 14.; might *depart from the living God*, ver. 11. chap. 4. 11. Yea, the apoſtle, in this epiſtle, plainly doth ſuppoſe, that they who had *taſted of the heavenly gift, and were made partakers of the Holy Ghoſt*, &c *might fall away*, chap. 6. 4. 5. 6.; that *the juſt who live by faith might draw back unto perdition*, chap. 10. 38. 39.; that they might *fall from the grace of God*, chap. 12. 15. See the reading of the text juſtified, *Examen Millii hic.*

Ver. 7. [h] Τὸ πνεῦμα τὸ ἅγιον, *the Holy Ghoſt ſaith.*] Hence it appears, that David writ his pſalms, by the *afflatus*, or inſpiration of the Holy Ghoſt. See note on Matth. 23. 43.

Ibid. [i] Σήμερον, *to-day*;] at preſent; for *now is the day of ſalvation*, 2 Cor. 6. 2. the preſent time being only ours. "We muſt do God's commandments to-"day," ſay the Jews, from Deut. 7. 11. "and re-"ceive the reward to-morrow. We muſt repent to-"day, leſt we die to-morrow, before we have re-"pented." See Cartw. *in locum.* And again, "If "Iſrael would repent but one day, the Meſſiah "would come;" and this they prove from theſe words of the pſalmiſt, אם בקלו תשמעו, *when you hear his voice*, ſpeaking in the prophets, or, as the Targum, אם במימריה, *when you hear him ſpeaking by the Word*, proceeding from the Father, *harden not your hearts.* That this is the frequent ſenſe of the particle אם, ſee Noldius, p. 89. § 31.; and it is alſo the ſenſe of the Greek ἐὰν. So ἐὰν εἶπε, *when he ſaid thus*, Gen. 13. 8.; ἐὰν ἐξελεύσωνται, *when the daughters of Shilo come forth*, Judg. 21. 21.; ἐὰν κοιμηθῶ, *when I lie down*, 1 Sam. 11. 12.; ἐὰν πληρωθῶσι, *when thy days be fulfilled*, 1 Kings 13. 31.; ἐὰν ἀποθάνω, *when I die*, Job 7. 4.; ἐὰν καθίσῃς, *when thou ſitteſt*; ἐὰν καθεύδῃς, *when thou lieſt down*, Prov. 3. 24. 25.; ἐὰν πορεύῃ, *when thou goeſt*; ἐὰν τρέχῃς, *when thou runneſt*, Prov. 4. 12. See alſo in the New Teſtament, ἐὰν ὑψωθῶ, *when I ſhall be lifted up*, John 12. 32.; ἐὰν πορευθῶ, *when I ſhall go*, John 14. 3. and 16. 7.; ἐὰν φανερωθῇ, *when he ſhall appear*, 1 John 3. 2. Theſe words are therefore to be extended to the whole time of their hearing God ſpeaking to them by his prophets, and eſpecially to the time of God's ſpeaking to them by his Son, who was to bring them into a better reſt than that of Canaan, into which Joſhua led them.

Ver. 8. [k] When, ὅ, *where.*] So the Hebrew אשר is rendered, Numb. 22. 26. Deut. 8. 15. Pſal. 84. 3. Eccl. 8. 10.; ſo Numb. 20. 13. *Theſe are the waters of contention*, אשר, *where the children of Iſrael contended.*

Ibid. [l] Ἐπείρασάν με, *tempted me.*] That to tempt God, in the ſcripture-phraſe, is always to diſtruſt his power, or goodneſs, after ſufficient demonſtrations given of it; ſee note on Matth. 4. 7. And note here, that the apoſtle ſaith they tempted Chriſt, 1 Cor. 10. 9. which ſhews, that theſe words may truly be applied to him.

Ibid.

Ibid. m Ἐδοκίμασαν, *proved me.*] The Hebrew word which is here rendered *proved me*, is, Mal. 3. 16. rendered by the Greek ἀντίσησαν, *they reſiſted* God; and by the Chaldee, the Syriac, and by our verſion, they who *tempted* God; that is, ſaith Dr Pocock, who went about to try and prove him, whether he could or would puniſh ſinners, and to provoke and dare him to do his worſt, to execute his judgments, if he were a God of judgment: and then, *to ſee his works forty years*, muſt be, to ſee his judgments executed upon them forty years.

Ibid. n Τεσσαράκοντα ἔτη, *forty years.*] If this be the right connection of the words, then *to ſee God's works forty years*, muſt be, to ſee his puniſhments ſo long upon them, as he plainly threatened they ſhould, ſaying, *You ſhall bear your iniquities forty years*, Numb. 14. 33. and that ſo viſibly, that all the nations ſhould diſcern his judgments on them; for *ſurely as I live*, ſaith he, *all the earth ſhall be filled with the glory of God*, ver. 21. But if, according to the reading of the Hebrew, and the Septuagint, the forty years ſhould be added to the following verſe thus, *Wherefore I was angry with that generation forty years*, as the apoſtle doth intimate by that inquiry, ver. 17. With whom he was angry forty years? Then the גם ראו, and καὶ εἶδον, will be beſt rendered, though they ſaw *my work*, as גם ſignifies, Noldius, p. 220. and καὶ, Luke 18. 7. John 16. 32. Acts 7. 5. according as God ſpeaks to them, Numb. 14. 22. *For all theſe men which have ſeen my glory, and my ſigns which I did in Egypt, and in the wilderneſs, and yet have tempted me theſe ten times, and have not hearkened to my voice, ſurely they ſhall not ſee the land.* And ver. 11. *How long will it be ere they believe me, after all the ſigns?* &c.

Ver. 11. o אם יבאון, Εἰ εἰσελεύσονται, *if they ſhall enter;*] *i. e.* Let me not be God, or, let me not be true, if they enter. This is a form of ſwearing very frequent in the Old Teſtament. So Deut. 1. 35. *The Lord was wroth, and ſwore, ſaying,* εἰ ὄψεται, אם יראה, *If any of theſe men ſhall ſee that good land of promiſe*, Pſal. 95. 11.; ſo 1 Sam. 3. 14. אם יתכפר, εἰ ἐξιλασθήσεται, *If the iniquity of the houſe of Eli ſhall be purged with ſacrifice*; Pſal. 89. 35. *Once have I ſworn by my holineſs,* אם אכזב, εἰ ψεύσωμαι, *if I fail David*; Pſal. 132. 2. 3. *Lord, remember David, how he ſware* אם אבא, εἰ εἰσελεύσομαι, *if I go into my tabernacle;* אם אעלה, εἰ ἀναβήσομαι, *if I climb up into my bed;* אם אתן, εἰ δώσω, *if I give ſleep to my eyes*; ſo Mark 8. 12. *Verily I ſay unto you,* εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, let me not be true, *if a ſign be given to this generation*; where Chriſt himſelf ſwears, and therefore cannot be ſuppoſed abſolutely to forbid all ſwearing, Matth. 5. 34.

Ver. 12. p Ἐν τῷ ἀποστῆναι, *in departing.*] The Jews that tempted God, Numb. 14. are ſaid ἀποστῆναι, *to depart from the land of Canaan*, ver. 31.; *They ſaid one to another, Come, let us make a captain,* καὶ ἀποστρέψωμεν, *and let us turn back into Egypt*, ver. 4. and are ſaid, ἀπιστοῦντι, *not to believe God*, ver. 11.

Ibid. q *The living God*;] ſo ſtyled, to ſhew that he is always able to puniſh unbelievers, Note alſo, that as he who believeth in Chriſt believeth in God the Father alſo, John 12. 44. ſo he that deſerts him, doth alſo deſert the Father who ſent him, and makes him a liar, 1 John 5. 9. 10.; *For he that denies the Son, hath not the Father*, 1 John 3. 23.

Ver. 13. r Ἵνα μὴ σκληρυνθῇ τις, *leſt any man be hardened.*] To be hardened in the New Teſtament, imports infidelity and want of faith. Thus Chriſt upbraids to his diſciples their unbelief, καὶ σκληροκαρδίαν, *and hardneſs of heart*, that they believed not, Mark 16. 14.; and the Jews that believed not are ſaid to be *hardened*, Acts 19. 9. and ſo it will be evident that here it ſignifies, to him that compares ver. 15. with ver. 19.

Ver. 14. s Τὴν ἀρχὴν ὑποστάσεως, *the beginning of their hope.*] That hope *to which we have fled for refuge*, chap. 6. 18.; that hope which cauſeth us to *rejoice*, ver. 6. faith being ἐλπιζομένων ὑπόστασις, *the firm expectation of things hoped for*, chap. 11. See the note there.

Ver. 16. t Τινὲς γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες, &c.] I would render theſe words thus, *For who are they that hearing did provoke? were they not all that came forth out of Egypt?* For τινὲς ſignifies as well *who* as *ſome*. So Acts 19. 15. Τίνες ἐστέ; *who are ye?* Rev. 7. 13. Τίνες εἰσί; *who are they that are clothed with white robes?* Iſ. 60. 8. Τίνες οὗτοι; *who are theſe?* So Heb. 1. 5. Τίνι γὰρ; *For to whom of the angels ſaid he?* and here, ver. 18. Τίσι δέ; *To whom did he ſwear?* So Joſephus, c. 17. of his Maccabees, Τίνες οὐκ ἐθαυμασαν τὰς τῶν θείων νομοθετῶν ἀθλητάς; τίνες οὐκ ἐξεπλάγησαν; *Who did not admire? who were not aſtoniſhed at the champions of the divine law?* And then the anſwer to this inquiry muſt be this, *Were they a few? yea, were they not all?* &c. as if it had been οὐχὶ πάντες. It is alſo evident, that οὐ and οὐκ are often interrogatives, as 1 Cor. 12. 15. John 8. 42. See Noldius, p. 487. And if the Greek will bear this conſtruction, it anſwers beſt, 1*ſt*, To the ſtory as it is repreſented, Numb. 14.; for notwithſtanding the exception made, ver. 38. of Joſhua and Caleb, it is ſaid, ver. 12. that πᾶσα ἡ συναγωγὴ, *all the congregation,* καὶ πάντες, *and all the children of Iſrael murmured againſt Moſes and Aaron*; that πᾶσα ἡ συναγωγὴ, *all the congregation ſpake of ſtoning Joſhua and Caleb*, ver. 10. and πάντες οἱ ἄνδρες, *all the men*, ver. 22. are the οἱ παροξύναντες, *provokers*, ver. 23. the συναγωγὴ πονηρὰ, *evil congregation, and the murmurers*, ver. 27. 35. Joſh. 5. 6. And, 2*dly*, It agrees beſt with the following

lowing verſes, which are plainly interrogatives and anſwers, *With whom was he grieved? was it not with them? To whom ſware he? was it not to them that believed not?* And, *laſtly*, with the cloſe of the argument, which ſaith generally, *they could not enter in.*

Ver. 19. [a] Καὶ here ſignifies *idcirco*, therefore; as the Hebrew ו often does: ſee Noldius, p. 279. So Joſh. 23. 11. πρὸς φυλάξιτε, *Take good heed therefore*; Pſal. 2. 10. πρὸς νῦν σύνετε, *Be wiſe now therefore.* See Pſal. 7. 7. and 18. 42.

CHAP. IV.

Verſe 1. LET us therefore fear, leſt a promiſe being left us of entering into his reſt (*in the celeſtial Canaan, as to them in the terreſtrial*), any of you ſhould [a] ſeem to come ſhort of it, (i. e. *ſhould fail of it.*)

2. For to us was (Gr. *is*) the goſpel preached as well as (Gr. *as it was alſo*) unto them, (*they being* οἱ πρότερον εὐαγγελισθέντες, *the firſt to whom it was preached, or formerly evangelized, ver.* 6.): but the word preached (Gr. *heard*) did not profit them, not being mixed with faith in them that heard it. (*That is, we have now the glad tidings, and goſpel-promiſe of a future reſt; as they alſo had in types, their reſt in Canaan being a type of their future reſt with God in the heavenly Canaan.*)

3. For we which have believed do enter into reſt, as (*may be gathered from what*) he ſaid, As I have ſworn in my wrath, If they ſhall enter into my reſt: although the works were finiſhed from the foundation of the world. (Gr. καίτοι τῶν ἔργων ἀπὸ καταβολῆς τοῦ κόσμου γενηθέντων, *and indeed, or for* (*ſee Budæus and Stephanus*), *this phraſe, my reſt, relates to the works done by God from the foundation of the world. This ſenſe ſeems certain from the reaſons following.*)

4. For he (*Moſes*) ſpake in a certain place (*Gen.* 2. 1.) of the ſeventh day (*from the beginning of God's work of creation, ſaying*) on this wiſe, And God did reſt the ſeventh day from all his works.

5. And in this place (*he*, i. e. *God, ſaith*) again (*long after*), If they ſhall enter into my reſt, (i. e. *if they ſhall have a reſt from their labours and travels, reſembling that of mine from the creation of the world, ſee ver.* 10.)

6. Seeing therefore it remaineth that ſome muſt enter therein, (*to the reſt of God ſpoken in theſe words*), and they to whom it was firſt preached (οἱ πρότερον εὐαγγελισθέντες, *they who had the goſpel firſt preached to them concerning this reſt of God*), entered not in (*to it*) becauſe of unbelief:

7. [a] Again, he (*God*) limiteth a certain day, ſaying in (*theſe words of*) David, To-day, after ſo long a time (*of their continuance in the reſt of Canaan*); as it is (*there*) ſaid, To-day if you will hear his voice, harden not your hearts, (&c. *ſpeaking not of the reſt of Canaan, of which they were poſſeſſed in the days of Joſhua, as he ſaith to the Reubenites and Gadites: And now the Lord hath given reſt unto your brethren, as he promiſed them, Joſh.* 22. 4.)

8. [a] For if Jeſus (i. e. *Joſhua*) had given them (*a*) reſt (*like to that of God*), then would not he (i. e. *God by David*) afterward have ſpoken of another day (*of reſt after their reſt in Canaan.*)

9. There remaineth therefore (*yet*) a (*more glorious and complete*) [c] reſt to the people of God.

10. For he that is (*thus*) entered into his reſt, he alſo hath ceaſed from his own works, (i. e. *from the labours and travels of this life, Rev.* 14. 13.), as God (*after he had finiſhed the creation*) did from his.

11. Let us labour therefore to enter into that reſt (*which yet remaineth for the people of God*), leſt any man fall (Gr. *that we may not fall from it*) after the ſame example of unbelief, (*by our infidelity, as they did.*)

12. [a] For the word of God (*mentioned, ver.* 1. 2.) is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and is a diſcerner (*or cenſurer*) of the thoughts and intents of the heart.

13. Neither is there any creature which is not manifeſt in his ſight, (*whoſe word this is*): but all things are naked and open to the eyes of him [a] with whom we have to do, (Gr. *to whom we muſt give an account, and ſo there is no hope theſe unbelievers ſhould eſcape his judgments.*)

14. Seeing then that we have a great high prieſt (*merciful and faithful to make reconciliation for our ſins, chap.* 2. 17.), that is paſſed into the heavens (*to appear for ever there to make interceſſion, and to prepare this reſting-place for us, John* 14. 2. *even*) Jeſus the Son of God, let us hold faſt our profeſſion (*without wavering.*)

15. For we have not an high prieſt who cannot be touched with the ſenſe of our infirmities; but (*one who*) was in all points tempted (i. e. *expoſed to ſufferings*) like as we are, yet (*and this*) without ſin (*to deſerve the leaſt of them: ſee note on chap.* 2. 18.)

16. Let us therefore (*depending on his power, his interceſſion for, and ſympathy with us*) come boldly [b] to the throne of grace, (*this* ἱλαστήριον, *or mercy-ſeat, Rom.* 3. 25.), that we may obtain mercy (*in the pardon of our ſins*), and find grace (*or favour*) to (*a ſuitable*) help in time of need, (Gr. εἰς εὔκαιρον βοήθειαν, *for ſeaſonable help in all our ſufferings for his ſake.*

ANNO

ANNOTATIONS on Chap. IV.

Verſe 1. [a] Δοκῇ τις ὑστερηκέναι, *ſhould ſeem to come ſhort.*] That the word ὑστερηκέναι ſignifies *to fail of*, or *fall from* any thing, ſee note on chap. 12. 13.; and that δοκέω is oft an expletive, all critics do acknowledge; ſo μὴ δόξητε λέγειν, *ſay not*, Matth. 3. 9.; οἱ δοκοῦντες ἄρχειν, *they who rule*, Mark 10. 42. ὃ δοκεῖ ἔχειν, *that which he hath*, Luke 8. 18. Matth. 25. 29. ὁ δοκῶν ἑστάναι, *he that ſtandeth*, 1 Cor. 10. 12.; ſee the note on 1 Cor. 7. 40.

Ver. 2. [b] Καθάπερ κἀκεῖνοι, *as well as they.*] This, by ſome, is referred to their hearing of the law, as in the paraphraſe; by others, as probably to the goſpel-bleſſings then typified to them; for the apoſtle informs us, that *they all did eat the ſame ſpiritual meat, and drank the ſame ſpiritual drink; for they drank of the rock that followed them, and that rock was Chriſt*, 1 Cor. 10. 3. 4. This ſounds flat to them only who are averſe to this doctrine, that the bleſſings of the goſpel were typified to the Jews, but is confirmed from ver. 6.

Ver. 3. [c] Εἰς τὴν κατάπαυσίν μου, *into my reſt.*] Upon the true interpretation of theſe words here, and ver. 1. καταπαυσιν αὐτῆ, depends the true ſenſe of this chapter. Now, ſome refer this to that deliverance from their perſecutors, and the peaceable days of profeſſing the goſpel, the Chriſtians in Judea and elſewhere ſhould enjoy after the deſtruction of Jeruſalem. But to this I can by no means aſſent: for, 1. The bearing of the croſs, the ſuffering perſecution, being ſo often hinted as the portion of *all that will live godly*, I cannot believe that a promiſe of deliverance from them ſhould be ſo often repreſented by the Holy Ghoſt, as the great goſpel-bleſſing promiſed to believers, the ἐπαγγελία, the evangelical promiſe made to Chriſtians by God, that *they ſhould enter into his reſt*, ver. 1. the *ſabbatiſm remaining for the people of God*, ver. 9.; the *reſt* which they ſhould ſtrive to enter into, ver. 11. and be afraid leſt they ſhould fail of, ver. 2. 2. I know of no ſuch happy change of the affairs of Chriſtians in all other parts of the world, that the apoſtle ſhould here, and almoſt in all his other epiſtles, ſpeak of it, as this interpretation maketh him to do, as one of the greateſt bleſſings of Chriſtianity; nor were there any ſuch halcyon-days enjoyed by Chriſtians after the deſolation of Jeruſalem. This will be evident from Chriſt's meſſage to the Aſiatic churches, after the times of Domitian; for there he ſpeaks to the angel of the church of Smyrna, *Fear none of thoſe things which thou art about to ſuffer: behold, Satan is about to caſt ſome of you into priſon, that ye may be tried ten days. Be thou faithful to the death, and I will give thee a crown of life*, Rev. 2. 10. To the church of Pergamus thus, *I know thy works, and where thou dwelleſt, where is the throne of Satan, and thou holdeſt my name, and haſt not denied the faith in the days in which Antipas my faithful martyr ſuffered, who was ſlain among you where Satan dwells*, ver. 13. To the church of Philadelphia thus, *Becauſe thou haſt kept the word of my patience, I will alſo keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth*, chap. 3. 10. This argument a Reverend perſon endeavours to evade, by ſaying, that John writ his Revelations in the ninth year of Claudius. But, *1ſt*, This is contrary to the teſtimony of all antiquity, excepting only the ſingle teſtimony of Epiphanius, which alſo is fully anſwered by Dr More: for it is generally agreed, that he writ his Revelation in, or after he came from the iſle of Patmos, as may be proved from chap. 1. 9. 10. 11. Now, all the ancients ſay, that John was baniſhed thither by Domitian, and writ his Revelations about that time. So Irenæus *(f)* ſpeaks expreſsly, ſaying, "If the name "of antichriſt had been to be divulged, it would "have been mentioned by him who ſaw the reve- "lation; for it was not ſeen long ago, but almoſt "in our age, at the end of the reign of Domi- "tian;" which paſſage cannot be underſtood of the name only of the *beaſt*, but of the whole *Revelation*; as is evident, 1. Becauſe Euſebius, who cites this paſſage, muſt underſtand him ſo; for he ſaith, "that he returned from his exile in this iſland μετὰ "τὸν Δομιτιανοῦ τελευτὴν, chap. 23. after the death of "Domitian;" and ſo he muſt have writ his Revelation while he lived. And, 2. Becauſe the name of the beaſt is not ſaid to be revealed to the evangeliſt, but only the number of his name. And, 3. The words, ᾧ τὴν Ἀποκάλυψιν ἑωράκατον, even force this ſenſe; for they are properly rendered, *who ſaw alſo the revelation*, diſtinguiſhing the revelation from the name. And, *laſtly*, A name cannot properly be ſaid *to be ſeen*, nor doth St John ever uſe any ſuch expreſſion about it; but a revelation may be properly ſaid to be ſeen, and St John often ſaith he ſaw them. Again, in this perſecution of Domitian, ſaith Euſebius (*g*), κατέχει λόγος, the tradition runs, "That John the evangeliſt was baniſhed to the iſle

(f) Δι' ἐκείνου ἂν ἐρρέθη τοῦ τὴν Ἀποκάλυψιν ἑωρακότος, οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς. Apud. Euſeb. hiſt. eccl. l. 3. c. 18.

(*g*) Τοῦτο δὲ τοῦ λόγου ἴσμεν μαρτυρίας Πάτμον οἰκῶν καταδικασθῆναι τὸν ἥσον. Ibid. c. 8.

" of Patmos, for the teſtimony he gave to the di-
" vine word." And in his Chronicon (*h*) he adds,
" That under him the apoſtle John being baniſhed
" into the iſle of Patmos, ὅθεν τὴν ἀποκάλυψιν ἑώρακεν,
" ὡς δηλοῖ Εἰρηναῖος, there ſaw his revelation, as Ire-
" næus teſtifies;" which both confirms the tradition and gives the true ſenſe of the words of Irenæus, cited by him. So alſo St Jerom (*i*) ſaith, " That
" St John being baniſhed into the iſle of Patmos,
" in the 14th year of Domitian, *ſcripſit Apocalypſin*,
" compoſed the book of the Revelation." So almoſt all the Greek and Latin writers, ſaith Huet *in Orig. com. p.* 72. *Vid. Oroſ. l.* 7. *c.* 10. 11. *Martyr. Tim. apud Phot. cod.* 254. *p.* 1403. *l.* 1. *Aret. in Apoc.* 1. 9. 2*dly*, It is certain, from the ſecond text here cited, that Antipas had ſuffered martyrdom before the writing of theſe epiſtles to the churches. Now, that Antipas ſuffered martyrdom under Domitian, the old Roman martyrology aſſures us, and Dr Hammond on the place confeſſes: it is therefore evident, that St John, ſpeaking of this martyrdom, which happened in the days of Domitian, as a thing paſt, muſt write the Revelations in or after the reign of Domitian. This the Doctor ſaw, and therefore interprets theſe words, *Thou haſt not denied my faith*, καὶ ἐν ταῖς ἡμέραις, *even in thoſe days* (of fiery trial) *in which Antipas* ἀπεκτάνθη, *was, or hath been ſlain:* " Thus the time is approaching wherein An-
" tipas, I foreſee, will be cruelly martyred, that is,
" (if this was written in the 9th year of Claudius,
" and Antipas ſlain the 10th of Domitian), I foreſee
" he will be ſlain forty years hence:" which deſcant, to ſpeak in his own words, " is too vain to be ſeri-
" ouſly conſidered." *Laſtly*, The Chriſtians had no ſuch halcyon days for any conſiderable time after the deſtruction of Jeruſalem; for Jeruſalem was deſtroyed *anno Chriſti* 70. and the ſecond perſecution began under Domitian, *anno Dom.* 96. They had therefore only reſt for twenty years, and then comes the ſecond perſecution, in which many Chriſtians (*k*) were exiled, and ſome ſuffered martyrdom; " for
" even Heathen writers," ſaith Euſebius, " mention
" τὸν διωγμὸν, καὶ τὰ ἐν αὐτῷ μαρτύρια, the perſecutions,
" and the martyrdoms of our men (*l*)." And in his Chronicon he ſaith, " That Brutus, in his hiſtory,
" affirms, that πολλοὶ χριστιανῶν ἐμαρτύρησαν καθὰ Δομιτιανὸν;
" many Chriſtians ſuffered martyrdom under Domi-
" tian." Ten years after the end of this perſecution, comes on a third perſecution under Trajan,
" in which," ſaith Euſebius (*m*), " ſo great and hea-
" vy was the perſecution in moſt places, that Pliny,
" one of the celebrated preſidents of the provinces,
" being moved with the multitude of the martyrs,
" writ to the Emperor concerning the multitude of
" the martyrs that had ſuffered, and received this
" anſwer from him, that they ſhould not be inqui-
" red after, but only puniſhed as they fell into their
" hands. And that though hereupon the open per-
" ſecutions ceaſed, yet in divers provinces they con-
" tinued, and exerciſed many of the Chriſtians with
" divers kinds of martyrdom (*n*)."

In the 17th year of Trajan the Jews in Meſopotamia rebel, and many myriads of them periſh. In the 2d of Hadrian they rebel again, and overcome. In the 17th of Hadrian, Barchochebas ſet up for their Meſſiah, and drew an infinite multitude of Jews after him. Now, all theſe, and eſpecially the laſt, were ſevere perſecutors of the Chriſtians of thoſe places. For Juſtin Martyr (*o*) oft informs us,
" that, even after the deſtruction of Jeruſalem, they
" retained ſtill the ſame hatred to the Chriſtians,
" and cut them off where-ever they had power and
" opportunity;" and in the days of Barchochebas,
" put thoſe Chriſtians to exquiſite torments who
" would not deny Chriſt." And could theſe be the times of quiet and ſafety to the Chriſtians from their perſecutors? and of proſperous and peaceable days for the public worſhip and ſervice of God? Is this the εὐαγγέλιον, *goſpel-promiſe of a reſt and ſabbatiſm to the people of God?* the reward which it is juſt with God to render them for all their ſufferings for his ſake? 2 Theſſ. 1. 7. See Dr Hammond on that place.

To come then to the true import of this phraſe, let it be noted, that there is a double reſt mentioned in this and the former chapters, *viz.*

1. The *reſt* promiſed to the Jews in the land of Canaan, chap. 3. 11. and this, ſaith the apoſtle, could not be the reſt of God: for *if Joſhua had given them* (ſuch) *reſt, David could not have ſpoken of another day*, ver. 8. Why not? ſaith Mr Clerc. *Anſ.* Becauſe then, by entering into that, they would have already entered *into the reſt of God.*

2. A *reſt* after the example of God *ceaſing from*

(*h*) Ad an. 14. Dom. (*i*) Verba Joan. (*k*) Μετὰ πλείστων ἑτέρων καὶ φλαβίας. (*l*) Hiſt. eccl. l. 3. c. 18.
(*m*) Τοσοῦτός γε μὴν ἐν πλείοσι τόποις ὁ καθ' ἡμῶν ἐστήκει ὁ διωγμὸς, ὡς Πλίνιον Σεκοῦνδον ἐπὶ τῷ πλήθει τῶν μαρτύρων κινηθέντα βασιλεῖ κοινῶσαι περὶ τοῦ πλήθους τῶν ὑπὸ τῆς πίστεως ἀναιρημένων.
(*n*) Ὡς καὶ ἀνευ προφανῶν διωγμῶν μερικὰς κατ' ἐπαρχίαν ἐξάπτεσθαι, πλείνς τι τῶν πιστῶν διαφόροις ἐναγωνίζεσθαι μαρτυρίοις. Hiſt. eccl. l. 3. c. 33.
(*o*) Ἐχθροὺς ἡμᾶς καὶ πολεμίους ἠγεῖσθαι, ἑμοίως ὑμῖν ἀναιροῦντες καὶ κολάζοντες ἡμᾶς, ὁπόταν δύνωνται. ---- Καὶ γὰρ Βαρχοχέβης ---- Χριστιανοὺς μόνους εἰς τιμωρίας δεινὰς εἶ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν, καὶ βλασφημεῖν, ἐκέλευεν ἀπάγεσθαι. Apol. 2. p. 72. E. Dial. p. 234. Καὶ νῦν, &c. B. C. p. 335. D. Ἀλλὰ καὶ ἡμᾶς μισεῖτε καὶ φονεύετε ὁπόταις ἂν λάβητε ἐξουσίαν, p. 363. D.

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his labours, when he had finiſhed the creation, which is the reſt of the bleſſed that die in the Lord, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν, *that they may reſt from their labours*, Rev. 14. 13. And that this is the *reſt* which the apoſtle now begins to ſpeak of, is evident from theſe words, ver. 10. *He that is entered into reſt, he hath alſo ceaſed from his own works, as God did from his*; for what can we underſtand by *reſting from his own works*, but, as the fathers (*p*) do interpret it, τῶν διωγμῶν, τῶν πειρασμῶν, τῶν θλίψεων, *from his perſecutions, temptations, and afflictions*, to which he is obnoxious in this preſent world? The phraſe ſeems plainly to be taken from Iſ. 57. 1. where it is ſaid of the *righteous taken away from the evil to come, They ſhall enter into peace, they ſhall reſt in their beds.* Of this reſt, that of Canaan, and the ſabbatiſm there obſerved, were a type, as the Jews themſelves inform us; and therefore it ſeems reaſonable to interpret theſe words agreeably to that ſenſe.

Ver. 7. [a] Here Mr le Clerc ſpeaks thus: "I ſay "again, There is no mention in the pſalmiſt of "any future reſt?" which, if true, there is no ſenſe in the apoſtle's words, nor any ſtrength in his argument; for it doth evidently run thus, There muſt be a reſt to the people of God, beſides, *i. e.* ſucceeding that which Joſhua procured them in the land of Canaan; becauſe the pſalmiſt, ſo long after their reſt in Canaan, makes mention of a future reſt: ſo the apoſtle. "There is no mention in the apoſtle of a future "reſt," ſaith Mr le Clerc. He had ſpoken in one place *of the reſt of God*, ſaith the apoſtle, ver. 4. and he ſpeaks again ἐν τούτῳ, in this place of the pſalmiſt, of *this reſt*, ver. 5. into which unbelievers not entering, in this paſſage of David, he again τινὰ ὁρίζει ἡμέραν, *ſets or defines a certain day*, by ſaying to them, who lived ſo long after theſe unbelievers miſcarried, *To-day if you will hear his voice*, (and ſo enjoy this reſt), chap. 3. 18. 19. *harden not your hearts*; ſpeaking there of a reſt not already enjoyed, but hereafter to be enjoyed by them, and ſo not of the *reſt* procured to them by Joſhua: εἰ γὰρ, *for if Joſhua had given them the reſt called the reſt of God, David would not have here ſpoken of another day of reſt*; but having done ſo, ἄρα, certo utique, *we conclude, there remains yet a reſt to be enjoyed by the people of God.*

Ver. 8. [b] Εἰ γὰρ Ἰησοῦς, *for if Joſhua.*] For explication of the apoſtle's argument, here let it be noted, that all the Greek commentators on this place concur in this, that the apoſtle ſpeaketh of a threefold reſt.

1. Of the reſt of God, mentioned Gen. 2. 2. in theſe words, *And God reſted on the ſeventh day from all his works that he had done.* Which reſt, ſay the ancients, was "the ſymbol of the reſt of the "juſt from all their labours." So Irenæus (*q*) ſaith, "The ſeventh day, which was ſanctified, and in "which God reſted from all his works, is the true "ſabbath of the juſt in which they ſhall do no earth-"ly labour:" And Origen ſaith (*r*), "that Cel-"ſus underſtood not the myſtery of the ſeventh "day, and the reſt of God, in which all that had "done their work in ſix, and had left nothing un-"done which belonged to them, ſhould feaſt with "God, aſcending to the viſion of him, and in that "to the general feſtivity of the juſt and bleſſed." And again, (*s*) "If we farther inquire which are "the true ſabbaths, we ſhall find that the obſer-"vation of the true ſabbath reaches beyond the "world; the true ſabbath in which God will reſt "from all his works, being the world to come, then "when all grief, ſorrow, and ſighing ſhall fly a-"way, and God ſhall be all in all."

2. Of the reſt of the Jews in Canaan: which is the reſt God ſware the murmuring and unbelieving Jews ſhould not enjoy, perhaps as well in the ſpiritual ſenſe, as in the natural. For the Jews themſelves repreſent their ſin, as that in which they made bold, (*t*) ψευδολογίαν καλλιερίσαν τῷ Θεῷ, *to charge God with a lie* And the Jeruſalem Targum ſaith, (*u*) God threatened to remember it in the day of judgment. In Midraſh Tillim, an evil tongue is ſaid to be worſe than idolatry: and this is proved from what theſe rebels ſpake againſt God, דין דיליה, *the ſentence of judgment being paſſed upon them for their evil words*, Numb. 14. 28. Now, idolatry is ſtill reckoned by them a ſin excluſive from the heavenly Canaan. "They ſhall not enter into the reſt "of the houſe of my ſanctuary," ſaith the Chaldee,

(*p*) Chryſoſt. Theod. Oecum. Theoph.

(*q*) Hæc ſunt in regni temporibus, hoc eſt, in ſeptima die quæ eſt ſanctificata, in qua requievit Deus ab omnibus operibus quæ fecit, quæ eſt verum juſtorum ſabbatum in qua non facient omne terrenum opus. *L.* 5. *c.* 33.

(*r*) Οὐ γὰρ οἶδέ τις ἢ τῆ σαββάτῳ, ἢ τῆς κατα παύσεως Θεῦ ἡμέρᾳ, ἐν ᾗ ἀναπαύσει ἅμα τῷ Θεῷ, οἱ πάντα τὰ ἔργα ἑαυτῶν ταῖς ἓξ ἡμέραις πεποιηκότες, ἢ διὰ τὸ μηδὲν παραλελοιπέναι τῶν ἐπιβαλλόντων ἀναβαίνοντες ἐπὶ τὴν θεωρίαν, ἢ τὴν ἐν αὐτῇ τῶν δικαίων, ἢ μακαρίων πανήγυριν. L. 6. p. 317.

(*s*) Si altius repetamus quæ ſint vera ſabbata, ultra hunc mundum eſt veri ſabbati obſervatio —— Erit ergo verum ſabbatum in quo requieſcet Deus ab omnibus operibus ſuis, ſeculum futurum, tunc cum aufugiet dolor, et triſtitia, et gemitus, et erit omnia, et in omnibus Deus. *Hom.* 23. *in Numb.* F. 136. A. See Clem. Alex. ſtrom. 6. p. 682. 683. Barnab ep. § 15. et Coteler. ibid.

(*t*) Joſeph. l. 3. c. 13. (*u*) In Pſal. 39. 2.

on Pſalm 95. 11. However, thoſe Jews who entered into Canaan, when they were to have reſt from all their enemies round about, ſo as to dwell ſafely, Deut. 12. 9. 10. did ſo far diſobey the voice of the Lord, that he ſaid, he would not drive their enemies out from before them, but would leave them to be as *thorns in their ſides, and pricks in their eyes, to vex them in the land where they dwelt*, Judg. 2. 2, 3. Joſh. 23. 13. Numb. 33. 55. So that the Jews themſelves expected a farther completion of that promiſe, in the times of the Meſſiah, as we learn from thoſe words of Zacharias the father of the Baptiſt, *Bleſſed be the God of Iſrael, who hath viſited, and redeemed his people, and hath raiſed up a mighty ſalvation for us in the houſe of his ſervant David, as he ſpake by the mouth of his holy prophets which have been ſince the world began, that we ſhould be ſaved from our enemies, and from the hands of all that hate us: that we being delivered out of the hands of our enemies, might ſerve him without fear*, Luke 1. 68. 74. And hence the apoſtle here concludes, that Joſhua gave them not the reſt, emphatically ſtyled, *The reſt of God*, as reſembling his reſt from all his works, when he had finiſhed the world; and ſo there muſt be yet another reſt remaining to the people of God, as it follows, ver. 9.

Ver. 9. *A reſt, σαββατισμὸς.*] The apoſtle, by thus changing the word ἀνάπαυσις, *reſt*, into ſabbatiſm, and by comparing of this ſabbatiſm with the reſt of God on the ſabbath, or ſeventh day, clearly leads us to the interpretation of all the ancient Chriſtians, that our glorious and complete reſt hereafter with God, is that of which God's reſting on the ſeventh day was a ſymbol; and to the ſpiritual ſabbath, of which the Jewiſh doctors ſpeak ſo generally, as the great thing ſignified by their ſabbath; as when they ſay, (x) "The ſabbath was given to be רומא של העולם הבא "the world to come. The ſabbath-day, what is it? "(y) A figure of the land of the living, to wit, of "the world, or age to come, the age of ſouls, the "age of conſolations." Thus in their deſcants upon the 92d pſalm, which bears this title both in the Hebrew and the Greek, a ſong ליום השבת, εἰς τὴν ἡμέραν τῶν σαββάτων, *upon the ſabbath-day*, they ſay, (z) "This is the age to come, כולו שבת, "which is all ſabbath." The pſalmiſt, ſaith R. Solomon Jarchi *in locum*, "ſpeaks of the world to "come, which is all ſabbath." "A pſalm upon the "ſabbath-day," ſaith R. Eliezer, cap. 19. p. 42. that is, "upon the day which is all ſabbath, and "reſt, in the life of the world to come." And again, cap. 18. p. 41. "The bleſſed Lord created ſeven worlds, (*i. e.* ages), but one of them is all ſabbath, and reſt in life eternal:" where he refers to their common opinion, that the world ſhould continue ſix thouſand years, and then a perpetual ſabbath ſhould begin, typified by God's reſting the ſeventh day, and bleſſing it. So Bereſchith Rabba: "If we expound the ſeventh day of the ſeven thouſand years, which is the world to come, the expoſition is, *And he bleſſed*; becauſe that in the "ſeven thouſand all ſouls ſhall be bound in the "bundle of life; for there ſhall be there the augmentation of the Holy Ghoſt, wherein we ſhall "delight ourſelves. And ſo our Rabbins, of bleſſed memory, have ſaid in their commentaries, "God bleſſed the ſeventh day, the holy God "bleſſed the world to come, which beginneth in "the ſeven thouſand of years." (a) Philo is very copious in this allegory, who diſputing againſt thoſe, who, having learned that the written laws were σύμβολα νοητῶν πραγμάτων, *ſymbols of intellectual things*, did upon that account neglect them, ſaith, "that "though the ſeventh day was a document of the "power of God, and of the reſt of the creature: "yet was not the outward reſt to be caſt off." And again, It is fitly ſaid, δι' ὑπονοιῶν, by allegories, or "figurative expreſſions, *the ſabbaths of the land "ſhall be meat for you*, Lev. 25. 6. (b) For reſt "in God producing the greateſt good, peace, ſecure from war, is only that which truly nourisheth, and is to be enjoyed with pleaſure." And a third time, (c) "This is the reaſon of the ſeventh "day, or the ſeptenary, *i. e.* of the ſoul reſting in "God, and performing no more mortal works."

Ver. 12. ὁ λόγος τοῦ Θεοῦ, *the word of God.*] The apoſtle ſeems not to ſpeak here of the eſſential Word of God, the ſecond perſon of the Trinity. 1. Becauſe St Paul, in all his writings, never applies this phraſe to our Lord Chriſt, it being peculiar to St John. 2. The apoſtle muſt have very abruptly ſpoken here of him, under this metaphor, of whom nothing went before; but very appoſitely of the goſpel, to which theſe attributes do well agree. For, 1*ſt*, The word is quick and vital, not only promi-

(x) Buxt. Flor. 299. (y) Zoar. in Gen. fol. 5. col. 2. (z) Midraſh. Tillim, in v. 15.

(a) Μὴ γὰρ ὅτι ἡ ἑβδόμη δυνάμεως μὲν τῆς ἐπὶ τὸ ἀγένητον, ἀπραξίας δὲ τῆς περὶ τὸ γενητὸν διδασκαλία ἐστὶ τὰ ἐπὶ αὐτῇ νομοθετήματα λύομεν. De migr. Abr. p. 314. E. 315. A.

(b) Τερφιμον γὰρ ᾧ ἀπολαυστὸν μόνον ἡ ἐν Θεῷ ἀνάπαυσις, τὸ μέγιστον ἀγαθὸν, περιποιοῦσα τὴν ἀπόλαυσιν μέρους. Lib. de profug. p. 371. D.

(c) Αὕτη δ' ἡ κατάσασις ἐστιν ἑβδομὰς ἀναπαυομένης ἐν Θεῷ ψυχῆς, ᾧ περὶ μηδὲν τῶν θνητῶν ἔργων ἔτι πονουμένης. Lib. quod Deus ſit immut. p. 230. F.

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ſing life to the obedient, but threatening death to the diſobedient, from the living God, who can quickly execute it, chap. 3. 12. 2*dly*, It is powerful, being the *power of God for the deſtruction of ſtrong holds, and every thing that exalts itſelf againſt the knowledge of God*, 2 Cor. 10. 4. 7. 3*dly*, *It is ſharper than a two-edged ſword, and piercing even to the dividing aſunder of the ſoul and ſpirit, the joints and the marrow*; ſlaying Ananias and Sapphira, and delivering up others to Satan, for *the deſtruction of the fleſh*, 1 Cor. 5. 5. 1 Tim. 1. 20. It is, 4*thly*, *A diſcerner of the thoughts and intentions of the heart*, there being then *a gift of diſcerning ſpirits*, attending the preachers of it, by which they judged and diſcerned of them; and *ſo the ſecrets of their hearts were made manifeſt*, 1 Cor. 14. 24. 25. And, which makes this extremely pertinent to the preſent exhortation, all this was very viſible in the inſtance of the unbelievers here mentioned, to terrify the Jews from falling by the ſame example of unbelief. For, 1. The word of threatening was ſo quick upon thoſe ſpies, *who brought up the evil report upon the land*, that they died immediately by the hand of God, or *by the plague before the Lord*, Numb. 14. 37. And as for the reſt of the unbelievers, *they were conſumed*, ſaith Moſes, *by God's anger, and by his wrath were troubled: they were carried away as with a flood; they vaniſhed as a dream, or as the morning-graſs, which in the evening is cut down, and withereth*, Pſal. 90. 5. 6. And thus they found the weight of that threat, Γνώσεσθε τὸν θυμὸν τῆς ὀργῆς μου, *Ye ſhall know the vehemency of my wrath*, Numb. 16. 34. They were alſo thus puniſhed for the evil intentions of their hearts; for, ſaith St Stephen, *in their hearts they turned back into Egypt*, Acts 7. 30. So that by *the word of God*, I am inclined to underſtand his threats denounced againſt unbelievers, Numb. 14. Pſal. 95. 11. It alſo may deſerve to be noted, that Philo, *lib. de cherub.* p. 86. G. aſcribes moſt of theſe epithets to the λόγος, ſaying, "The flaming ſword "was a ſymbol of the Word, eſpecially of the firſt "cauſe, ἐξυκινήτατον γὰρ καὶ θερμὸν ὁ λόγος, for his word "is quick and fervent." And again, (*d*) "God," ſaith he, "whetting his ſword, the diſſector of all "things, divides the inform eſſence of all things, "and cuts them in the middle."

Ver. 13. ᵇ Πρὸς ὃν ἡμῖν ὁ λόγος, *to whom we muſt render an account.*] So Matth. 12. 36. *Of every idle word that men ſhall ſpeak*, ἀποδώσουσι λόγον, *they ſhall give an account in the day of judgment.* Matth. 18. 23. *The kingdom of heaven is like to a certain king, who would* συνᾶραι λόγον, *make up an account with his ſervants.* Luke 16. 2. Ἀπόδος λόγον, *give up an account of thy ſtewardſhip.* Rom. 14. 12. *Every one* λόγον δώσει τῷ Θεῷ, *ſhall give an account of himſelf to God.* Phil. 4. 17. *I deſire fruit that may abound* εἰς λόγον ὑμῶν, *to your account.* Heb. 13. 17. ὡς λόγον ἀποδώσοντες, *as they that muſt give an account.* 1 Pet. 3. 15. *Being always ready to give to every one that aſks you* λόγον, *an account of the hope that is in you.* And chap. 4. 5. Οἱ ἀποδώσουσι λόγον, *who ſhall give an account to him that is ready to judge the quick and dead.*

Ver. 16. ⁱ *To the throne of God.*] The Jews ſay, God hath a double throne, one of judgment, and the other of mercy; and when he beholds the world obnoxious to condemnation, he riſes from his throne of judgment, and places himſelf on that of mercy. This throne of mercy is our bleſſed Jeſus, ſtyled by this apoſtle, ἱλαστήριον, *the true propitiatory, or mercy-ſeat*: by this high prieſt and interceſſor muſt we come unto God, *he being able to ſave to the utmoſt, them that come unto God by him*, chap. 7. 25.

Note alſo, That ſome great men think, the reſt and ſabbatiſm diſcourſed of, chap. 3. 4. refers to the millennium, or the time of the converſion of the Jewiſh nation, and the new heavens and new earth, then promiſed: but I am not able to aſſent to that opinion, for this reaſon, that the apoſtle writes to the believing Jews of the preſent age, warning them, that *there be not in them an evil heart of unbelief in departing from the living God*, and exhorting them to continue unto the end in faith, chap. 3. 13. 44. that *ſo they might not fail of this reſt of God; and to fear, leſt a promiſe being made of entering into this reſt, any of them ſhould fall ſhort of it*, chap. 4. 1. 2. And again, ver. 11. *Let us give diligence to enter into this reſt, that we fall not by the ſame example of unbelief.* Now, theſe exhortations could not properly be directed to the believing Jews of that age, concerning the millennium, or the glorious times which were to happen at the converſion of the Jewiſh nation, they being to die 1700 years before that converſion, which is not yet accompliſhed, and before thoſe glorious days, which are not yet come; for what advantage, in reference to that, could they receive by this diligence, who were to die ſo long before it happened, and being once in heaven or paradiſe, could neither expect nor deſire to come down thence to be partakers of any enjoyments, or better company here on earth? But theſe exhortations are very properly directed to them, to take care they fail not of their reſt in the celeſtial Ca-

(*d*) Ὁ Θεὸς ἀκονησάμενος τὸν τομέα τῶν συμπάντων, αὐτῷ λόγῳ, διαιρεῖ τὸ ἄμορφον καὶ ἄποιον τῶν ὅλων οὐσίαν, lib. quis rer. divin. Hæreſ. p. 391. A.

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naan, typified by their reſt in the earthly Canaan, the time when they ſhould reſt with God, ſaith Origen, "aſcending to the viſion of him, the reſt "of ſouls in the land of the living, the reſt in the "life and the world to come, and in life eternal," ſee note on ver. 8. 10. Seeing theſe bleſſings only can belong to, and at the time of retribution will only be conferred upon them who uſe this diligence. And hitherto the apoſtle ſeems plainly to refer it, when he ſpeaks of *ſo great ſalvation*, chap. 2. 3.; *of bringing many ſons to glory*, ver. 10.; of their being *partakers κλήσεως ἐπουρανίου, of an heavenly calling*, chap. 3. 1. The hope and confidence of which he exhorts them *to hold faſt unto the end*, ver. 6. and then immediately begins his diſcourſe of this reſt.

CHAP. V.

LET us come, ſaith he, to God's throne of grace with freedom, as having there ſuch an high prieſt in whom are all things by way of excellency to be found, for which the Levitical prieſthood was ordained, and repaired to; as having,

1. *A better prieſthood*, viz. *after the order of Melchiſedec, chap. 7.*
2. *A better conſecration to it*, viz. *by an oath.*
3. *A better tabernacle in which he miniſters.*
4. *A better ſacrifice offered there.*
5. *A better covenant eſtabliſhed in his blood.*

Ver. 1. For every high prieſt taken from among men, is ordained for (*the ſervice of*) men in things [a] pertaining to (*the worſhip and propitiation of*) God, that he may offer both [b] gifts and ſacrifices for ſins:

2. (*And he is one*) who can have compaſſion [c] on the ignorant, and on them that are out of (*Gr. err from*) the way, (*offering willingly, and interceding affectionately on their behalf*); for that he himſelf alſo is compaſſed with (*the like*) infirmity:

3. And by reaſon hereof (*of which infirmities*) he ought (*by God's command, and from the nature of the thing*), as for the people, ſo alſo [d] for himſelf, to offer (*ſacrifices*) for ſins.

4. And [e] no man taketh this honour to himſelf, but he (*only enjoys it*) who is called of God, as was Aaron, (*and his poſterity.*)

5. (*And*) ſo alſo (*was it with our Lord*) Chriſt, (*for he*) glorified not himſelf, to be made an high prieſt, but he (*appointed him to be ſo*) who ſaid unto him, Thou art my Son, [f] to-day have I begotten thee.

6. As he ſaith alſo (*of him*) in another place, Thou art a prieſt for ever after the order of Melchiſedec; (*as being raiſed up to appear for ever in the heavens, and there officiate as a prieſt for us*).

7. Who in the days of his (*continuance in the*) fleſh, when he had offered up (*Gr. offering up*) prayers and ſupplications, with ſtrong cryings and tears, to him that was able to ſave him from death, and was (*Gr. being*) [g] heard, [h] in that he feared; (*and being heard ſo far as to obtain deliverance from his fears, which he did by an angel ſent to ſtrengthen him, Luke 22. 43.*);

8. Though he were a ſon, yet learned he (*the difficulty of*) obedience (*to death*) by the things which he ſuffered; (i. e. *by the agonies and terrors which he ſuffered at the apprehenſion and approach of the death he was to ſuffer, and ſo was the more fitted to be to us a compaſſionate high prieſt, under our ſufferings for his ſake*):

9. And being (*by theſe ſufferings*) [i] made perfect, (τελειωθεὶς, *conſecrated to his prieſthood*), he became the author of eternal ſalvation to all them that obey him;

10. (*Being*) called (*or conſtituted*) of God an high prieſt after the order of Melchiſedec, (i. e. *for ever.*)

11. Of whom (i. e. *whoſe prieſthood*) we have many things to ſay, and (*thoſe*) [k] hard to be uttered, (*or explained, not from the nature of the things themſelves, but*) ſeeing (ἐπεὶ, *becauſe*) ye are dull of hearing.

12. For when for the time (*you have profeſſed the faith*) you ought to (*have been able to*) be teachers (*of it to others*), you have need that one teach you again which be the [l] firſt principles of the oracles of God; and are become ſuch as have need of milk, (*the food of babes*), and not of ſtrong meat, (*the food of men*).

13. For every one that uſeth milk, is (*as yet*) unſkilful in the word of righteouſneſs; for he is (*but*) a babe (*in Chriſt, 1 Cor. 3. 2. 14. 20. Gal. 4. 19. Eph. 4. 14.*)

14. But ſtrong meat belongeth to them (*only*) [m] who are of full age, (i. e. *perfect men*), even (*to*) thoſe who, by reaſon of uſe, have their ſenſes exerciſed to diſcern both good and evil.

ANNOTATIONS on Chap. V.

Verſe 1. [a] Τὰ πρὸς τὸν Θεὸν, *In things pertaining to God.*] To procure "and perform "thoſe things which relate to the worſhip and the "propitiation of the Deity. So Crellius."

Ibid.

Ibid. [b] Δῶρά τε καὶ θυσίας, *gifts and ſacrifices.*] Both theſe may relate to ſacrifices for ſin; for not only peace-offerings, but gifts of any kind are called חקרבנות, δῶρα, Matth. 5. 23. and מנחה is by the ſeventy interpreters often rendered θυσία, Gen. 4. 3. 5. Exod. 29. 41. 39. 9. 40. 26. Levit. and Numbers, *centies.*

Ver. 2. [c] Τοῖς ἀγνοοῦσι καὶ πλανωμένοις.] He refers to the ſins which go under the names of אשם וחטאת; for the word חטאת belongs properly to the thing, in doing which we err from the way; and an expiatory ſacrifice was therefore required from him that did ſo, becauſe he knew שחטא ושגג כורך, *that he had erred and gone from the way:* but אשם was a ſin committed out of ignorance of the command of God: So Abarbinel. For ſins committed ἑκουσίως, *wittingly*, and with an high hand, or from a will ſet in oppoſition to the law of God, there was no ſacrifice appointed by the law: and to this the apoſtle alludes, chap. 10. 26. ſaying, *To them that ſin wilfully there remains no more ſacrifice for ſin.*

Ver. 3. [d] Περὶ ἑαυτοῦ, *for himſelf.*] Here Grotius notes, that this being ſpoken generally of every prieſt taken from among men, Chriſt alſo muſt have offered for himſelf a ſacrifice for ſin, *i. e.* that he might be delivered from thoſe ſorrows which were the puniſhment of ſin, and were inflicted on him upon occaſion of our ſins. But in this he ſeems guilty of great and manifold miſtakes: for, 1. The apoſtle plainly ſpeaks of the ſinful infirmities of theſe prieſts, who therefore were to offer for their own ſin, chap. 7. 27. Whereas, of Chriſt, he declares, That though he was in all other things made like to us, yet χωρὶς ἁμαρτίας, *without ſin*, chap. 4. 15. That *he offered himſelf to God a Lamb without ſpot*, chap. 9. 14. That being thus *holy, free from evil, undefiled, and ſeparate from ſinners, he needed not*, upon a day, *as thoſe high prieſts, to offer up ſacrifice firſt for his own ſins, and then for the people's*, chap. 7. 26. 27. 2. He was not, nor could he, after he became our ſurety, be delivered from thoſe ſorrows, which were the puniſhment of our ſins, he being, as our expiatory ſacrifice, not only on occaſion of our ſins, but in our ſtead, to bear the puniſhment of our iniquity.

Ver. 4. [e] Καὶ οὐχ ἑαυτῷ τις, *no man,*] *i. e.* According to the law, ſay moſt interpreters; but I ſee no neceſſity of this limitation, it being true that no man can promiſe to himſelf God will accept his offerings, who hath no commiſſion from God to make ſuch offerings; whence doth ariſe a good argument, to ſhew that ſacrifices are of divine, and not of human inſtitution only.

Ver. 5. [f] *This day.*] I have ſhewed, note on chap. 2. 10. that Chriſt was by his death *conſecrated to his prieſthood*; whence it muſt follow, that he could not exerciſe his ſacerdotal function till after death; and this the apoſtle ſheweth here, by ſaying, He was made an high prieſt by the Father, ſaying, *Thou art my Son, this day have I begotten thee*; for that this relates unto the reſurrection of our Lord, is evident, becauſe we find the ſame apoſtle proving his reſurrection from theſe words, Acts 13. 33. which he could not have done, had they not been intended as a prediction of his reſurrection.

Ver. 7. [g] Εἰσακουσθείς, *he was heard;*] *i. e.* delivered from his fear. So the word doth, and muſt ſignify, when it relates to prayer for deliverance from evils. So Pſal. 22. 21. Σῶσόν με, *Save me from the mouth of the lion,* καὶ ἀπὸ κεράτων μονοκερώτων, *and hear me from the horns of the unicorn.* Pſal. 34. 6. *This poor man cried,* καὶ εἰσήκουσεν αὐτοῦ, *and the Lord heard him, and ſaved him out of all his troubles.* And ver. 4. *I ſought the Lord,* καὶ εἰσήκουσε, *and he heard me, and delivered me from all my fears.* Pſal. 55. 2. *Attend unto me,* καὶ εἰσάκουσόν μου, *and hear me,* ἀπὸ φωνῆς ἐχθροῦ, καὶ ἀπὸ θλίψεως ἁμαρτωλοῦ, *from the voice of the enemy, and from the vexation of the wicked.* And ver. 16. *I cried to the Lord, and the Lord* εἰσήκουσέ μου, *heard me.* ver. 18. *He delivered my life* ἀπὸ τῶν ἐγγιζόντων μοι, *from thoſe that drew nigh to me.* Ecclus 51. 10. 11. εἰσηκούσθη ἡ δέησις μου, *My prayer was heard, for thou ſavedſt me from deſtruction.* See Pſal. 31. 7.

Ibid. [h] Ἀπὸ τῆς εὐλαβείας, *from his fear.*] Some would have this rendered ſo, he was heard *by reaſon of his reverence of God*; but it is truly rendered, *from his fear*; and ſo the word continually ſignifies both in the Old and the New Teſtament, and when it is uſed, as it very often is, by Philo. So Joſh. 22. 24. ὑπὲρ εὐλαβείας ἐποιήσαμεν τοῦτο, *we did this out of fear*; and Wiſd. 17. 8. καταγέλαστοι εὐλάβειαν ἐποίουν, *they were affected with a ridiculous fear*; Heb. 12. 28. *Let us ſerve God acceptably,* μετ' αἰδοῦς καὶ εὐλαβείας, *with reverence and godly fear*; Acts 23. 10. εὐλαβηθεὶς ὁ χιλιάρχος, *the captain fearing*; Heb. 11. 7. *Noah* εὐλαβηθείς, *fearing, prepared an ark.* So Joſephus ſaith of the king, Eſther's huſband, That "he held forth his "ſceptre, εὐλαβείας αὐτὸν ἀπαλλύων, delivering her from "her fear." And, in the Septuagint, εὐλαβεῖσθαι ἀπὸ προσώπου Κυρίου, is *to fear before God*, Exod. 3. 6. Jer. 5. 22. Hab. 2. 20. Zeph. 1. 7. 3. 13. Zech. 2. 13.; and εὐλαβεῖσθαι ἀπὸ προσώπου αὐτοῦ, is *to fear before man*, or be afraid of men, 1 Sam. 18. 15. Job. 19. 29. Iſ. 57. 11. Jer. 22. 25. Ecclus 7. 7. This ſenſe alſo the particle ἀπὸ doth require, which rarely doth import the meritorious cauſe: his prayers and tears alſo do expreſs the greatneſs of his fears; and laſtly, The ſcope of the apoſtle requires this ſenſe, he being here repreſenting our Lord as *one of like paſſions with us*, that he might ſhew he was a *merciful high prieſt*. This fear he became ſubject to, ſay Grotius and the fathers, becauſe the divinity for a ſeaſon, as

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it were, withdrew its influence from the human nature, ᾧ γὰρ τὴν ἀνθρωπότητα τοῦτο παθεῖν ὁ θεὸς συνεχώρησεν, "for the Deity permitted the humanity thus to "ſuffer," ſaith Theodoret. And this, doubtleſs, all thoſe fathers intended, who followed that reading, chap. 2. 9. *that he taſted death for every man*, χωρὶς θεοῦ; for that this was no depravation of the Neſtorians, as Oecumenius and Theophylact fancied, is evident from this, that his words are thus cited by Origen (*e*), and by St Ambroſe (*f*), who lived before Neſtorius.

Ver. 8. Ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν,] He learned obedience from the things that he ſuffered.

Ibid. Ἔμαθεν ὑπακοήν, *he learned obedience by the things that he ſuffered.*] Theſe words I have expounded thus, *He learned* (the difficulty of) *obedience* (to the death) *by the things that he ſuffered.* But I conceive they may be alſo rendered, and expounded thus, ver. 7. *He was heard and delivered from his fears*, to wit, from thoſe fears which threw him into an agony in the garden, and againſt which an angel was ſent from heaven to comfort him, ver. 8. καίπερ ὢν υἱὸς, "though being a Son (even the proper "Son of God)," he taught us obedience by the things that he ſuffered, or by the death he ſuffered, in obedience to the will, and commandment of his Father, John 10. 18.: for as the Hebrew *Lamed* ſignifies both *to learn*, and *to teach*, and is by the Septuagint above twenty times rendered διδάσκειν to teach, and as the word *learn* in our language ſignifies alſo to teach, as in theſe words of the old tranſlation, Pſal. 119. 66. *Oh learn me underſtanding and knowledge*; ſo alſo, ſaith Euſtathius (*g*), the word μανθάνω is μίαν λέξιν, a word that ſignifies both *to teach*, and *to be taught*, and is ſo uſed by the authors that lived after Homer's time, and by the ſophiſters.

Ver. 9. [1] Τελειωθείς, *made perfect.*] That this word is here taken in the notion of conſecration, may appear, ſaith the Reverend Dr Hammond, by the words following; as the application of it, *being pronounced, or declared an high prieſt*, which belongs to Chriſt after his reſurrection, and not before, that being the time when he entered into his heavenly tabernacle, living there for ever to appear before God, and exercile that function in his preſence for us; and ſo he became an high prieſt for ever.

Ver. 11. [k] Δυσερμήνευτος, *hard to be uttered.*] See here what are St Paul's δυσνοήτα, *things hard to be underſtood*, 2 Pet. 3. 16. *viz.* thoſe things which were not ſo in themſelves, or through the difficulty of the matter revealed, but through the imbecillity and weakneſs of them to whom they were ſpoken.

Ver. 12. [l] Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, *the firſt principles of the oracles of God.*] It is the deſcant of all the ancient commentators (*h*) on this place, that by theſe firſt principles the apoſtle underſtands the "humanity of Chriſt, becauſe the preachers of the "goſpel ſpake of that only, to them who were not "yet perfect in the faith." And yet this ſeemeth neither to be true, nor ſafe. Not true, becauſe the apoſtle had in the 1ſt and 2d chapters of this epiſtle, as all theſe commentators teach, ſpoken to thoſe rude Jews of the Deity of Chriſt; and becauſe he mentions not Chriſt's human nature among the principles of the doctrines of Chriſt, reckoned up, chap. 6. 1. 2. Not ſafe, becauſe it ſeems to intimate, that Chriſtians might be taught the faith before they had knowledge of the divinity of Chriſt, and conſequently that this was no neceſſary part of Chriſtian faith.

Note, ſecondly, That hence we may fairly gueſs who were, in the epiſtles to St Timothy, the teachers of the law, *who neither underſtood what they ſaid, nor whereof they affirmed*, 1 Tim. 1. 7.; and the ἑτεροδιδασκαλοι, *the falſe teachers, who were proud, knowing nothing, but doting about queſtions, and ſtrifes of words; men of corrupt minds, and deſtitute of the truth*, chap. 5. 3. 4. 5. and who they were who were *always learning, and never able to come to the knowledge of the truth*, 2 Tim. 3. 7. *viz.* not the Gnoſtics, but, in all likelihood, the Jewiſh falſe teachers, and ſuch as were perverted by them.

Note, thirdly, That this ſeems not to be ſpoken of all the Jews, but only of the greateſt part of them; that therefore which is ſpoken of the Deity of Chriſt, the Melchiſedecian prieſthood, the virtue of Chriſt's prieſthood, belonged to the more perfect, who were not to be debarred of the knowledge of theſe things, by reaſon of the imbecillity of their brethren.

Ver. 14. [m] Τελείων δέ] See the ſenſe of the word *perfect*, note on 1 Cor. 2. 6. This metaphor ſeems

(*e*) Χωρὶς τοῦ θεοῦ ὑπὲρ παντὸς ἐγεύσατο θανάτου, ὅπερ ἐν τισὶ κεῖται τῶν πρὸς Ἑβραίους ἀντιγράφων χάριτι θεοῦ. Orig. com. in Joh. ed. Huet. tom. 2. p. 38. D.

(*f*) Ut ſine Deo pro omnibus guſtaret mortem. *De fide ad Grat. l.* 2. *c.* 4. *Theodoret in locum.*

(*g*) Ὥσπερ δίδωσι ὁ μόνον τὸ διδάσκειν, ἀλλὰ καὶ τὸ διδάσκεσθαι, οὕτω καὶ τὸ μανθάνειν ἄμφω παῦτα δηλοῖ. In Homer. Ed. Rom. p. 1561. l. 41. et rurſus, οὕτω καὶ τὸ μανθάνειν ἴσως ἴχει, ὡς δηλοῖ τὸ μανθάνω γράμματα παρὰ τοῖς σοφισταῖς. Ibid. p. 1883. l. 45.

(*h*) Στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, τὰς ταπεινοτέρας ὑπὲρ τοῦ Χριστοῦ λόγους ἐκάλεσε. Τοῖς γὰρ μηδέπω τὴν πίστιν κεκτημένοις τέλειαν, τὰ περὶ τῆς ἀνθρωποπρεποῦς προσῴφειλον μόνα τῆς ἀληθείας οἱ κήρυκες. Ita Theodoret. Chryſoſt. Oecum. Theoph. in locum. Τὴν μὲν καὶ ἄνθρωπον παρουσίαν τοῦ Κυρίου. Iren. l. 4. c. 75.

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to be taken from the digeſtion of the ſtomach; that which is light of digeſtion, and needs not much concoction, as ſolid food, and ſtrong meat doth, being here repreſented by the name of *milk;* and ſo in reference to the judgment, that which can eaſily be learned, and apprehended aright, and in which we are in no great danger of miſtaking, as are the firſt principles of religion, mentioned chap. 6. is compared to milk; but that we cannot eaſily diſcern, and about which we are ſubject to miſtakes, and wrong conceptions, as the things mentioned in the former note, were to the Jews, is called *ſtrong meat.*

CHAP. VI.

Verſe 1. THerefore leaving the principles of the doctrine of Chriſt, (*though your ſmall proficiency in them makes it ſeem almoſt neceſſary to diſcourſe anew of them to you*), [a] let us go on unto perfection, (i. e. *to the doctrines which will render you perfect men in the knowledge of Chriſt*); not laying again the foundation of (*Chriſtianity in the doctrines of*) repentance from dead works, (i. e. *from works deſerving death, Rom.* 6. 23. 8. 13.), and of faith towards God,

2. (*And*) of the [b] doctrine of baptiſms, (*that of water and of the Spirit, by which they that repent and believe, are initiated into the church of Chriſt*), and [c] of laying on of hands (*after baptiſm, for the receiving of the Holy Ghoſt*), and of the reſurrection of the dead, and [d] of eternal judgment; (*the great motives to engage all Chriſtians herein to exerciſe themſelves, to have always conſciences void of offence towards God, and towards all men, Acts* 34. 15. 16.)

3. [e] And this will we do, if God permit.

4. (*I ſay, let us not attempt wholly to lay again the foundation of Chriſtianity*); for it is impoſſible for thoſe who were once [f] enlightened (*in baptiſm*), and [g] have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, (*ſent down from heaven, and conferred on them by the impoſition of hands*),

5. And have [h] taſted the good word of God, (*preached among them with ſuch variety of tongues, and confirmed by ſo many miracles*), and (*have ſeen, and felt*) [i] the powers of the world to come;

6. If they ſhall fall away (*from Chriſtianity*), [k] to renew them again to repentance: ſeeing they (*by ſo doing*) crucify to themſelves (*or by themſelves*) the Son of God afreſh, and put him to an open ſhame.

7. For (*as*) the earth which drinketh in the rain which cometh oft (*from heaven*) upon it, and (*ſo*) brings forth herbs meet for them by whom it is dreſſed, receiveth (*farther*) bleſſing from God, (*ſo is it with them who become fruitful under the dew and ſhowers of divine grace*):

8. But that (*earth*) which (*being thus dreſſed and watered*) beareth (*only*) thorns and briers, is [l] rejected, and nigh unto curſing; whoſe end is to be burnt.

9. But, beloved, we are perſuaded better things of you, and things that accompany ſalvation, though we thus ſpeak (*to warn you of the danger of falling off from the Chriſtian faith*).

10. For (*if you be not wanting to yourſelves*) God is not unrighteous to forget [m] your work (*of faith*), and (*your*) labour of love, which you have ſhewed to his name, in that you have miniſtered to the (*neceſſities of the*) ſaints, and (*yet*) do miniſter (*to them.*)

11. And we deſire (ἐπιθυμοῦμεν δὲ, *we deſire therefore*) that every one of you do ſhew the ſame diligence (*which hitherto you have done*), to the (*intent that you may retain a*) full aſſurance of hope to the end:

12. [n] That ye be not ſlothful (*Gr. may not be ſlothful*), but followers of them who through faith and patience inherit-(*ed*) the promiſes.

13. For when God (*upon his faith in offering his ſon Iſaac*) made a promiſe to Abraham, [o] becauſe he could ſwear by no (*one*) greater, he ſware by himſelf,

14. Saying, Surely, bleſſing, I will bleſs thee, and multiplying, I will multiply thee.

15. And ſo (*accordingly*) after he had patiently endured, he obtained the [p] promiſe (*of a ſeed multiplied greatly to him, Gen.* 22. 17.)

16. (*God confirming his faith in the promiſes made to him after the manner of men*): for men verily ſwear by the greater; and an oath for confirmation is to them an [q] end of all ſtrife, (*or contradiction.*)

17. Wherein (ἐν ᾧ, *in which thing accordingly*) God (*being*) willing more abundantly to ſhew (*not only to Abraham, but alſo*) to the heirs of promiſe the immutability of his counſel, confirmed it by an oath:

18. That by two immutable things, in which it was impoſſible for God to lie, (viz. *his promiſe and his oath*), we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us, (*who, to eſcape the wrath impendent on the unbelieving Jews, here and hereafter, have fled to the hope of glory ſet before us in Chriſt Jeſus, the lively hope of an inheritance incorruptible, to which we are begotten by Chriſt Jeſus,* 1 *Pet.* 1. 3.):

19. Which hope we have as an anchor of the ſoul, both ſure and ſtedfaſt (*in all the ſtorms and billows of the world*), and which [r] entereth into that within (*Gr. the inward part of*) the vail,

20. Whither

20. Whither the forerunner is for us entered, even Jeſus, (*who is*) made an high prieſt for ever after the order of Melchiſedec; (*and ſo one that can never die, or miſcarry in his office, but lives for ever, there to appear in the preſence of God for us, chap.* 7. 24. 25.)

ANNOTATIONS on Chap. VI.

Verſe 1. [a] Ἐπὶ τὴν τελειότητα, *to perfection.*] That to be perfected ſignifies to be fully inſtructed in the principles of Chriſtian faith, ſee note on 1 Cor. 2. 6.

Ver. 2. [b] Βαπτισμῶν διδαχῆς, *the doctrine of baptiſms.*] He ſpeaks not of the baptiſm of John, and of Chriſt, for the baptiſm of John was preparatory to repentance, and faith in Chriſt; nor of the baptiſm of martyrdom, that being not ordinarily known to the Jews by that name, but of the double baptiſm, of which the baptiſt ſpake in theſe words, *I baptize you with water, but there is one who cometh after me, he ſhall baptize you with the Holy Ghoſt, and with fire,* Matth. 3. 12.; and of which our Saviour ſpeaks to Nicodemus, ſaying, *Except a man be born again of water, and of the Spirit, he cannot enter into the kingdom of God,* John 3. 5. For this in order follows the doctrine of repentance, and faith in God, and our Lord Jeſus Chriſt.

Ibid. [c] Ἐπιθέσεως τε χειρῶν, *impoſition of hands.*] Impoſition of hands was uſed in ordination, healing of the ſick, and abſolution of penitents; but this impoſition of hands was not common to all Chriſtians, nor joined with baptiſm; nor was it to be reckoned among the principles, or initiatory doctrines of the Chriſtian faith. It remains therefore that we underſtand this of the impoſition of the apoſtles hands, uſed after baptiſm for the receiving of the Holy Ghoſt, mentioned, Acts 8. 17. *Then laid they their hands on them, and they received the Holy Ghoſt.* See chap. 19. 6.

Ibid. [d] Καὶ κρίματος αἰωνίου, *of eternal judgment.*] Hence interpreters obſerve, That the doctrine of Origen, touching the period of the torments of the damned, is here condemned: and indeed the primitive fathers, not Origen himſelf excepted, taught the contrary.

"If we do not the will of Chriſt," ſaith Clemens Romanus (*i*), δεῖν ἡμᾶς ῥύεσθαι τῆς αἰωνίου κολάσεως, "nothing will deliver us from eternal puniſhment: the black way, in Barnabas (*k*), is ὁδὸς τοῦ θανάτου αἰωνίου μετὰ τιμωρίας, "the way of eternal death with puniſhment." "The puniſhment of the damned," ſaith Juſtin Martyr (*l*), is κόλασις καὶ τιμωρία ἐν αἰωνίῳ πυρί. Κόλασις ἀπέραντος, κόλασις αἰώνιος, πυρὸς αἰωνίου δίκη, "endleſs "puniſhment, and torment in eternal fire." In Theophylus (*m*), it is κόλασις αἰώνιος, αἰώνιος τιμωρία, "eternal puniſhment." Irenæus (*n*), in his ſymbol of faith, makes this one article, That τοὺς ἀσεβεῖς καὶ ἀδίκους καὶ τοὺς αἰώνιον πῦρ πέμψῃ, "Chriſt would ſend the "ungodly and unjuſt into everlaſting fire."

Tertullian (*o*) declares, *Omnes homines aut cruciatui deſtinari aut refrigerio, utroque ſempiterno,* "that all men are appointed to eternal torments or "refreſhments. And if any man," ſaith he, "thinks "the wicked are to be conſumed, and not puniſhed, "let him remember, *Ignem gehennæ æternum prædicari in pœnam æternam,* that hell-fire is ſtyled "eternal, becauſe deſigned for eternal puniſhment;" and thence concludes "their ſubſtance will remain "for ever, whoſe puniſhment doth ſo." So St Cyprian (*p*) ſaith, *Servantur cum corporibus ſuis animæ infinitis cruciatibus ad dolorem*; that "the ſouls of "the wicked are kept with their bodies, to be grieved with endleſs torments." *Tormentis nec modus ullus aut terminus,* "There is no meaſure nor end "of their torment, ſaith Minutius (*q*)." Laſtly, Origen (*r*) reckons this among the doctrines defined by the church, That "every ſoul, when it goes "out of this world, ſhall either enjoy the inheri-"tance of eternal life and bliſs, if its deeds have "rendered it fit for life, *ſive igni æterno, ac ſuppliciis mancipanda eſt,* or, is to be delivered up to "eternal fire and puniſhment, if its ſins have deſerved that ſtate."

Ver. 3. [e] Καὶ τοῦτο ποιήσομεν, *and this will we do,* &c.] This verſe by Grotius and Dr Hammond is thus interpreted: We purpoſe ſome other time to inſtruct you farther in theſe rudiments of Chriſtianity, if you do not in the mean time fall from the Chriſtian faith, chap. 2. 1. 3. *If there be not in you an evil heart of unbelief, in departing from the living God,* chap. 3. 12. *If you fall not after the ſame example of unbelief which your forefathers gave,* chap. 4. 11.

Others put this verſe in a parentheſis, and make it to relate to theſe words, ver. 1. *Let us go on unto perfection,* or to the higher doctrines of Chriſtianity, as God willing we now intend to do. So Acts 18. 21. *God willing I will return unto you. I will come to you ſpeedily if God will,* 1 Cor. 4. 19. And this interpretation I like beſt.

Ver. 4. [f] Φωτισθέντας, *enlightened.*] That baptiſm from the beginning was called φωτισμὸς, *illumination,*

(*i*) Frag. ep. 2. (*k*) Sect. 20. (*l*) Ap. 1. p. 41. 46. ap. 2. p. 57. 64. 71. 87. (*m*) Ad Autol. p. 79.
(*n*) L. 1. c. 2. l. 2. c. 6. l. 3. c. 4. (*o*) De Teſt. animæ, cap. 4. et de reſur. carnis, cap. 35.
(*p*) Ep. 3. l. de laude mart. et libr. contr. Demetr. (*q*) P. 39. (*r*) Proem. περὶ ἀρχῶν.

we

we learn from the concurrent teſtimonies of Juſtin Martyr (*s*), Irenæus, and Clemens Alexandrinus (*t*), which makes it very probable that this phraſe obtained from the beginning of Chriſtianity, and ſo this anſwers to the doctrine of baptiſms, ver. 2.

Ibid. ε Γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, *and have taſted of the heavenly gift*;] *i. e.* The Holy Ghoſt ſent down from heaven, ſtyled by our Saviour, τὴν δωρεὰν τοῦ Θεοῦ, *the gift of God*, John 4. 10. Thus our Saviour diſcourſing of baptiſm by water and the Holy Ghoſt, and of regeneration ἄνωθεν, *from above*, by virtue of this Spirit, faith, he diſcourſed περὶ τῶν ἐπουρανίων, *of heavenly things*, John 3. 12. and they who were ſealed with the Spirit of promiſe, Eph. 1. 13. are ſaid to be bleſſed with ſpiritual bleſſings, ἐν τοῖς ἐπουρανίοις, *in heavenly things*; and this gift was imparted by impoſition of hands, Acts 8. 17. 19. 6.

Ver. 5. ζ Καὶ καλὸν γευσαμένους ῥῆμα, *and have taſted the good word of God*;] *i. e.* And have been acquainted with the goſpel, which affords the promiſe of remiſſion of ſins, and of juſtification here, and of a reſurrection to eternal life hereafter, ver. 2. So the promiſe of bringing the children of Iſrael into the land of Canaan, is ſtyled דבר השוב, ῥῆμα καλὸν, *a good word*, Joſh. 21. 45. 23. 15.; the word of God for bringing his people out of captivity, is ſtyled דברי השוב, *my good word*, Jer. 29. 10. The words of conſolation which the angel ſpake to Jeruſalem, are טובים דברים, ῥήματα καλὰ, *good words*, Zech. 1. 13. The promiſe made to God's people of remiſſion of ſins, and peace and truth in the days of the Meſſiah, is הדבר הטוב, *a good word*. And the prophet ſpeaking of the Meſſiah, ſaith, *My heart meditateth a good word*, דבר טוב, λόγον ἀγαθὸν, Pſal. 45. 1. This word they ſaw confirmed by the gift of tongues and prophecy, vouchſafed to the firſt preachers of it, and daily experimented in their aſſemblies, 1 Cor. 14. and ſo they could not but be convinced of the truth of it.

Ibid. η Δυνάμεις τε μέλλοντος αἰῶνος, *the powers of the world to come*.] The world to come doth, in the language of the prophets, and of the Jewiſh doctors, ſignify the times of the Meſſiah, who, in the prophet Iſaiah, is called ὁ πατὴρ μέλλοντος αἰῶνος, *the father of the world to come*. See note on chap. 2. 5. The *powers*, therefore, *of the world to come*, according to the ſcripture-idiotiſm, muſt be the external operations of the Holy Ghoſt, *viz.* the gifts of faith, of healing, of caſting out devils, ἐνεργήματα δυνάμεων, 1 Cor. 12. 8. 9. *the working of miracles, or the operations of powers*. Or, 2*dly*, This fourth particular may anſwer to the day of judgment, which is the fourth thing mentioned, ver. 2. as the three former ſeem to do to the three other things there mentioned, and then the powers of the world to come may ſignify the powerful perſuaſions the doctrine of a future judgment adminiſters to repentance, and a new life, Acts 17. 30. 31. 2 Cor. 5. 10. 11. though of this import of the phraſe I find no example.

Ver. 6. θ Ἀδύνατον τοὺς πάλιν ἀνακαινίζειν εἰς μετάνοιαν, *It is impoſſible to renew theſe to repentance*.] For theſe being all the means, internal and external, by which God gave teſtimony to the truth of Chriſtian faith, and the prophetic office and glorious reſurrection of our Lord; they, ſaith the apoſtle, who, after a full experience of them, do of their own accord renounce that faith, cannot be renewed to repentance, becauſe they have already reſiſted all that evidence which God ſaw fit to give men of the truth of that faith, and of this Meſſiah; and ſo they become guilty of that ſin againſt the Holy Ghoſt, which, ſaith our Saviour, ſhall never be forgiven, Matth. 12. 32.

But then the παραπίποντες, *men that thus fall away*, are not thoſe who lapſe in the times of perſecution, and much leſs thoſe who through the temptations of the fleſh may ſometimes fall into great ſins, for to ſuch the apoſtle grants place for repentance, 2 Cor. 12. 21. and one of theſe he delievers to Satan, for the deſtruction of the fleſh, *that the ſpirit might be ſaved in the day of the Lord Jeſus*, 1 Cor. 5. 5. exhorting his Corinthians, upon his repentance, to receive him into their communion, 2 Cor. 2. 7. 8.; but ſuch as, after theſe experiences of the truth of the Chriſtian faith, have voluntarily renounced it, relapſing either to Heatheniſm or Judaiſm; for they are ſuch as *apoſtatize from the living God*, chap. 3. 12.; ſuch as *fall through unbelief*, chap. 4. 11.; ſuch as *hold not the profeſſion of the faith*, chap. 10. 23.; ſuch as *draw back from the faith*, ver. 38.

2. This will be farther evident from the deſcription of theſe perſons, they being here ſaid ἀνασταυροῦν ἑαυτοῖς, *by themſelves to crucify Chriſt afreſh*, and παραδειγματίζειν, *to put him to an open ſhame*, as one that deſerved the puniſhment which the Jews inflicted on him; and being apoſtate Jews, to crucify Chriſt again.

Ver. 8. ι Ἀδόκιμος, *rejected*.] It is rejected of the huſbandman, who will ſpend no more labour upon it, but leave it to be ſcorched by the heat, and ſo to be like the heath, which is the emblem of the curſed man, Jer. 17. 5. 6. or like the barren fig-tree which the Lord curſed, ſaying, *Never fruit grow on thee more*, Matth. 21. 19. Accordingly they on whom

(*s*) Καλυται δὲ τοῦτο τὸ λοῦτρον φωτισμὸς, ὡς φωτισμένον τὴν διάνοιαν τῶν ταῦτα μανθανόντων. Juſt. Dial. 2. p. 94.

(*t*) Καλυται δὲ πολλαχῶς τὸ ἅγιον τοῦτο χάρισμα, καὶ φώτισμα, καὶ τέλειον, καὶ λυτρόν. Clem. Alex. Pæd. l. 1. c. 6. l. 9. A.

the ſhowers of divine grace fall down from heaven, if they bring forth no good fruit, ſhall be ἀδόκιμοι, *rejected by God*, continue under the curſe of the law, and their end ſhall be deſtruction.

Ver. 10. [n] Τῦ ἔργυ ὑμῶν, *your work.*] This ſeems to be the ἔργον πίστως, *work of faith*, mentioned, 1 Theſſ. 1. 3. 2 Theſſ. 1. 11. and joined with ὁ κόπος τῆς ἀγάπης, *the labour of love*, as here, and which is ſtyled ἔργον ἀγαθὸν, *the good work*, Phil. 1. 6. Rom. 2. 7.; ſee note on that verſe; the following exhortation being this, that they would continue in the faith to the end, and be imitators of them *who through faith and patience did inherit the promiſes.*

Ver. 12. [o] Ἵνα μὴ νωθροὶ, *that ye be not ſlothful;*] *i. e.* God being ſo engaged on his part, to let nothing be wanting which is requiſite to enable you to perſevere, and ſo to enjoy the fruits of your faith in the ſalvation of your ſouls, ſee that ye be not ſlothful, nor faint-hearted, but ſtill continuing the ſame Chriſtian diligence to the end, that ſo you may at laſt enjoy the bleſſings promiſed by this goſpel, and live in an aſſured hope of them, as your father Abraham did.

Ver. 13. [o] Ἐπὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, *becauſe he could ſwear by no greater.*] So Philo, ὁρᾷς γὰρ ὅτι ὃ καθ' ἑτέρου ὀμνύει ὁ Θεὸς, οὐδὲν γὰρ αὐτῷ κρεῖττον, ἀλλὰ καθ' ἑαυτῦ, *thou ſeeſt that God ſweareth not by another, for there is nothing better than he, but by himſelf.* Leg. alleg. l. 2. p. 75. D.

Ibid. He ſwears δι' ἑαυτῦ, *by himſelf.*] It may perhaps be not unworthy of our obſervation, that where God ſaith in the Old Teſtament, *I ſwear by myſelf*, the Jeruſalem Targum renders this frequently, *benimri, by my word*, as Exod. 17. 16. Deut. 1. 1. 32. 22. 26.

Ver. 15. [p] Τὴν ἐπαγγελίαν, *the promiſe.*] This cannot be underſtood of Iſaac, the promiſed ſeed, he being not only born, but offered, when God made this promiſe to Abraham; nor can it be ſaid that he inherited the promiſe, becauſe he ſaw it afar off, that being a ſign he did not yet inherit it, or that he did this in his poſterity; for the apoſtle ſaith, he himſelf inherited the promiſes, which is exactly true of the words cited here by the apoſtle, *Surely, bleſſing I will bleſs thee, and in multiplying I will multiply thee*; for the book of Geneſis aſſures us, this promiſe was exactly fulfilled in his life, *for the Lord bleſſed him in all things*, Gen. 24. 1.; he had a numerous ſeed by his wife Keturah, Gen. 25. to whom he gave gifts, ver. 6.; from Iſhmael aroſe twelve ſons, which were princes of their tribes, ver. 13. 16.; he lived fifteen years after the birth of Jacob and Eſau by Rebekah, of whom the oracle declared, that *there were two nations in her womb*; for Iſaac was ſixty years old when they were born to him, ver. 23. 26.; he himſelf was born when Abraham was an hundred years old, Gen. 21. 5.; Abraham was an hundred and ſeventy-five years old when he died, Gen. 25. 7.: he therefore lived fifteen years after the birth of Jacob and Eſau, and ninety years after the birth of Iſhmael; and ſo lived to ſee this promiſe verified to him.

Ver. 16. [q] Ἀντιλογίας πέρας, *an end of contradiction.*] Diodorus Siculus (*u*) informs us, that the Egyptians ſtyled an oath μεγίστην πίστιν, *the greateſt confirmation.* It is, ſaith D. Halicarnaſſenſis, τελευταία πίστις, *the laſt or utmoſt aſſurance.* It is, in the language of Procopius, ὕστατον καὶ ἰσχυρότατον πίστεως τε καὶ ἀληθείας ἐνέχυρον, *the laſt and firmeſt pledge of faith and truth.* That the apoſtle here ſpeaks of promiſſory oaths, is evident from the occaſion of this diſcourſe, *viz.* his promiſe made to Abraham. Now, theſe oaths being equally conducing to this good end in all ages, we have juſt reaſon to believe that Chriſtianity allows of them for theſe ends.

Ver. 19. [r] Εἰς τὸ ἐσώτερον τῦ καταπετάσματος, *which entereth into the vail;*] which, being the hope of the heavenly manſions typified by the *ſanctum ſanctorum*, within the veil, carries our expectations thither. The Jews had the higheſt expectations from the ſervice of the high prieſt entering in to the holy of holies; if on the day of expiation he came out alive, "there was great joy, for then they thought "they were accepted (*x*)." how then may we rejoice in contemplation of that heavenly ſanctuary?

CHAP. VII.

Verſe 1. (*Which order ſure was very excellent, and therefore fit to repreſent the prieſthood of the holy Jeſus, the King of ſaints, and Prince of peace*): for this Melchiſedec [a] king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the (*four*) kings, (*mentioned Gen.* 14. 9.), and bleſſed him, (*ver.* 18.);

2. To whom Abraham alſo gave a tenth part of all (*the ſpoils taken by him*): firſt being by interpretation (*of the word Melchiſedec*) king of righteouſ-

(*u*) Τὰ ὑποδικνύμενα τῶν πραγμάτων ἔχειν διακρίνεται, καὶ τὰ ἀδύνατα βεβαιῦται, καὶ τὰ ἄπιστα λαμβάνει πίστιν. Philo de ſomn. p. 441. 442.

(*x*) Gemar. tit. Joma.

neſs,

neſs, and after that alſo *(ſtyled)* king of Salem, which *(by interpretation)* is, king of peace; *(and being)*

3. [b] Without father, *(or)* without mother *(of any prieſtly order)*, without deſcent *(from any of the pedigree of Abraham, ver. 7.)*, [c] having neither beginning of days *(from which his prieſtly office was to commence)*, nor end of life *(in which it terminated)*; but *(being)* [d] made like unto the Son *(a ſon)* of God, abideth a prieſt continually.

4. Now conſider how great this man (Gr. *he*) was, unto whom even the patriarch Abraham gave [e] the tenth of the ſpoils, *(which anciently were given to kings and prieſts, as belonging to God whom they ſerved or repreſented.)*

5. And verily they that are of the ſons of Levi, who receive (i. e. *they indeed of the ſons of Levi receiving*) the office of the prieſthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham; (i. e. *they receive tithes only by virtue of the law, and that from them only who come out of the loins of Abraham, as well as they, Numb.* 18. 21. 26.):

6. But he [f] whoſe deſcent is not counted from them, *(being no kin to Abraham)*, received tithes of Abraham *(himſelf)*, and bleſſed him who had the promiſes, *(that in him ſhould all the families of the earth be bleſſed.)*

7. And without all contradiction, *(in all ſolemn benedictions, ex officio)* the leſs is bleſſed of the better, *(and ſo he that bleſſed Abraham muſt be greater than he was.)*

8. And here *(under the Levitical prieſthood)* men that die receive tithes: but there *(in the inſtance of Melchiſedec)* [g] he *(received them)*, of whom it is witneſſed *(Pſal.* 110. 4.) that he liveth.

9. And as I may ſo ſay, *(the family of)* Levi alſo who receiveth tithes, [h] paid tithes in Abraham.

10. For he was yet in the loins of his father *(Abraham)* when Melchiſedec met him.

11. If therefore [i] perfection (i. e. *full expiation of ſins*) were *(to be obtained)* by the Levitical prieſthood, *(as it muſt have been had it come by the law, ver.* 18. 19.), for [k] under (Gr. *about*) it the people received the law, what further need was there that another prieſt ſhould ariſe *(as the pſalmiſt ſaith)* after the order of Melchiſedec, and not be *(rather)* called *(a prieſt)* after the order of Aaron?

12. *(And yet you ſee this need there was)*; for the prieſthood being changed, (i. e. *tranſlated from the order of Aaron to that of Melchiſedec*), there is made of neceſſity a change alſo of the law *(concerning prieſthood, ver.* 14. *or touching prieſts to be repaired to for expiation.)*

13. *(And this change is ſignified by theſe words, Thou art a prieſt for ever after the order of Melchiſedec)*; for he (i. e. *Chriſt*) of whom theſe things *(words)* are ſpoken, pertaineth to another tribe *(than that of Levi)*, of which *(tribe)* no man gave attendance at the altar.

14. For it is evident that our Lord *(to whom theſe words belong)* ſprang out of *(the tribe of)* Judah; of which tribe Moſes ſpake nothing concerning prieſthood.

15. And it is yet far more evident; *(by ſaying)* [l] for that (Gr. *ti, that*) after the ſimilitude of Melchiſedec *(not of Aaron, ver.* 11.) there ariſeth another prieſt,

16. Who is made *(a prieſt)*, not after the law of a carnal commandment, *(relating to men that are fleſh and blood, and ſo infirm and ſubject to mortality; for all fleſh is graſs, Iſ.* 40. 6. *and therefore muſt be ſucceeded by others)*, but after the power of an endleſs *(or indiſſoluble)* life.

17. For *(thus)* he teſtifieth *(by ſaying)*, Thou art a prieſt for ever after the order of Melchiſedec.

18. *(I ſay, not after the law of a carnal commandment)*, for there is verily *(in theſe words)* a diſannulling of the commandment going before *(the preceding commandment concerning the Levitical prieſthood and ſacrifices)*, [m] for the weakneſs *(of it as to juſtification)*, and [n] unprofitableneſs of it *(as to the expiation of ſin.)*

19. For *(thus)* [o] the law made nothing perfect, but the bringing in [p] of a better hope did; by [q] which we draw nigh to God.

20. [r] And *(by ſo much is Jeſus made the mediator of a better covenant)* inaſmuch as *(his prieſthood, by virtue of which he became this mediator, was)* not without an oath, *(as was that of the tribe of Levi)*,

21. For thoſe prieſts were made *(ſuch)* without an oath: but this with an oath, by him that ſaid unto him, *(Pſal.* 110. 4.), The Lord ſware, and will not repent, Thou art a prieſt for ever after the order of Melchiſedec: *(Now, where no oath intervenes, God may change his inſtitution, but not after his oath)*:

22. *(I ſay)*, By ſo much was Jeſus made a ſurety of a better teſtament, *(eſtabliſhed upon better promiſes, chap.* 8. 6.)

23. And *(to proceed in the compariſon)* they truly were many prieſts *(ſucceſſively)*, becauſe they were not ſuffered to continue by reaſon of death:

24. But this man, (Gr. *but he*, i. e. *Jeſus, ver.* 22.), becauſe he continueth *(for)* ever, hath an unchangeable *(high)* prieſthood, *(which paſſeth not away, and ſo admits of no ſucceſſion to it.)*

25. Wherefore he is able alſo to ſave them to the uttermoſt, (Gr. *for ever*), that come unto God by him, ſeeing he ever liveth to make interceſſion for them, *(and by that interceſſion to become the propitiation for their ſins for ever, 1 John* 2. 2.)

26. *(And*

26. (*And thus was he an high prieſt ſuited to our condition*): for ſuch an high prieſt became us (*ſinners*), who is holy, (i. e. *conſecrated to his office, and ſo holineſs to the Lord, Exod.* 28. 36.), [r] harmleſs, (ἄκακος, *free from evil in himſelf*), undefiled (*by the impurities of others*), ſeparate from ſinners, (*and ſo not liable to any defilement by dwelling among them*), and (*therefore*) made higher than the heavens; (*he being aſcended far above the heavens, Eph.* 4. 10. *and paſſed through the heavens, Heb.* 4. 14. *into the preſence of God, there to appear for ever for us*);

27. (*And ſo one*) who needeth not daily, as thoſe high prieſts (*under the law did*), to offer up ſacrifice, firſt for his own ſins, (*which he, being free from evil, ver.* 26. *could not do*), and then for (*the ſins of*) the people: [s] for this (*laſt*) he did once, when he offered up himſelf.

28. For the law maketh men high prieſts which have infirmity, (*ſubjecting them to ſin, and by that to mortality, whence they have need to offer, as well for themſelves as for the people, ver.* 27.); but the word of the oath which was ſince the law, (*as being in the pſalms written after it*), maketh the Son (*our high prieſt*), who is conſecrated (*to this office*) for evermore; (*he being not ſubject to thoſe infirmities which brought mortality upon others.*)

ANNOTATIONS on Chap. VII.

Verſe 1. [a] Βασιλεὺς Σαλὴμ, *king of Salem.*] They ſeem miſtaken who think this Salem was the ſame with Jeruſalem; for it is plain from this very place, Gen. 14. 15. 16. 17. that Salem was in the way which led from the valley of Damaſcus unto Sodom. St Jerom (*y*) alſo ſaith, "that he "learned *ab eruditiſſimis gentis illius*, from the "moſt learned of the Jews, that Salem was not "Jeruſalem, but a town near Scythopolis, which "till then was called Salem:" and it retained its name in our Saviour's days, as appears by the evangeliſt, ſaying, that *St John baptized near Salem*, John 3. 23. Now, of this Melchiſedec king of Salem let it be noted,

1. That he muſt be a man, not an angel, not the Holy Spirit: for, 1*ſt*, *Every high prieſt*, ſaith the apoſtle, *is taken from among men*, chap. 5. 1. 2*dly*, The ſcripture ſtill ſpeaks of him as a man, deſcribing him by his proper name, his kingly dignity, and the city where he dwelt, and by his perſonal actions, proper to a man, his *bringing forth bread and wine*, and his receiving *the tithes of the ſpoils*. And, 3*dly*, From theſe words, conſider, πηλίκος ὗτος, what an eminent perſon this Melchiſedec was, to whom Abraham gave the tenth of the ſpoils; things, ſurely, which neither angels nor the Holy Spirit would receive, nor was it neceſſary to prove their dignity. Accordingly Joſephus (*z*) ſaith expreſsly, "that he was a king of "the city of Salem;" and Philo (*a*), "that he was "a king, and not a tyrant."

2. He could not be Sem, as the Jews vainly imagine; for the apoſtle ſaith here expreſsly, that Melchiſedec was not γενεαλογούμενος ἐξ αὐτῶν, i. e. *one who had his pedigree or deſcent from them*, which is not true of Sem: nor could he be ſaid to be without father or mother, whoſe genealogy is evident from Adam, Gen. 5. 32. and 10. 1. and who was the ſon of Noah. Nor was Sem's prieſthood, if he had any, of a different order from Levi's, who was *in his loins*, as well as Levi was *in the loins of Abraham*; and therefore it could not be ſaid, that Levi *paid him tithes in the loins of Abraham*; but it would be as true, that *he received tithes in the loins of Sem*; for, according to this interpretation, he was in the loins both of him that received tithes, and of him that paid them; which deſtroys the whole argument of the apoſtle here. Moreover, there is no viſible cauſe why Moſes ſhould call Sem, whom he ſo often mentions, by any other name than his own, by which he doth ſo oft make mention of him; nor is it likely that Sem reigned in the land of Canaan, which now was in the poſſeſſion of his brother's ſon; nor could Abraham be ſaid to *ſojourn there, as in a ſtrange country*, if his noble anceſtor Sem had been king there.

3. Much leſs could he be the *eternal* λόγος, or *the Son of God* himſelf; for as he only was a prieſt according to his human nature, *i. e.* that nature in which he was inferior to God, and which he had not yet aſſumed, and was then conſtituted an high prieſt, when God ſaid to him, at his reſurrection, *This day have I begotten thee*, chap. 5. 5. ſo could he not be an high prieſt after his own order, or made like unto himſelf. But Melchiſedec was in this like unto him, that he was both *a prieſt of the moſt high God*, and a king alſo in that country, thoſe two offices being anciently in the ſame perſon; whence the Hebrew כהן, *a prieſt*, is by the Targum often rendered רבא, *a prince*; ſee Gen. 41. 45. Exod. 2. 16. and 3. 1. 2 Sam. 8. 18. and 20. 26. 1 Kings 4. 6. Job 12. 19. and on thoſe words, Pſal. 110. 4. *Thou art a prieſt for ever*, ["Thou "ſhalt be a great prince for ever)," is the deſcant of the Targum.

Note alſo, That here again Mr le Clerc is inſufferable, when he ſays, "Becauſe the allegorical wri-

(*y*) Ep. ad Evagrium, tom. 3. F. 14. C. (*z*) Antiq. l. 1. (*a*) C. 11. l. 2. de legis alleg. p. 57.

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" ters of the Jews at that time accommodated in-
" numerable places to the Meſſiah, not relying up-
" on any grammatical interpretation, but a certain
" old cuſtom of explaining the ſcripture after this
" manner; and becauſe they interpreted Pſal. 110.
" of the Meſſiah, the ſacred writer makes uſe of
" that interpretation to his purpoſe; and becauſe
" they acknowleged the Meſſiah ought to be like
" Melchiſedec, he reaſons againſt them from their
" own conceſſions, not againſt other men who might
" have denied what he affirmed: otherwiſe, if the
" thing be conſidered in itſelf, no ſtrong or gram-
" matical argument can be drawn againſt others
" from that hiſtory; and therefore ſuch things are
" not too much to be urged now, becauſe that way
" of explaining ſcripture is grown out of uſe:"
That is, the apoſtle proceeds all along upon weak grounds, and urges arguments that in themſelves depend on falſehoods, only becauſe ſome ſilly Jews had ſaid the ſame thing before him. I read indeed in profane Celſus (*b*), this vile reflection on the ſacred penmen, that " they produce
" things unknown, phanatical, uncertain, and which
" no wiſe man thinks to be of any ſtrength;" but I am ſorry to find a Chriſtian writer thus expoſing them to the contempt and ſcorn of anti-ſcripturiſts. *Chriſt is a prieſt for ever after the order of Melchiſedec*, ſaith the apoſtle, chap. 6. 20. So indeed you tell us out of the idle tales and " allegorical inter-
" pretations of ſome brain-ſick Jews," ſaith Mr le Clerc; but without all ground. *It is περισσότερον κατάδηλον, exceeding manifeſt*, ſaith the apoſtle, *that another prieſt ſhould ariſe after the order of Melchiſedec*, chap. 7. 15. It is no ſuch thing, ſaith Mr le Clerc. This follows only from the vain conceſſions of the Jews: " Another man may deny what
" you thus confidently affirm." *It is exceeding manifeſt*, ſaith the apoſtle, *for the ſcripture teſtifies this, by ſaying, Thou art a prieſt for ever after the order of Melchiſedec*, ver. 17. And God hath confirmed this by an oath, in theſe words, *The Lord ſware, and will not repent, Thou art a prieſt for ever.* You make uſe of a rabbinical interpretation, ſaith Mr le Clerc, and call that falſely a ſcripture-teſtimony; " but another man may deny what you
" thus aſſume, for no ſtrong or grammatical ar-
" gument can be drawn from theſe words."

Ver. 3. ὁ Ἀπάτωρ, &c. *without father, without mother*, &c.] It being certain that theſe things cannot be properly ſpoken of a man, it is neceſſary to interpret them as I have done in the paraphraſe; and to this interpretation the apoſtle leads, by ſtyling him ἀγενεαλόγητον, *without pedigree*, as being μὴ γενεαλογούμενος ἐξ αὐτῶν, *not of the genealogy of the people of Abraham.*

Ibid. ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων. *Having neither beginning of days, nor end of life.*] Though I have placed another expoſition of theſe words in the paraphraſe, I condemn not the ordinary ſenſe which interpreters put upon theſe words, *viz.* that in ſcripture there is nothing ſaid of the beginning or end of his life; for ſo Philo ſaith of Cain, " Perhaps the ſign that Cain ſhould not be killed, was
" this, τὸ μηδέποτε ἀναιρεθῆναι, that he ſhould never be
" taken away by death, οὐδὲ γὰρ θάνατον αὐτῷ διὰ πάσης
" τῆς νομοθεσίας διείλεκται, for Moſes hath ſaid nothing
" of his death." L. *quod deter.* p. 145. C.

Ibid. ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, *but made like to a ſon of God.*] All the interpreters I have met with with, refer this to Chriſt, of whom Melchiſedec was a type, he being the anti-type, as being emphatically *a king of righteouſneſs*, and *a prince of peace*, without earthly father, as to his divinity; without mother, as being not of the genealogy of the Aaronical prieſthood; " without beginning of days as to his
" divine nature, and without end of life as to his
" prieſthood." But the apoſtle is not here ſpeaking of Melchiſedec's likeneſs to Chriſt, but of Chriſt's likeneſs to him, as being *a prieſt after the order of Melchiſedec:* nor do theſe things well ſuit with our Lord Chriſt, who, as to his human nature, was not *without mother*, nor as to his *prieſthood without beginning of days*, Luke 3. 23. I therefore rather think, that as in all the former characters, ſo here the apoſtle ſpeaks of Melchiſedec, and ſaith, he was, in this, *like to a ſon of God*, or to one of the angels, who are immortal, and never ceaſe to be: for it is certain, that the angels are often ſtyled *the ſons of God*; ſo Job. 1. 6. *Bene heloim, The ſons of God*, are, in the Septuagint, ἄγγελοι τοῦ Θεοῦ. So alſo chap. 2. 1. and chap. 38. 7. and Pſal. 29. 1. Chal. So Dan. 3. 25. *The viſion of the fourth is like* υἱῷ τοῦ Θεοῦ, *a ſon of God*, i. e. an angel of God: for ſo it follows, ver. 28. *He ſent his angel, and delivered them.* It is the obſervation of the book of Wiſdom, chap. 2. 3. that *man was made immortal, and to be an image of God's eternity;* and at their *reſurrection*, ſaith St Luke, *they ſhall die no more, but ſhall be like unto the angels,* καὶ υἱοὶ εἰσὶ τοῦ Θεοῦ, *and are the ſons of God, being ſons of the reſurrection;* and our υἱοθεσία, or ſonſhip, is by this apoſtle made to conſiſt *in the redemption of the body from corruption.* See note on Rom. 8. 23. Melchiſedec therefore being here repreſented as one who had no end of his life; and upon that account, one who *abides a prieſt for ever*, is in this ſaid to be like *to*

(*b*) Ἀγνώσια, καὶ πάροιστρα, καὶ πάλῃ ὕδηλα, ὅν τι μὲν γνῶμα ὑδὶς ἂν τῶν ἴσον ἐνεῖν δυνάιτο, ἀσαφῆ γὰς καὶ τὸ μεῖον. Orig. l. 7. p. 338.

a ſon of God; whence, ver. 8. the apoſtle oppoſes him to prieſts that die, ſaying, *there he received tithes, of whom it is teſtified that he liveth*, viz. Pſal. 110. 4.

Ver. 4. [e] Δικάτην τῶν ἀκροθινίων, *the tenths of the ſpoils.*] Τὰ ἀκροθίνια, ſaith Phavorinus, are τὰ τῶν πολέμων, *the ſpoils of war*; they are, ſaith Heſychius, and Suidas, αἱ λαφύρων ἀπαρχαί, *the firſt-fruits of the prey*; or, as Joſephus ſaith *(c)*, δικάτη τῆς λείας, *the tenths of what was gotten by war*; it being a very ancient cuſtom to give partly to the gods, and partly to kings, the tenths or firſt-fruits of theſe ſpoils: and ſo Melchiſedec might here receive them both as a king, and as a prieſt. That they were given to the gods, we learn from thoſe words of Arrian *(d)*; "We ought in hunting, to begin from the gods, and "to preſent to them the firſt-fruits of what we have "taken," ἀμῆσαι ἢ ἐν τῇ νίκῃ πολέμου ἀκροθίνια, "no leſs "than in a victory in war, the chief of the ſpoils." Thus did the Athenians, ſaith Herodotus *(e)*, who τῶν λύτρων τὴν δικάτην ἀνέθηκαν, "conſecrated the tenth of "their prize "to the gods." Diodorus Siculus ſaith, "all the Greeks did it;" and Joſephus ſaith, that Joſhua preſerved the gold and ſilver of the inhabitants of Jericho, to be ἀπαρχὴν ἐξαίρετον τῷ Θεῷ, *excellent firſt-fruits to God of their ſpoils.* Antiq. l. 5. c. 1. p. 136. See this, as to both parts, largely proved by Dr Spencer *(f)*. And evident it is, that Abraham here paid not the tithes of all he had, but only the tenths of the ſpoils. 1. Becauſe he had nothing elſe there, the remainder of his eſtate being at Mamre. 2. The manner of paying tithes being not this, that a man ſhall pay the tenth of all he hath, but only that he pay the *tenth of his increaſe*; and that not whenever he meets the prieſt, but at the time of harveſt only, or when he receives from God's hands the increaſe of it: it cannot then be thought reaſonable, that Abraham ſhould give to Melchiſedec the tithes of any other ſpoils than thoſe he had now reaped by way of harveſt.

Ver. 6. [f] Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, *whoſe deſcent*, &c.] Thus Philo ſaith (g), That Ἱερέα ἑαυτῷ πεποίηκεν ὁ Θεὸς, ἀδὲν ἔργον αὐτῷ προδιατυπώσας, "God made "him his prieſt, having not mentioned any work "that he did before:" and elſewhere, he ſaith, "That he received," αὐτομαθῆ καὶ αὐτοδίδακτον ἱερωσύνην, "a prieſthood taught and learned by himſelf."

Ver. 8. [g] *(He)* They ſeem to be miſtaken who think this belongs only to Chriſt, and not at all to Melchiſedec: the contrary is manifeſt, 1. From the particle καὶ, which ſhews that the apoſtle is ſtill ſpeaking of the ſame perſon, *i. e.* Melchiſedec; and from the three following verſes, which all ſpeak of him; nor is here more ſaid of him than ver. 3. where it is affirmed, *he had neither beginning of days nor end of life.* And by the oppoſition betwixt the Aaronical prieſts as dying, and him as living; and by the word μαρτυρούμενος, which reſpects a teſtimony of this thing, it is evident that the apoſtle infers this from the words of the pſalmiſt, *Thou art a prieſt for ever, after the order of Melchiſedec.*

Ver. 9. [h] Ὡς ἔπος εἰπεῖν.] Is not here, to ſpeak briefly, and as in a word; but, ὡς ἄν εἴπῃ τις, *as a man may ſay*, or, ἵνα ἔτως εἴπω, *that I may ſo ſay*; becauſe, ſaith Theophylact, is was τόλμημα, "a harſh "figure; for in ſuch a manner," ſaith Quintillian *(h)*, we uſe to mollify harſh expreſſions;" which is enough to guard us againſt the inference which ſome make from theſe words, that *in like manner* we may be ſaid *to have ſinned in Adam*, as being *in the loins of Adam when he ſinned.* Which may be granted τρόπον τινὰ, *in a manner*, becauſe we derived from him that death which was the puniſhment of his ſin, as coming from the loins of one mortal, and deriving from him a nature ſubject to that ſin which deſerveth death: and more cannot be inferred from theſe words, becauſe the apoſtle here ſays no more of Levi, but that he, *in a manner*, paid tithes in Abraham. 2. Becauſe, by the like argument, it may be proved, that Jeſus Chriſt himſelf, as man, paid tithes to Melchiſedec; for he alſo was in the loins of Abraham, when Melchiſedec met him, and conſequently that he was alſo inferior to Melchiſedec; which perhaps was the very reaſon why the apoſtle thus mollifies his words, and is ſo careful to let us know he uſeth here a form of ſpeech which is not proper and exact, and ſuch as ought not to be preſſed too far: and therefore, 3. The ſubject-matter fairly ſhews the difference; for tithes are paid out of ſuch things as as are the father's goods, and ſo would have deſcended, by the laws of nature and nations, to their poſterity, had they not been thus given to another; but good and evil actions are merely perſonal, and therefore, though the effects of both may, and often do deſcend unto poſterity, the good actions of the parents bringing temporal bleſſings on their offspring, and their evil actions ſubjecting them to temporal calamities and diſeaſes; yet their merit or demerit cannot be properly derived or propagated to their poſterity: for

(c) Antiq. l. 1. c. 11. p. 18. *(d)* L. 5. c. 77. *(e)* Hiſt. l. 9. p. 543.
(f) L. 3. 10. ſect. 1. 2. *(g)* L. 2. Alleg. p. 57. E.
(h) Et ſi quid periculoſius finxiſſe videmur, quibuſdam remediis præmuniendum eſt, ut ita dicam, ſi licet dicere, quodammodo, *l.* 8. 3. Τινὰ τρόπον. Oecum. hic.

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as no man is a good man, in the account of God, purely becauſe his father, or ſome of his progenitors, were ſo; ſo neither is any man properly a ſinner, or evil in the ſight of God, merely becauſe his parents were ſo before he was born.

Ver. 11. [i] Τελείωσις, *perfection.*] That this word, relating to prieſts and oblations, ſignifies expiation, and purification, ſee note on chap. 10. 1.

Ibid. [k] Ἐπ' αὐτῇ γὰρ ὁ λαὸς νενομοθέτητο, *for about that the people received the law.*] i. e. The law appointed, that the people, under all their defilements which needed any expiation and purgation, ſhould repair to the levitical prieſts: or, under the prieſthood, the people received the law concerning ſacrifices, the prieſthood being firſt inſtituted; and then the laws concerning ſacrifices and expiation.

Ibid. Καὶ ἡ καθὰ τάξιν Ἀαρὼν λέγεσθαι.] The words are in all the Gr. ſcholia, vulg. Syr. Arab. and yet are by Dr Mills rejected as a marginal note, upon the ſole authority of the Æthiopic. See *Examen Millii.* So chap. 8. 4. τῶν ἱερέων, is rejected upon the authority of the vulgar, and three MSS. though it be in all the Gr. ſcholiaſts, the Syr. and Arab. So chap. 9. 22. σχέσιν is wanting only in the Syr. and Æthiop. and yet rejected by the Doctor. So ὁ Θεὸς, chap. 10. 9. is rejected upon the ſole authority of the Æthiopic, againſt the authority of the Greek commentators, and all the other verſions. And chap. 13. 21. he rejects ἴγνυ upon the ſole authority of the vulgar. See *Examen Millii.*

Ver. 15. [l] Εἰ, *for that.*] The particle εἰ often ſignifies *quod*, that in ſcripture, as doth the Hebrew כִּי. So Acts 26. 8. *Why ſhould it be thought impoſſible,* εἰ Θεὸς νεκροὺς ἐγείρει, *that God ſhould raiſe the dead?* And ver. 23. Εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος, &c. *That Chriſt hath ſuffered, and that he is the firſt that aroſe from the dead.* So Jeremiah 2. 28. *Where are thy gods?* εἰ ἀναστήσονταί, *that they may ariſe and ſave thee?* See 1 Tim. 5. 10. 2 Chron. 6. 18.

Ver. 18. [m] Διὰ τὸ αὐτῆς ἀσθενὲς, *for the weakneſs of it,*] for what the law could not do; *i. e.* that deliverance from death, that juſtification to life it could not give, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, *in that it was weak through the fleſh,* rendering us ſubject to the tranſgreſſion of it, and ſo to death by the ſentence of it, Chriſt, by his ſacrifice for ſin, did, Rom. 8. 3.

Ibid. [n] Τὸ ἀνωφελὲς, *the unprofitableneſs*] Of the law here mentioned, muſt not be taken abſolutely; for that the apoſtle denies, declaring in his anſwer to that queſtion, *What advantage then hath the Jew,* (above the Gentile?) or, τίς ἡ ὠφέλεια; *What is the profit of the circumciſion? that it is much every way,* Rom. 3. 1. 2. And reckoning among their advantages, *the giving of the law,* Rom. 9. 4. and ſhewing the uſes of it, and the reaſon which moved God to give it, Rom. 7. 8. Gal. 3. 19. 24. But the precepts of the ceremonial law were, ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *weak and beggarly elements,* compared to thoſe of the goſpel, Gal. 4. 9. and wholly unprofitable as to juſtification, or the abſolution of the ſinner, or tranſgreſſor of it, from the guilt of ſin, as the apoſtle teſtifies in theſe words, Rom. 3. 9. *What then are we* (Jews) *better than they* (the Gentiles?): οὐ πάντως, *not altogether: for we have before proved* (touching) *both Jews* (chapter the ſecond), *and Gentiles* (chapter the firſt), *that they are all under ſin,* (and ſo both equally ſtand in need of juſtification by faith.)

Ver. 19. [o] Οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, *for the law made nothing perfect.*] Nor is it to be wondered, that the law, of which the levitical prieſthood was the chiefeſt part, and that only which concerned the expiation of ſin, ſhould be thus diſannulled, ſince it was thus weak and unprofitable as to the abſolution of the ſinner from the guilt of ſin, and could not, by its ſacrifices, τελειῶσαι, *procure an abſolution as to conſcience,* to thoſe that came unto God by them, from the guilt of ſin, chap. 10. 1. 2. They could not make *the worſhippers of God* by them *perfect, as appertaining to conſcience,* chap. 9. 9. *i. e.* ſo as to have no more conſcience of the guilt of ſin. This made it neceſſary that they ſhould give place to the introduction of a better hope.

Ibid. [p] Ἐπεισαγωγὴ κρείττονος ἐλπίδος, *the introduction of a better hope:*] *i. e.* The introduction of that ſacrifice which gives a better hope; a hope of entering, not into an earthly tabernacle, which was all the Jewiſh ſacrifices could procure, (*the way of entering into the holy of holies being not yet made manifeſt,* chap. 9. 8.), *but of entering within the vail,* chap. 6. 19. The hope *of good things to come, by a better and more perfect tabernacle,* chap. 9. 11. The hope, not of an annual, but of an eternal redemption, ver. 12.; not of an inheritance to be continued for a little time in the land of Canaan, but of an eternal inheritance, ver. 15. *Chriſt being entered,* not into an earthly tabernacle, as the Aaronical prieſts only did, which was the figure of the true, *but into heaven itſelf, there to appear in the preſence of God for us,* chap. 9. 24. and ſo procuring to us *freedom to enter into the holieſt by the blood of Jeſus.*

Ibid. [q] Δι' ἧς ἐγγίζομεν τῷ Θεῷ, *by which we draw nigh to God;*] Having our conſciences purged from dead works, by the blood of Chriſt, to ſerve the living God, chap. 9. 14. and having through him *freedom to come unto him with full aſſurance of faith,* chap. 10. 22. and by which *we are made* ἐγγὺς, *nigh to God through the blood of Jeſus,* Eph. 2. 13. and have *acceſs unto the Father,* ver. 18.

Ver. 20. [r] Καὶ καθ' ὅσον---καθὰ τετύπωται.] Here is plainly the figure called σύγχυσις, or συμπλοκὴ, *verborum,*

that which is put laſt being to be conſtrued firſt, as is manifeſt from the ὁ δὲ, *but he*, relating to the *mediator of the better covenant*, in the following verſe. So Mark 14. 23. 24. *And taking the cup, he gave thanks, and gave it to them, and they all drank of it; and he ſaid unto them, This is the blood of the New Teſtament*, &c. For it is manifeſt from Matth. 26. 27. 28. that Chriſt firſt ſaid, *This is my blood of the New Teſtament*, before they drank of it. And ſo thoſe words, ver. 23. *And they all drank of it*, muſt in conſtruction follow thoſe of ver. 24. *This is the blood of the New Teſtament*. So, Rev. 20. 12. *And I ſaw the dead, ſmall and great, ſtanding before the throne of God, and they were judged*, &c. And ver. 13. *And the ſea gave up her dead, and death and hades gave up their dead, and they were judged according to their works*: and yet it is certain, that *the ſea and hades muſt give up their dead, before they could ſtand before the throne of God, or be judged*. So Heb. 2. 1. *We ſee Jeſus made a little lower than the angels, for the ſuffering of death, crowned with glory and honour, that he, by the grace of God, might taſte death for every man*; i. e. *for the ſuffering death, that ſo by the grace of God he might taſte death for every man, crowned with glory and honour*.

Ver. 26. ἅκακος, *harmleſs*.] Ἄκακος τὶς ἔστιν ἀπόνηρος, the word imports, *one free from ſin*; ſo Chryſoſtom and Theophylact: and this place, ſaith Philo (*i*), muſt be the property of a true high prieſt, for ὁ πρὸς ἀλήθειαν ἀρχιερεὺς, καὶ μὴ ψευδώνυμος, ἀμέτοχος ἁμαρτημάτων ἐστι, *He that truly, and not improperly, bears that name, is free from ſin*: And of him that was to enter once a-year into the holy of holies (*k*), he ſaith, "He muſt be ὁλόκληρος καὶ παντελὴς, περὶ μηδὲν, μὴ μέγα, μὴ μικρὸν, ἁπλᾶς κεραίων πάθος, ἀλλ' ἀρτίῳ καὶ πλήρει καὶ πάσῃ τελειοτάτῃ κεχρημένος φύσει, *entire, perfect in all things, not tainted at all with any paſſion great or ſmall, but of a nature ſound, whole, and every way perfect*, (κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, *ſeparate from ſinners*.) This muſt ſignify ſomething different from ἅκακος, *free from evil*, and undefiled by ſin. And what can that be, beſides what I have hinted in the paraphraſe? Now, to clear up this, let it be noted, that though the holy of holies was the place into which none entered but the high prieſt, and he only once a-year, after a ſin-offering had been firſt offered for him, yet God commands, that an atonement ſhould be made *for the holy place, becauſe of the uncleanneſs of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins*, Lev. 16. 16. *i. e.* becauſe it was ſeated among an unclean people, it needed an atonement. That therefore our high prieſt might be every way clean and undefiled, he was to be, not only free from ſin, but alſo *ſeparate from ſinners*, as the high prieſt (*l*) was ſeven days before the expiation, and when he made the expiation, Lev. 16. 17.

Ver. 27. Τοῦτο γὰρ ἐποίησεν ἐφάπαξ, *For this he did once for all*.] Grotius, and the Socinians, contend, That Chriſt is here ſaid to have offered up himſelf *for his own ſins*; but then, by ſins, they ſay, is improperly ſignified his natural infirmities and ſufferings. But where hath the word ſin any ſuch import? It is indeed ſometimes applied to impurities not moral, but only legal: as in the caſe of *menſtruous women*, Lev. 12. 8. and 15. 13. and to leproſies ſent by the hand of God, for the puniſhment of ſin, Lev. 14. 30. but never to any thing which by the law of Moſes was accounted no defilement. And how improper is it to make the ſame words, uſed but once, ſignify properly ſin, when reſpecting the people, and only ſufferings, with reſpect to Chriſt? Moreover, how did he offer up himſelf for his own ſufferings? Did he ſuffer, that he might not ſuffer? or, that he might not be obnoxious to them? The interpretation therefore of all the ancient commentators, which I have given in the paraphraſe, ought to ſtand in oppoſition to this vain invention.

CHAP. VIII.

Verſe 1. NOw (*for*) of the things which we have ſpoken, this is the ſum; (*i. e. to give you a ſummary of the things ſpoken in the former chapters, touching our high prieſt Chriſt Jeſus, or, but the chief of the things ſpoken is this, that*) we have (*in him*) ſuch an high prieſt, who is ſet on the right hand of the throne of the Majeſty in the heavens, (*there to officiate for us*);

2. (*And who is therefore*) a miniſter of the (*heavenly*) ſanctuary, and of the true tabernacle, which the Lord pitched, and not man, (*for by the word of the Lord were the heavens made*, Pſal. 32.)

3. *An high prieſt, I ſay, of the heavenly ſanctuary, and therefore one who muſt have ſomething to offer in that ſanctuary*): for every high prieſt is ordained to offer gifts and ſacrifices (*in that ſanctua-*

(*i*) De victimis, p. 652. E.
(*k*) Lib. de temul. p. 202. D.
(*l*) See Seld. de ſyn. l. 3. c. 11. et codex Joma, c. 1.

ry in which he executes that office) : wherefore it is of neceſſity that this man (*the high prieſt in heaven*) have ſomewhat to offer (*there.*)

4. (*I ſay, there, and not on earth*) : for if he were on earth, he ſhould not be a prieſt, (*or, had he been (ſtill) on earth, he had not been a prieſt at all*), ſeeing that there are (*other*) prieſts that (*are appointed to*) offer gifts according to the law :

5. [b] Who ſerve to the example and ſhadow of heavenly things, (*or, in that holy place and tabernacle, which is an example and ſhadow of the heavenly*), as (*we learn from what*) Moſes was admoniſhed of God when he was about to make the tabernacle. For ſee (*ſaith he*) *Exod.* 25. 40.) that thou make all things according to the pattern ſhewed to thee in the mount. (*For calling it ὁ τύπος, a type or pattern, he ſhews that it was only a reſemblance of the things in heaven, and not the heavenly things themſelves, chap.* 9. 23.)

6. But now he (*Chriſt*) hath obtained a more excellent miniſtry, (*viz. that of officiating in the heavenly ſanctuary*), by how much alſo (Gr. ὅσῳ καὶ, *inaſmuch as alſo*) he is the mediator of a better covenant, which was eſtabliſhed upon [c] better promiſes.

7. (*A better covenant, I ſay*) : for if that firſt covenant (*made by Moſes with the Jews*) had been [d] faultleſs, (*ſo that God ſhould have found no cauſe of blaming them who lived under it*), then ſhould no place have been ſought for (*the introduction of*) the ſecond.

8. (*But ſo it was not*) ; for finding fault with them (*for the breach of it*), he (i. e. *the prophet*) ſaith, Behold, the days come (ſaith the Lord) when I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah :

9. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt ; becauſe they continued not in (*the obſervance of*) my covenant, and I (*therefore*) [e] regarded them not, ſaith the Lord, (*Jer.* 31. 31. 32. 33.)

10. (*I ſay, not according to that covenant*) : for this is the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they ſhall be to me a people.

11. And they ſhall not (*have need to*) teach every man his neighbour, and every man his brother, ſaying, Know the Lord : for all ſhall know me, from the leaſt to the greateſt.

12. (*I ſay, I will be their God*) : for I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

13. In that he ſaith, [f] A new covenant, he hath made (*a declaration, that*) the firſt (*is*) old. Now that which decayeth and waxeth old, is ready to vaniſh away.

ANNOTATIONS on Chap. VIII.

Verſe 2. [a] Ἣν ἔπηξεν ὁ Κύριος, *the ſanctuary which the Lord pitched, and not man* ;] that is, of heaven itſelf. For, 1. Τὸ ἅγιον, in this epiſtle, being put abſolutely, oft ſignifies *the heavenly ſanctuary*, the holy manſion in which the divine Majeſty reſides glorioufly, in oppoſition to the ἅγιον κοσμικὸν, *earthly holy*, mentioned, chap. 9. 1. ; and the *true tabernacle which the Lord pitched, and not man*, is the *heavenly tabernacle*, ſet in oppoſition to the χειροποίητον, or that of Moſes, *which was made with hands*, and ſtyled by the Chaldee paraphraſt, *the ſanctuary above*, in which the angels ſing God's praiſes, Pſal. 29. 9. So chap. 9. 11. *Chriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle,* ὁ χειροποίητος, *not made with hands, that is to ſay, not of this building, but by his own blood he entered once into the holy place,* (ἐφάπαξ εἰς τὰ ἅγια, *once for all into the holy places*) ; chap. 10. 19. *Having freedom of acceſs into the holy place, and having an high prieſt over the houſe of God.* And chap. 9. 23. 24. *It was neceſſary that the examples of the things in the heavens ſhould be purified with theſe, but the heavenly things themſelves with better ſacrifices than theſe. For Chriſt entered not into the holy places made with hands,* εἰς χειροποίητα ἅγια, *which are the figures of the true, but into heaven itſelf, to appear now in the preſence of God for us.* And this is ſuitable to the old notions of the Jews, who oft declare, that the chief intention of making the tabernacle, and other things, was, that they might be a book of wiſdom to inſtruct them in the things above, which they reſpected ; and that when Moſes made one tabernacle on earth, another was made by the angels in heaven, *Buxt. hiſt. arcæ, p.* 83. 84. It alſo was their opinion, that the ſecond part of the tabernacle was made to be an image of the viſible world, and the holy of holies to be a reſemblance *mundi ſupercœleſtis*, of the celeſtial world. So Philo (*m*) often calls the tabernacle of the Jews τὸ χειροποίητον, and ſays, " It was a ſhadow " or reſemblance τῦ ἀρχέτυπυ, of the archetypal or " original in heaven. Moſes," ſays he, " framed " τὰ ἀρχέτυπα, the archetypal plan of the tabernacle, " Bezeleel only, τὰ αὐτῶν μιμήματα, the reſemblance

(*m*) Legis Alleg. l. 2. p. 61. B.

" of things;" and this he proves by the apoſtle's argument, uſed ver. 5. " For Moſes," ſaith he, " uſed " God for his guide, who ſaid to him, *See thou make* " *all things according to the pattern ſhewed thee in* " *the mount* (*n*): Bezeleel," ſaith he, " ſignifies one " ἐν σκιαῖς ποιῶν, employed in making ſhadows; where- " as Moſes was employed not to frame the ſhadows, " but ἀρχετύπους φύσεις αὐτῶν τῶν πραγμάτων, the arche- " typal natures of the things themſelves." Elſewhere (*o*) he diſtinguiſheth betwixt the τὰ ὁρώμενα ἐκ τῆς " αἰσθήσεως καὶ φθαρτῆς δημιουργήσαντα ὕλης, viſible things of " the tabernacle made of inanimate and corruptible " matter, and τὰ ἀόρατα καὶ τὰ νοητὰ διανοήματα, the in- " viſible and intellectual ideas, of which the other " were the images. (*p*) The firſt he calls ἱερὸν χειρο- " ποίητον, the ſanctuary made with hands, of which " Moſes had the incorporeal ideas." And Joſephus ſaith, (*q*) " That the ſecond part of the tabernacle " ſignified that earth in which men converſed, but " the third part was appropriated to God, heaven " being inacceſſible to men;" which ſeems to be the very thing the apoſtle intendeth by thoſe words, *The Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet manifeſted, whilſt the firſt tabernacle was yet ſtanding*, Heb. 9. 8.

Ver. 5. [b] Ὑποδείγματι καὶ σκιᾷ, *to the example and ſhadow.*] Theſe words, ſaith Mr le Clerc, can by no means ſignify a prefiguration of ſomething future, for heaven was a great while before the tabernacle and temple: but this argument is of no force; for though heaven be older than the tabernacle, yet that conſidered as a place in which the Jews then worſhipped and enjoyed communion with God, might be a type of that place in which they were hereafter to worſhip and enjoy him.

The argument of the apoſtle is to this effect: Chriſt could not be a prieſt on earth, becauſe he could have there no tabernacle in which to offer ſacrifice, the only place God had appointed upon earth to offer ſacrifice in being the Moſaical tabernacle, and the temple, in which no other ſacrifices could be offered but thoſe appointed by the law; no oblation made, or to be made, but by the Levitical prieſthood. Moreover, this tabernacle being the ſhadow of the heavenly one, that muſt ſucceed it as the ſubſtance, therefore the oblation to be made by this high prieſt after the order of Melchiſedec, muſt be made in that tabernacle which was to ſucceed and follow this, as being the ſubſtance of that ſhadow. So Oecumenius here, *Had he not died, and been received up into heaven,* ἐκ ἂν ἦν ἱερεύς, *he had not been a prieſt.*

Ver. 6. [c] *Better promiſes.*] Thoſe of the law being only temporal promiſes relating to bleſſings to be conferred upon them in the land of Canaan, this covenant had the promiſe of an eternal inheritance to be conferred upon them in the celeſtial Canaan, chap. 9. 15. Theſe ſpiritual promiſes were indeed made to the fathers alſo of old, before the law, whence they are ſaid by faith *to look for a better country, that is, an heavenly*, and to have expected *a city that hath foundations, whoſe builder and maker is God*, Heb. 11. 10. 16. But then theſe promiſes of a Saviour, and of ſuch ſalvation by him, were not made in and by the law, but long before it, Rom. 4. 13. and Gal. 3. 15. 17. as they muſt be, if made to them who lived and died long before it. Under the law alſo they had ſpiritual promiſes and types of the Meſſiah in it, who was the promiſed ſeed, in whom all theſe promiſes were made, and by whom they were purchaſed; but then they had not theſe promiſes by the law, nor theſe bleſſings by the Levitical prieſthood, but by virtue of *the Lamb ſlain from the beginning.*

Ver. 7. [d] Ἄμεμπτος, *if the firſt covenant had been faultleſs;*] that is, ſay the fathers, εἰ ἀμέμπτους ἐποίει, " If it could have made them blameleſs that were " under it;" ſo Theodoret, Chryſoſtom, Oecumenius, Theophylact; and ſo the words following do force us to interpret this clauſe; for the apoſtle and the prophet plainly charge the breach of the old covenant upon the Jews themſelves, blaming them for it, ver. 9. I know ſome interpreters render the words, μεμφόμενος αὐτοῖς λέγει, *blaming it, he ſaith to them;* but the obſervation of the ancient fathers is this, ὐκ εἶπε μεμφόμενος αὐτῇ, ἀλλὰ μεμφόμενος αὐτοῖς, *he ſaid not, blaming it, but blaming them;* and the words following, *becauſe they continued not in that covenant*, do juſtify that expoſition.

Object. But you will ſay, How doth it follow that the covenant was faulty, becauſe the Jews continued not in it, any more than that the new covenant is alſo faulty, becauſe many Chriſtians do not obſerve the conditions of it? I anſwer, That the word *faulty* doth not here ſignify ſinful in itſelf, for ſo this apoſtle denies it to be faulty, Rom. 7. 7. but only imperfect and defective as to the great end of the covenant, *Do this and live*, it being a law *that could not give life*, Gal. 3. 21. and as to the preſerving thoſe that were under it from offending, and ſo becoming blame-worthy, and obnoxious before God, Rom. 3. 29. This being premiſed, I ſay, two things ſhew that the prophet and the apoſtle ſo lay the fault on them, as plainly to inſinuate there was alſo an imperfection and deficiency in the law they were under,

(*n*) D. de plan. Noæ, p. 170. B. (*o*) L. de temul. p. 202. A. B. (*p*) L. de vita Moſ. p. 515. 516.

(*q*) Τὴν δὲ τρίτην μοῖραν νόμῳ περιέγραψε τῷ Θεῷ διὰ τὸ μὴ τὸν ἀέρα ἀνεπίβατον εἶναι ἀνθρώποις. Antiq. Judaic. l. 3. c. 8. p. 86. G.

which

which miniſtered occaſion to it: *1ſt*, Becauſe he lays the blame, not on ſome refractory perſons only, but on the whole houſe of Iſrael and Judah. Now, where all, good and bad, come under blame, there muſt be ſome imperfection and defect in the law, with reference to the two great ends forementioned. *2dly*, Becauſe, for the prevention of this blame, God, by his prophet, doth not call them to a more exact obſervance of that law and covenant, but promiſeth a new covenant; plainly inſinuating thereby, that there was need of a new and better covenant, to prevent their tranſgreſſion, and render them fit objects of his grace and favour for the future. Accordingly this weakneſs of the law is by St Paul reſolved, partly into ſuch cauſes as reſpect the offenders, and partly into ſuch as reſpect the law itſelf. Into ſuch as reſpect the offenders, as ver. 9. *the weakneſs of the fleſh*, which made them unable to perform that exact obedience the law required, and ſo it became unable to juſtify them; *for this the law could not do, in that it was weak through the fleſh*, Rom. 8. 3. and their carnal inclinations, which made them averſe to the ſpiritual precepts of the law, Rom. 7. 14. And this the new covenant remedied, by requiring, not perfect, but only ſincere obedience as the condition of thoſe bleſſings which it promiſeth, and giving the aſſiſtance of the Holy Spirit to perform that obedience. For, to come to the imperfections of the law itſelf, compared with this new covenant:

1. The firſt is this, that the law required exact obedience, but gave no inward ſpiritual aſſiſtance for the performance of that duty. Hence the apoſtle puts this difference betwixt the law and the goſpel, that the firſt is only *the miniſtration of the letter*, the ſecond is *the miniſtration of the Spirit*, 2 Cor. 3. That, under the law, the Jews ſerved God *in the oldneſs of the letter*, whereas, under the goſpel, we ſerve him *in the newneſs of the Spirit*, Rom. 7. 5. That then the inclinations and deſires of the things forbidden by the law, *wrought in our members to bring forth fruit unto death*; whereas, *if we through the Spirit do mortify the deeds of the fleſh, we ſhall live*, Rom. 8. 13. Then, *the good which they would they did not*, Rom. 7. 19.; but now *the righteouſneſs of the law is fulfilled in us, who walk not after the fleſh but after the Spirit*, Rom. 8. 4.

2. The law not only made all that were ſubject to it obnoxious to condemnation for the guilt of ſin, but alſo was unable to remove that guilt, and clear the conſcience from the ſenſe and terror of it. It could not juſtify us, ſaith the apoſtle: *For by the deeds of the law ſhall no fleſh be juſtified*, Rom. 3. 20. Gal. 2. 16. *i. e.* it could not abſolve us from condemnation on the account of ſin; it could not, *by the ſacrifices it offered daily, take away the guilt of ſin*, Heb. 10. 4. 11. and ſo could not make the worſhipper perfect as pertaining to conſcience, Heb. 9. 9.; whereas, by virtue of the blood of Chriſt, as a full remiſſion of them was procured, ſo that God would remember them no more, Heb. 10. 17. 18. and ſo *the conſcience* was by it *purified from dead works*, Heb. 9. 14.

3. The law, conſidered not as moral, that being the law common to all mankind, but as purely Moſaical, contained in it only ceremonial precepts, which had no real or intrinſic goodneſs in them to commend them to our practice; whence, by the apoſtle, it is ſaid to conſiſt of outward and *carnal ordinances impoſed on them only till the time of reformation*, Heb. 9. 10. and to contain only *the elements of the world*, Gal. 4. 3. *weak and beggarly elements*, ver. 9.; whereas the new covenant *is a law written in the heart*, ver. 10.

Laſtly, As the Moſaical law had no inward goodneſs to commend it, ſo alſo was it wanting in the promiſe of thoſe ſpiritual and eternal bleſſings, which are the ſovereign motives to obedience, and to purification *of ourſelves from all filthineſs of fleſh and ſpirit*; whereas, by virtue of the death of Chriſt, *a promiſe of an eternal inheritance is procured for us*, Heb. 9. 15. *and an entrance into the holy of holies through the blood of Jeſus*, chap. 10. 19; on which account the apoſtle ſaith, *The law made nothing perfect, but the bringing in of a better hope did*, Heb. 7. 19.

Ver. 9. [e] *And I regarded them not.*] Κἀγὼ ἠμέλησα αὐτῶν. So the Septuagint, and from them the apoſtle; whereas the Hebrew runs ובעלתי בהם, *and* or *though I was an huſband to them*: but the learned Dr Pocock hath ſhewed that the Hebrew בעל, not only ſignifies in the Arabic, *to govern*, and be a huſband, but alſo to *refuſe*, *deſpiſe*, and *nauſeate*. And ſo it well accords with the words of the Septuagint.

Ver. 13. [f] For explication of this new covenant, let it be conſidered,

1. That it is expreſsly promiſed to be made with the whole houſe of Iſrael, with them to whom the old covenant was made, with them who were brought out of the land of Egypt; it therefore is not a promiſe made to, or a covenant made with ſome few elect and choſen people out of Iſrael and Judah, but with thoſe who abode not in their former covenant, and ſo were not regarded by God. Now, hence it is manifeſt,

That this can be no promiſe of abſolute election, or vouchſafing irreſiſtible grace to any of the Jews, becauſe then the whole nation of the Jews muſt have been converted. *2dly*, Becauſe this is a promiſe of ſomething to be done in the laſt times, or in the times of the Meſſiah; whereas God hath at all times his

his elect, and doth at all times vouchſafe them his effectual grace. 3*dly*, Becauſe this is here called a *covenant*; which implies two parties covenanting or ſtipulating; the one obedience, the other bleſſings on the performance of it; whereas an abſolute promiſe admits of no conditions. 4*thly*, The elect always perſiſted in their covenant with God, and were always regarded by him; they always were his people, and he always was their God: this therefore can be no new covenant with them.

2. This being a promiſe of a new covenant, of which new covenant Chriſt is declared here to be the mediator through his blood, it cannot properly be ſaid to be fulfilled in the complete import of it before our Saviour's ſufferings, and the preaching of juſtification through faith in his blood. Nor ſeems it to have been yet accompliſhed in the extent and the full meaning of it, as it will be when the blindneſs of the Jews ſhall be removed, and ſo *all Iſrael ſhall be ſaved*, Rom. 11. 25. 26. *For this is God's covenant with them, when he ſhall take away their ſins*, ver. 28. which though he did make good at the firſt preaching of the goſpel to as many as believed in Jeſus, yet ſince that was the time of the falling and caſting off the generality of that nation, *a remnant only* being then preſerved from judicial blindneſs, I believe there will be a time when this, and other like promiſes made to them in the Old Teſtament, ſhall have a more complete accompliſhment. But to proceed to the proper import of the words:

1*ſt*, I conceive that the phraſe, *I will put my laws into their mind, and write them on their hearts*, imports, that he would clearly and perſpicuouſly make known his will to them, and by his Holy Spirit make ſuch a deep impreſſion of it on their ſpirits, and ſo continually bring it to their remembrance, that it ſhould be as powerful upon them, and as preſent to them, as if it were writ upon their hearts. For theſe two metaphors, both in the ſcripture and the Jewiſh writers, chiefly ſignify two things:

1. A clear and a perſpicuous revelation of the mind and will of God, ſo that we need not be at much pains to ſearch it out; as in theſe words, *The commandment which I command thee this day, is not hidden from thee, neither is it far from thee; the word is near unto thee, in thy mouth, καὶ ἐν τῇ καρδίᾳ σου, and in thy heart, and in thy hands, that thou ſhouldſt do it. See I have ſet before thee life and death*, Deut. 30. 11. 14. And ſo, ſaith the apoſtle, is it with that *word of faith which we preach*; it is nigh to the Chriſtian in his mouth to confeſs, and in his heart to believe it, Rom. 10. 8. 9. And the law written in the hearts of Heathens, is the law ſo plainly taught them, that their own conſciences do inwardly condemn them when they do tranſgreſs it, Rom. 2. 15. This alſo is apparent from the conſequent effect of writing this law in the Chriſtians hearts, and *putting it in their inward parts*, viz. *that they ſhall have no need to teach every one his neighbour, ſaying, Know the Lord, for they ſhall all know him from the leaſt to the greateſt*. This law therefore muſt be plain to the capacities of, and eaſy to be perceived by them all: and to this interpretation the fathers give a general conſent (*r*).

2*dly*, An efficacious impreſſion of them on the ſoul, and on the memory, ſo that we do not let them ſlip out of our minds. So Deut. 6. 6. *Theſe words which I command thee this day ſhall be in thy heart, they ſhall be* כתיבין על לוח ליבטן, *writ upon the table of thy heart*, ſaith Jonathan B. Uziel, *and thou ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up*, ver. 7. *They ſhall be ἐν καρδίᾳ καὶ ψυχῇ σου, in thy heart and ſoul*, ſaith the Septuagint, as the expreſſion is, Deut. 11. 18.; by which expreſſions he requires μὴ ἀποστῆναι τὸν νόμον ἀπὸ τῆς καρδίας αὐτῶν, *that the law ſhould not depart from their hearts*, 2 Maccab. 2. 3.; ſo Prov. 3. 1. *My ſon, forget not my law, but let thy heart keep my commandments*; ver. 3. *Write them upon the table of thy heart*. And again, chap. 7. 1. *My ſon, keep my words, and lay up my commandments with thee: Bind them upon thy finger, write them upon the table of thy heart*, ver. 3.; ſo the Targum on Cant. 8. 9. ſaith, "God will remember them for the ſake of "the law which is written על לוחא דלבא, upon "the table of the heart of his children." And Jer. 17. 1. the ſin of Judah is ſaid to be *written on the table of their hearts*, as if their memory of it, and affection to it, could never be obliterated. And the Targum on Job 30. 4. ſaith, "They who let the "law ſlip על לוח לבהון, from the table of their "hearts, burning coals ſhall be their meat." So frequent is this phraſe to this ſenſe, both in the ſcripture and the Jewiſh writers. Accordingly Clemens gives this commendation of the Corinthians, "that the commandments of the Lord ἐπὶ τὰ πλάτη "τῆς καρδίας αὐτῶν ἐγέγραπτο, were written upon the "tables of their hearts."

That the words in which this new covenant is framed, Jer. 31. 33. 34. 35. may have a more exact and full completion at the ſecond calling of the Jewiſh nation, this apoſtle ſeems to intimate, Rom. 11. 27.; but that they alſo were fulfilled by the firſt advent of our Lord, can only be denied by them who think, with Mr le Clerc, that the apoſtle argues

(*r*) St Jerom on Jer. 31. 31. Chryſoſtom on Rom. 10. 8. Theod. in locum. Cyril of Alex. com. in Joh. l. 12. p. 1071. Chryſoſt. in Heb. hom. 14. t. 4. p. 509.

upon

upon unſound foundations; for he moſt clearly ſaith, that the old covenant was only to continue till the new covenant, in which God promiſed *to be merciful to our iniquities*, took place; and alſo, that this new covenant was eſtabliſhed in *the blood of Jeſus, the mediator of a better covenant*, ver. 6. and proves that Chriſt had by his ſufferings perfectly procured the remiſſion of the ſins of them that were ſanctified, or cleanſed from the guilt of ſin by faith in his blood, by the words of this new covenant, chap. 10. 14. 15. 16. 17. 2*dly*, He ſays, that the old covenant, there mentioned, was to *vaniſh away* at the coming of this new covenant, ver. 13. and thereby intimates, that this new covenant, mentioned, Jer. 31. 33. began to take place, even from the abolition of the old covenant, conſiſting in ordinances, which were only to continue *till the time of reformation*, Heb. 9. 11. and which were taken away by the death of Chriſt: this therefore ſeems to be one of thoſe places which prove there will be a double completion of the promiſes and predictions contained in the Old, and perhaps in the New Teſtament, and thereby ſhew they may admit of a double ſenſe, the one relating to the firſt, the other to the ſecond coming of our Lord.

Ver. 13. Ἐγγὺς ἀφανισμοῦ, *is ready to vaniſh away.*] Though the Judaical ſacrifies which ſignified the death of Chriſt, after his death, ceaſed to be obliging, and their diſcrimination from all other nations, on the account of circumciſion, and the diſtinction of meats ceaſed, as St Paul often teſtifies; yet theſe words ſeem to intimate, that the church, ſtate, and polity of the Jews was not to come to its full period, till the deſtruction of the temple and city of Jeruſalem.

CHAP. IX.

Verſe 1. (*THE apoſtle had declared, chap. 8. ver. 5. that the tabernacle had only a ſhadow of heavenly things, this he now proceeds to ſhew in the following words.*] Then verily [a] the firſt covenant had (εἶχε μὲν οὖν πρώτη σκηνὴ, *the firſt tabernacle therefore had*) alſo ordinances of divine ſervice, and a worldly ſanctuary, (*in which that worſhip and theſe ordinances were performed.*)

2. For there was a tabernacle made, the firſt (*Gr.* σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, *for a firſt tabernacle was prepared*) wherein was the candleſtick, and the table, and the ſhew-bread; which (*firſt tabernacle*) is [b] called the ſanctuary, (*or holy.*)

3. And after the ſecond vail, the (*other*) tabernacle (*was prepared, ver. 2. 6.*) which is called the holieſt of all:

4. Which had (*for its uſe*) the [c] golden cenſer, (*uſed only on the day of expiation*), and the ark of the covenant overlaid round about with gold, [d] in which was the golden pot that had manna, and Aaron's rod that budded, (*Numb. 17. 10. Exod. 16. 33. 34.*), and the tables of the covenant, (*1 Kings 8. 9.*);

5. And over it (*the ark, were*) the [e] cherubims of glory ſhadowing the mercy-ſeat: of which we cannot now ſpeak particularly, (*ſo as to give the myſtical ſignification of them.*)

6. Now when theſe things were thus ordained, (*or theſe things being thus prepared*), the prieſt went always into the firſt tabernacle, accompliſhing the ſervice of God:

7. But into the ſecond went the high prieſt alone [f] once every year, (i. e. *one day only in the year, and then*) not without blood, which he offered for himſelf (*firſt,*) and (*then*) for the [g] errors of (*Gr. ſins of ignorance committed by*) the people.

8. The Holy Ghoſt (*by whoſe afflatus Moſes was directed to prepare the tabernacle*) this ſignifying (*by this admiſſion of the high prieſt alone, and that but once a-year, and that then only when all the people were gone out of the tabernacle of the congregation*), that [h] the way into the (*true*) holieſt of all was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding:

9. Which was a figure for the time then preſent, (ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, *which figure continues till this preſent time*, viz. *in the like ſervice performed in the temple*), in which were (προσφέρονται, *are*) offered both gifts and ſacrifices, that could not (μὴ δυνάμεναι, *which ſacrifices cannot*) make him who did the ſervice (i. e. *who brings theſe gifts and offerings*) [i] perfect, as pertaining to the conſcience,

10. (*As being converſant*) only in meats and drinks [k] (*to be abſtained from by theſe worſhippers, Lev. 10. 9.*), and divers waſhings (*to be then uſed by the prieſts officiating, Exod. 29. 4. by the Levites, Numb. 8. 7. and by the people defiled, Lev. 15. 8. before they might enter into the temple*); and (*in other*) carnal ordinances (*which only ſanctified to the purifying of the fleſh, ver. 13. and were therefore*) impoſed on them (*only*) [l] until the time of reformation (*of all things, by this new high prieſt. Theſe carnal ordinances include all the ſacrifices, and other ſervices performed in the tabernacle.*)

11. But Chriſt being come (γενόμενος, *made*) a high prieſt, (*not of preſent temporal bleſſings in the land of Canaan, but*) of good things to come, (*not by the ſervice of the tabernacle made with hands, ver. 23. but*)

but) by (*a ſervice performed in*) a greater and more perfect [l] tabernacle, not made with hands, that is to ſay, not of this building, (i. e. *the building of this worldly ſanctuary, ver.* 1.);

12. Neither (*yet to be procured as the Moſaical bleſſings were*) by the blood of goats and calves, but by his own blood he (*to procure thoſe good things for us*) entered in (*not as the high prieſt did yearly into the earthly tabernacle, but,* ἐφάπαξ) once (*for all*) into the (*heavenly*) holy place (*with this blood*), having obtained (*for us by it, not an annual, but an*) [m] eternal redemption.

13. For if the blood of bulls and goats, and the aſhes of an heifer ſprinkling the unclean, (*Numb.* 9. 2. 4.), [n] ſanctifieth to the purifying of the fleſh (*from ceremonial defilements, and ſo procures a free admiſſion to the ſervice of the tabernacle*);

14. How much more ſhall the blood of Chriſt, who (*being ſanctified*) through the eternal Spirit, [o] offered himſelf (*as a lamb*) without ſpot to God, (*John* 1. 29. 1 *Pet.* 1. 19.), [p] purge your conſcience from dead works, (i. e. *from works deſerving death, Rom.* 6. 23. *that ſo you may be admitted*) [q] to ſerve the living God (*in his church here, and in his heavenly ſanctuary hereafter, chap.* 10. 19. 20. 21.)?

15. [r] And for this cauſe (διὰ τοῦτο, *or by this blood*), he is (*become*) the Mediator of the New Teſtament, (*in which he promiſes to be merciful to our iniquities*), that by means of (*his*) death, [s] for the redemption of the tranſgreſſions that were (*committed by us*) under the firſt Teſtament, (*and not by that folly expiated*), they which are called (*to be God's church and people*) might receive [t] the promiſe of (*an*) eternal inheritance.

16. (*I ſay, by means of his death*); for where a teſtament is (*that is unchangeable*), there muſt alſo of neceſſity be the death [u] of the teſtator.

17. For a teſtament is of force (*only*) after men are dead; otherwiſe it is of no ſtrength at all, while the teſtator liveth, (*and ſo hath power to revoke his teſtament.*)

18. Whereupon (ὅθεν, *whence it is, that*) neither the firſt teſtament (*made with the Jews, Exod.* 24. 8.) was dedicated without blood; (*which blood ſhewed the death of the ſacrifice was neceſſary to make that teſtament.*)

19. For when Moſes had ſpoken every precept to all the people according to the law (*given at Mount Sinai*), he took the [x] blood of calves and of goats, with water (*mixed with the blood, to keep it from congealing*), and (*with*) ſcarlet wool, and hyſſop, (*the wool to receive and imbibe the blood, and the hyſſop to ſprinkle it, Exod.* 12. 22. *Lev.* 14. 49. 50. *Pſal.* 51. 7.), and ſprinkled (*the blood*) both (*upon*) the book (*of the covenant*), and (*upon*) all the people,

20. Saying, This is the blood of the [y] teſtament which God hath injoined to you.

21. Moreover, he [z] ſprinkled likewiſe with blood both the tabernacle, and all the veſſels of the miniſtry.

22. And [aa] almoſt all things are by the law purged (*purified*) with blood; and without ſhedding of blood is no remiſſion.

23. It was therefore neceſſary, (*by virtue of the Moſaic inſtitution*), that the patterns of things [bb] in the heavens ſhould be purified with theſe (*ſacrifices*); but the heavenly things themſelves (i. e. *our bodies to be received into heaven are to be purified*) with better ſacrifices than theſe.

24. (*I ſay, the heavenly things themſelves*); for Chriſt is not entered into the holy places (*of the tabernacle*) made with hands, which are the figures of the true (*holy place*); but into heaven itſelf, now to appear in the preſence of God (*and ſo prepare and conſecrate thoſe manſions*) for us:

25. (*It was not neceſſary, I ſay, that he ſhould enter with his blood, as the high prieſt did, into the earthly tabernacle*), nor yet that he ſhould offer himſelf often, as the high prieſt (*did, who*) entereth into the holy place every year with (*the* blood of others, (*to make an annual atonement for the guilt of ſin*):

26. (For then muſt he often have ſuffered [cc] ſince the foundation of the world), (*his offering himſelf before God with his blood being the conſequence of his ſufferings*); but now once [dd] in the end of the world (ἐπὶ συντελείᾳ τῶν αἰώνων, *in the end of the ages*), hath he appeared to put away (*the guilt of*) ſin by the ſacrifice of himſelf.

27. And (*in this the death of Chriſt reſembles that of all other men; for*) as it is appointed unto all men once to die, but after this (*comes*) the judgment (*when they ſhall die no more*):

28. So Chriſt was (*Gr. being*) once offered to bear the ſins of many; and unto them that look for him ſhall he appear (*Gr. ſhall appear to them that look for him*) the ſecond time, [ee] without (*any more ſacrifice for*) ſin, unto ſalvation (i. e. *for their ſalvation.*)

ANNOTATIONS on Chap. IX.

Verſe 1. [a] Ἡ πρώτη διαθήκη, *the firſt covenant.*] Some of the ancients, as Chryſoſtom, read only ἡ πρώτη, but none of them read διαθήκη, but many of them σκηνὴ, as Theodoret and Oecumenius; and this I believe to be the true reading: for it is well obſerved by the fathers, who do, and who

who do not read the word σκηνὴ, that the apoſtle having before proved from the enallage of the prieſt and prieſthood, and of the former covenant, that an end was put unto the Jewiſh conſtitutions, proceeds now to prove the ſame from the conſideration of that tabernacle which was *a ſhadow of good things to come*. Secondly, becauſe the thread, or the contexture of the apoſtle's argument, ſeems plainly to require this reading; for the tabernacle conſiſting of two parts, an outward houſe called the *holy place*, and an inward houſe called the *holy of holies*; the apoſtle here calleth the outward houſe *the firſt tabernacle*, and diſcourſes of it as ſuch, ver. 1. 2. and then ver. 3. proceeds to the *holy of holies*, or the *ſecond tabernacle*, ſaying, the *firſt*, or outward *tabernacle had a worldly ſanctuary*, in which the rites of the Jewiſh worſhip were performed; for a firſt tabernacle was prepared by Moſes, containing ſuch and ſuch things; and then a ſecond, containing other things: now, this firſt tabernacle is called a *worldly tabernacle*, becauſe, as both the Jews and fathers ſay, it was deſigned to repreſent this lower world; the earth and the ſea, ſaith (*s*) Joſephus, it was κοσμῷ τῷ αἰσθητῷ σύμβολον, *a ſymbol of the ſenſitive world*, ſaith Clemens Alexandrinus (*t*). See Dr Spencer *de legibus Hebr. p.* 188.

The δικαιώματα λατρείας are the conſtitutions, or the rites and rules of worſhip preſcribed to be uſed in the ſervice of the tabernacle; δικαιώματα, τυπίσι, σύμβολα, ἅγιοις, νομοθεσίαις, *ordinances*, that is, "ſymbols, con-"ſtitutions, laws." So Chryſoſtom, Oecumenius, Theophylact.

Ver. 2. ᵇ Ἥτις λέγεται ἁγία, *which is called the ſanctuary*.] Or, as other copies read, ἥτις λέγεται ἁγία, *which is called holy*. Vain therefore is the argument of Mr le Clerc, that the writer of this epiſtle did not well underſtand Hebrew, and therefore cannot be thought to have been St Paul, but rather ſome Grecian; to wit, becauſe he calls the ſanctuary only ἅγια, *holies*; whereas, according to the conſtant uſage of the Hebrew, he ſhould have called it ἅγια τῶν ἁγίων, *holy of holies*. For 1. All this depends on an uncertain accent; read but ἁγία, and there is no foundation for this argument; ſeeing then the apoſtle ſpeaks not of the ſanctuary, but of the firſt tabernacle, which was only called *holy*. And ſo Chryſoſtom, Oecumenius, and Theophylact read; and Theodoret obſerves, that the tabernacle was divided into two parts by the vail, the one was called *holy*, the other the *holy of holies*, and that ἡ πρώτη ἔλεγεν, ὡς πρὸς τὰ ἅγια τῶν ἁγίων, the apoſtle calls this the firſt tabernacle, to diſtinguiſh it from the ſanctuary, as it is evident he doth from the verſe following, which demonſtrates that ἁγία is the true reading in this verſe. 2*dly*, It depends upon a falſe criticiſm; for מִן הקֹדֶשׁ, 1 Kings 8. 8. ſignifies *ex adyto*, or "from the moſt holy place," where the ark was, as appears from 2 Chron. 5. 8. See Dr Lightfoot's Treatiſe of the temple, chap. 15. ſect. 4.

Ver. 4. ᶜ Χρυσοῦν θυμιατήριον, *the golden cenſer*.] Of this golden cenſer the Jews inform us, that it was only uſed on the great day of expiation, when the high prieſt entered into the holy of holies; and that on other days they offered incenſe in a ſilver cenſer. So Maimonides and Abarbinel. See *Buxt. hiſt. arcæ*, *p.* 76.

Ibid. ᵈ Ἐν ᾗ, *in which*, &c.] Of the ark the ſcripture ſaith expreſsly, That there was nothing in it but *the tables of the covenant*, 1 Kings 8. 9. 2 Chron. 5. 10. Whereas the *pot of manna*, and *Aaron's rod*, are here ſaid to be alſo in it. To ſolve this difficulty, ſome interpreters ſay, That, as ver. 2. the apoſtle tells us what was in the firſt tabernacle, *viz.* the *candleſtick*, the *table*, and the *ſhew-bread*; ſo here he ſeems to tell us, not what was ſtrictly in the ark, but in the holy of holies, ſaying, it had for its uſe *the golden cenſer*; *and the ark, and in it the tables of the covenant*; *the pot of manna, and Aaron's rod*. But the words, *over it were the cherubims*, relating not to the holy of holies, but only to the ark, confute that expoſition.

Others ſay, that the pot of manna, and Aaron's rod, are ſaid to be in the ark, as being placed in the receptacles of the ark, or the coffers in the ſide of it, mentioned Deut. 31. 26. 1 Sam. 6. 8. Hence they are ſaid to be laid up, not in, but *before the ark of the teſtimony*, Exod. 16. 34. Numb. 17. 10. or *with the ark*, as ב, which anſwers to ἐν, here ſignifies, *viz. cum*, *ad*, *prope*, *juxta*. See Noldius *de partic.* p. 144. 145. So בְּגִבְעוֹן is *near Gibeon*, Joſh. 10. 10. and בְּקִרְיַת יְעָרִים, *near Kiriah-Jearim*, Judg. 18. *Bochart. Hieroz. l.* 2. *c.* 50. *p.* 590. And this expoſition ſolves the difficulty, and agrees fully with the tradition of the Jews; for that there were ſuch *capſulas* to the ark for this uſe, is owned, ſaith Buxtorf (*u*), both by the Talmud of Jeruſalem and Babylon. Maimonides (*x*) ſaith, There was a ſtone in the weſt part of the holy of holies, on which the ark was placed, and "before it the pot of manna, "and the rod of Aaron." Moſes Mikkotſi ſays the ſame; and Abarbinel (*y*) adds, That our interpreters write, that "this place does not deny that the "pot of manna and the rod of Aaron were kept "there for the children of Iſrael, as it is ſaid in "a certain tradition of our Rabbins."

Ver. 5. ᵉ *Cherubims of glory*.] So called, becauſe *the glory of the Lord* dwelt between the *cherubims*, and ſhined forth from them, Pſal. 80. 1. *Thou that*

(*s*) Antiq. l. 3. c. 8.
(*x*) Ibid. c. 5. p. 69. 70.
(*t*) Strom. 5. p. 562. B.
(*y*) In 1 Reg. 8. 9.
(*u*) Hiſt. arcæ, p. 72.

dwelleſt between the cherubims, ſhine forth: and they being emblems of the angelical nature, were alſo emblems of the divine preſence, before which the angels ſtood continually.

Ver. 7. [f] Ἅπαξ τῷ ἐνιαυτῷ, *Once every year.*] The prieſt entered into the holy of holies on the great day of expiation *four times*, to offer incenſe, Lev. 16. 12. to offer the blood of the goat, ver. 15. and to make an atonement for himſelf, ver. 17. which makes it neceſſary to paraphraſe the words as I have done.

Ibid. [g] Καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, *and for the ignorance of the people.*] It is certain that the law allowed of ſacrifices for ſins committed not out of mere ignorance, *i. e.* for lying, and falſe ſwearing, Lev. 6. 1. 6. We therefore muſt either ſay with Vatablus and Munſter, *in locum*, that ſins committed through the violence of our paſſions and affections are called ſins of ignorance, and ſo they ſtand oppoſed to ſins of preſumption, Numb. 15. 27. 28. 30. or that the ſins of the people are here ſo ſtyled, becauſe they are moſtly ſuch.

Ver. 8. [h] Τὴν τῶν ἁγίων ὁδὸν, *the way into the holy of holies,*] *i. e.* into the heavens, was not yet revealed nor opened. Thus did the Jews themſelves interpret this ſymbol, ſaying, that (z) " the adytum, " ὃ τοῖς ἱερεῦσιν ἦν ἄβατον, which was inacceſſible to the " prieſts, repreſented the heaven where God dwelt." This interpretation all the ancient commentators give us of this place, *viz.* Chryſoſtom, Theodoret, Oecumenius, Theophylact, ſaying, Theſe things were ſo prepared, that they might learn, ὅτι τὰ ἅγια τῶν ἁγίων, τυτέστιν, ὁ οὐρανὸς ἔτι ἦσιν ἄβατος, that is, " that " heaven, repreſented by the holy of holies, was " as yet inacceſſible," for Chriſt firſt entered into heaven, καὶ βατὸν ἡμῖν τοῦτον ἀπέφηνε, " and ſo rendered " it acceſſible to us:" and therefore, as the apoſtle ſaith here, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, *the way into this holy of holies was not yet manifeſted.* So he ſaith in the next chapter, that we Chriſtians have τὴν παῤῥησίαν τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, *an entrance into heaven by the blood of Jeſus,* and ὁδὸν πρόσφατον, *a new way which he hath made new through his fleſh;* i. e. Our Forerunner being thus entered into heaven with his blood, to appear before God, and ſo to prepare theſe manſions for us, the way of our entrance into heaven is now made manifeſt. And this the ancients ſay was ſignified by the rending of the veil, at our Lord's death, *viz.* τὰ ἄβατα εἶναι λοιπὸν βατὰ, τὸν οὐρανὸν ἀνοιγήσεσθαι, that heaven, before inacceſſible, was now opened, and a way was made into the true holy of holies; Chryſoſtom, hom. 88. in Matth. p. 541. and the hope of Chriſtians being now to *enter within the veil,* becauſe *our forerunner is gone before,* Heb. 6. 19. 20. ſeems to intimate the ſame thing.

Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν, &c.] Here the vulgar and Oecumenius read καθ' ἣν, which, ſaith Dr Mills, is the true reading, adding, that καθὸ συνείδησιν *acceſſit aliunde,* has been added to the text. The ſecond oppoſes the Ethiopic, which is a verſion of no credit, to the Syriac, Arabic, Vulgar, all the Greek ſcholiaſts, and Cyril. Alex. who all own the reading of the text; which liberty if it be allowed, the ſcripture muſt be a very uncertain and precarious rule. In the firſt, the reading of the text is approved by Chryſoſtom, Theodoret, Theophylact, Cyril of Alex. *de ador. ſp. p.* 347. and by all the Eaſtern verſions. The other reading indeed gives a very good ſenſe thus, Which tabernacle was a figure of the preſent time, according to which figure, gifts and ſacrifices were offered: but ſince the reading of the text, which runs thus, (Which figure continues to this preſent time, in which by the Jews are ſtill offered gifts and ſacrifices), bears the ſame ſenſe, and is ſupported by better authority, what reaſon can be given why it ſhould be changed?

Ver. 9. [i] Τελειῶσαι καθὸ συνείδησιν, *to perfect according to the conſcience.*] The beſt account of this phraſe relating to what the law and its ſacrifices could not do, may be learned from what the new covenant, and the blood of Chriſt, in which it was eſtabliſhed, is ſaid to do. 1. Then, that blood offered in the preſence of God, is ſaid to take away ſins εἰς τὸ διηνεκὲς, ſo as that there ſhall be no return of them upon the conſcience; *no need of any more oblation for the ſins of ſuch a perſon,* there being in him no more conſciouſneſs of guilt, after his juſtification by faith in the blood of Jeſus. *For where remiſſion of ſins is, there is no more offering for ſins;* becauſe the tenor of the new covenant runs thus, *Their ſins and their iniquities will I remember no more,* chap. 10. 17. 18. Hence the apoſtle argues thus, *That the law, with thoſe ſacrifices which were offered every year, could not* εἰς τὸ διηνεκὲς τελειῶσαι, *perfect for ever them that come to God with them, becauſe* if they could have done that, *the worſhippers once purged by them, would have had no more conſcience of ſins,* Heb. 10. 1. 2. *i. e.* they would not have been ſtill conſcious of the guilt of ſin, and ſo could have no need yearly to repeat the ſame ſacrifices. And of our Saviour's ſacrifice he ſpeaketh thus, *That by one offering* τετελείωκεν εἰς τὸ διηνεκὲς, *he hath perfected for ever them that are ſanctified,* i. e. are purged by it from the guilt of ſin, Heb. 10. 14. Wherefore, *to perfect according to the conſcience,* is ſo fully to expiate from the guilt of ſin, that it ſhall no more be remembered by God, and we ſhall have no more conſcience of the guilt of it. Now, the conſequents

(z) Joſ. Antiq. l. 3. c. 8.

of

of this full remiſſion are theſe two, *1ſt*, A coming unto God with freedom, and full aſſurance of acceptance with him. This the apoſtle frequently aſcribes unto the death of Chriſt, who *ſuffered for our ſins, that he might bring us to God*, 1 Pet. 3. 18. ſaying, By him who hath reconciled us to God by the croſs, *we have freedom and acceſs with confidence to the Father by faith in him*, Eph. 2. 16. 18. 3. 12. and upon that account exhorts us *to come to him in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience*, Heb. 10. 22. *2dly*, A right of entrance into heaven. This, ſaith the apoſtle, could not be obtained by the ſervice of the tabernacle, ver. 8. but only by the death of Chriſt, by which the way into the holy of holies is laid open, chap. 10. 19. 20. Eternal redemption is obtained for us, chap. 9. 12. and we receive the promiſe of an eternal inheritance; and ſo it conſequentially ſignifies to have a full aſſurance of acceptance with God here, and of happineſs with him hereafter.

Ver. 9. *Which could not perfect according to the conſcience.*] To clear up what hath been ſaid upon this verſe, let it be noted, that God declares the tenor of the new covenant ſhould run thus, *I will be merciful to their iniquities*, and *remember their ſins no more*. Whence obſerve,

1. That there was no ſuch promiſe, or condition, made under the old covenant, that requiring, for every new ſin of ignorance, a new oblation; whereas ſins of ignorance and infirmity being not contrary to the ſincerity of our obedience, they do not violate the new covenant, and ſo are pardoned by virtue of the blood of the new covenant ſhed ἐφάπαξ, *once for all, for the remiſſion of ſins*; for if we thus ſin, ſaith the apoſtle John, *we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins*, 1 John 2. 2. *And if we walk in the light, as he is in the light, the blood of Chriſt cleanſeth us from all ſin*, 1 John 1. 7.

2. Obſerve, that the legal ſacrifices ſerved only for the purification of the fleſh from ceremonial defilements, and reſtored to them only a right to the benefits of the Moſaical covenant, *viz.* life, and proſperity in the land of Canaan, but did not ſo far purify the conſcience, as to procure them an admittance into the heavenly Canaan, which, if they had entirely cleanſed them from the guilt, and the defilement of ſin, they would have done; and hence the apoſtle ſays, the way into the holy of holies was not opened, whilſt the firſt tabernacle was ſtanding, ver. 8. See the note there.

Ver. 10. [k] Μέχρι καιροῦ διορθώσεως, *till the time of reformation.*] That is, as the next verſe expounds it, till the coming of Chriſt, the Meſſiah of the Jews, when they themſelves expected a reformation of the law, ſaying, That (*a*) "the law which was "learned in that age was vanity, in reſpect of the "law of the age to come;" that is, ſaith the gloſs on Eccl. 11. 8. לפני תירתי של משיח, "in reſpect "of the law of the Meſſiah;" and that "then the "law will be renewed." For our doctors (*b*), ſaith the author of Sephir Ikkarim, declare, That "all "Iſrael ſhall receive a ſecond law from the mouth "of God immediately, as formerly;" and this they all prove, as the apoſtle doth, chap. 8. from Jer. 31. 31. 32. 33.

Ver. 11. [l] That the tabernacle here mentioned is not the body of Chriſt, but heaven itſelf; ſee note on chap. 8. 2.

Ver. 12. [m] Αἰωνίαν λύτρωσιν, *eternal redemption.*] Here it is evident, 1. That this our high prieſt hath procured for us a perfect and perpetual expiation from the guilt of ſin; and this Schlictingius on the place fully grants. 2. That this λύτρωσις, or *redemption*, was procured by the blood of Chriſt, we having ἀπολύτρωσιν, *redemption through his blood, even the remiſſion of ſin*, Eph. 1. 7. That therefore was the λύτρον, or *price* paid, to procure this redemption. That this ἀπολύτρωσις παραβάσεων, *redemption from tranſgreſſions* was made, θανάτῳ γενομένη, *by the death of Chriſt*, ſuffering as a piacular victim for us, there being no other way of procuring this remiſſion under the law, ver. 22. and ſo no other known to, or heard of by the Jews. And, laſtly, that ſuffering thus, he alſo muſt ſuffer in our ſtead, as all piacular victims did. Whence he is ſaid *to give his life* λύτρον ἀντὶ πολλῶν, *a ranſom for many*, Matth. 20. 28. ἀντίλυτρον ὑπὲρ πάντων, *a ranſom for all*, 1 Tim. 2. 5. See the note there.

Ver. 13. [n] Ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, *ſanctifies to the purifying of the fleſh.*] It is truly obſerved by the Reverend Dr Hammond, That to ſanctify to the purifying of the fleſh, is to make legally clean, *i. e.* ſo as that they might come into the congregation again, it being the ſanctification τῶν ἀκεκοινωμένων, *of the unclean*; but ſtill in a metaphorical ſignification, as cleanſing ſignifies expiation, and obtaining pardon of ſin; and when this is done by a ſacrifice, ἁγιάζω ſignifies to *expiate*, and cleanſe from guilt by virtue of it. In which ſenſe it is uſed throughout this epiſtle, and that agreeably to the import of it, when it relates to ſacrifices in the Old Teſtament. So chap. 10. 10. ἡγιασμένοι ἐσμὲν, *we are ſanctified*, i. e. are purged from the guilt of ſin by the body, or, as other copies read, *by the blood of Chriſt*, offered once for all. And ver. 15. *By one offering he hath perfected for ever them that are ſanctified*, i. e. hath entirely purged them who by this

(*a*) Pug. fid. part. 3. diſt. 3. c. 11. p. 608. 611.

(*b*) Voiſin, ibid. p. 123.

offering are cleanſed from the guilt of ſin: he being offered once, εἰς τὸ πολλῶν ἀνενεγκεῖν τὰς ἁμαρτίας, "to bear "or take away the ſins of many," and εἰς ἀθέτησιν ἁμαρτίας, "for the putting away ſin by the ſacrifice of "himſelf," chap. 9. 26. 27. and ver. 29. where it is ſtyled, *the blood of the covenant*, ἐν ᾧ ἡγιάσθη, *by which he*, who now counted it as common, *was ſanctified*, or cleanſed from the guilt of ſin, it being the blood ſhed for the remiſſion of ſin, the blood of that new covenant, which ſaid, *I will be merciful to their impieties, and their ſins and their tranſgreſſions will I remember no more*, ver. 17. 18. So chap. 13. 12. Therefore Jeſus, *that he might ſanctify the people by his own blood, ſuffered without the camp:* where both the *blood ſanctifying*, and τὸ περὶ ἁμαρτίας, *the ſacrifice for ſin*, ver. 11. to which it anſwers, ſhew that Chriſt ſanctified the people by the oblation of himſelf as a ſin-offering, to cleanſe them from the guilt of ſin. See note on Heb. 2. 11.

Ver. 14. Διὰ Πνεύματος αἰωνίου.] The Vulgar, Chryſoſtom, and Cyril. Alex. *de R. Fide*, p. 73. read ἁγίου, but Theodoret, Oecumenius, Theophylact, Athanaſ. *Ep. ad Scrap. p.* 180. Ambroſ. *de Sp. S. cap.* 8. Cod. Alex. Syr. Arab. read as the text.

Ver. 14. ᵒ Ἑαυτὸν προσήνεγκεν, *offered himſelf without ſpot to God.*] In heaven, ſaith Dr Hammond; for that oblation, ſaith Grotius, muſt be here underſtood which anſwers to the legal oblation made in the holy of holies, which the oblation of Chriſt upon the croſs doth not, but his oblation in the heavens. Againſt this interpretation ſome object, That Chriſt preſenting himſelf with his blood in the heavens, is never ſtyled an oblation; but that is a plain miſtake, ſee note on chap. 8. 3. 4. and of evil conſequence; for if Chriſt had no oblation to offer in heaven, he could not be an high prieſt there, ſince every high prieſt muſt have ſomething to offer in that ſanctuary, in which he exerciſes his prieſtly office. But yet it being ſaid, not that *he offered up his blood*, but that προσήνεγκεν ἑαυτὸν, *he offered up himſelf*, which he did upon the croſs, Eph. 5. 2. Heb. 9. 25. 28. And the φορὰ προσφορᾶς, or *oblation* of the ſacrifice, being properly the giving it up to the death, or to be a piacular victim in the ſinner's ſtead, theſe words may very well be thus interpreted, "Who, through the "Holy Spirit, by which he was ſanctified from the "very womb, offered himſelf a piacular victim "without ſpot to God." But then the blood of Chriſt here mentioned, as *purging the conſcience from dead works*, muſt be his blood preſented before God in the heavenly ſanctuary; for the apoſtle had ſpoken before, ver. 7. of the blood brought into the holy of holies, by the Aaronical high prieſt, and declared that it could not perfectly expiate the conſcience from the guilt of ſin, ver. 10. and therefore here the analogy requires that he ſhould ſpeak of the blood of Chriſt, brought by our high prieſt into the heavenly ſanctuary. Moreover he had ſaid before, that he entered with his blood into the holy of holies, ver. 12. and therefore, ver. 14. muſt be ſtill ſpeaking of the effect or influence of this blood, there preſented for us.

Ibid. ᵖ Καθαρίσει συνειδησιν ἀπὸ νεκρῶν ἔργων, *Purge the conſcience from dead works.*] Τὸ καθαρίζειν, here, as the compariſon clearly ſhews, being in ſenſe the ſame with ἁγιάζειν in the verſe preceding, muſt ſignify the cleanſing of the conſcience, not from the inclination to ſin, by the Holy Spirit, but from the guilt of ſin, by the blood ſhed for the remiſſion of it. And, 2*dly*, This is the conſtant ſenſe of the word καθαρίζειν in the Old Teſtament, when joined with ἀπὸ ἁμαρτίων. So Lev. 14. 19. *The prieſt ſhall make an atonement for him that is to be cleanſed from his uncleanneſs,* ἐξιλάσεται ὁ ἱερεὺς περὶ τοῦ καθαριζομένου ἀπὸ τῆς ἀκαθαρσίας αὐτοῦ. And chap. 16. 30. *The prieſt ſhall make an atonement for you to cleanſe you,* καθαρίσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν, *from all your ſins.* So Joſh. 22. 17. Pſal. 51. 3. Jer. 33. 8. Ezek. 24. 13. Hence then it follows that the dead works, from which their conſcience was to be thus cleanſed, muſt ſignify *works which deſerved death* by the tenor of the old covenant.

Ibid. ᵠ Λατρεύειν Θεῷ ζῶντι, *to ſerve the living God.*] God, being an holy God, can enter into covenant with none, or admit them into his ſervice, whilſt they lie under the guilt of ſin unpardoned, and ſo have not found grace in his ſight. *Noah found grace in the eyes of God*, and with him he eſtabliſhed his covenant, Gen. 6. 8. 18. Abraham believes in God, and *this was counted to him for righteouſneſs*; and then the Lord makes a covenant with him by ſacrifice, Gen. 15. 10. 18. So Exod. 24. 6. the Jews offer burnt-offerings, and ſacrifice peace-offerings to the Lord, and the blood is ſprinkled upon all the people, and then he enters into covenant with them. Hence the apoſtle ſaith, *Let us draw nigh to God with full aſſurance of faith, having our hearts ſprinkled from an evil* (or condemning) *conſcience*, Heb. 10. 22.

Ver. 15. ʳ Διὰ τοῦτο,] May either relate to the end of Chriſt's mediatory office, and ſo be rendered *for this end*, or *for this cauſe*; or to the means by which that new covenant, of which he is the mediator, was eſtabliſhed, and then it will be beſt rendered, *by this blood*; his blood being ſtyled, *the blood of the new covenant*, Matth. 26. 28. Mark 14. 24. and the covenant being ſtyled, *the new covenant in his blood*, Luke 22. 20. 1 Cor. 11. 25.

Ibid. ˢ Εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, *for the redemption of ſins under the firſt covenant.*] St Paul's deſign, in the epiſtles to the Romans and Galatians, is to ſhew, that the law could not juſtify any man, *i. e.* that it could not procure his

his abſolution from the guilt of ſin, but rather left all guilty before God; and his deſign in this epiſtle is to ſhew, that the ſacrifices offered under the law, could never take away ſin, chap. 10. 4. And hence ariſeth the neceſſity that Chriſt ſhould ſhed his blood for the redemption, *i. e* for the remiſſion of ſins committed under the old covenant, before we could be capable of entering into the new, or have a right to the bleſſings of it.

Ibid. [t] Τὴν ἐπαγγελίαν, *the promiſe of an eternal inheritance.*] The immediate promiſe of the new covenant, eſtabliſhed in the blood of Chriſt, is *remiſſion of ſins*, chap. 10. 17. but then this being an *eternal redemption* from them, ver. 12. and ſuch as *perfects for ever them that are ſanctified*, chap. 10. 14. upon it neceſſarily follows the promiſe of an eternal inheritance, there being nothing to exclude us from it, but the guilt of ſin. Hence is there a cloſe connection betwixt Chriſt's overcoming death, and bringing *life and immortality to light*: and this emphatically is ſtyled the promiſe of the goſpel, Tit. 1. 2. 1 John 1. 2. and 5. 11.

Ver. 16. [u] Ἀνάγκη φέρεσθαι, *there muſt be.*] There muſt be produced, ſaith Dr Hammond, as the word φέρω ſignifies, John 18. 28. Acts 25. 7. there muſt intervene. So Schimidius and Budæus.

Ver. 19. [x] Τὸ αἷμα τῶν μόσχων, &c. *The blood of calves and goats.*] There ſeems no need of the conjecture of Biſhop Uſher, and others, that beſides the burnt-offerings and peace-offerings mentioned by Moſes, Exod. 24. 5. there were then offered ſin-offerings, the holocauſts themſelves being expiatory ſacrifices, as is evident from theſe words, Lev. 1. 4. *He ſhall put his hand on the head of the burnt offering, and it ſhall be accepted for him to make atonement for him:* Now, (*c*) the Jewiſh doctors tell us, that this impoſition of hands was always joined with *confeſſion of ſins over the ſacrifice*, which confeſſion ſtill concluded with a prayer, that *the ſacrifice might be an expiation for them.* And the phraſe, *it ſhall be accepted,* ἐξιλάσασθαι περὶ αὐτοῦ, *to make an atonement for him*, uſed here, and Lev. 14. 20. concerning holocauſts, is as much as ever is ſaid of expiatory ſacrifices. 2. This may be further urged from the word *kepher*, uſed concerning holocauſts, Lev. 1. 3. that being the word uſed to import expiation for ſin; on which account the Syriac verſion ſaith, that the burnt-offering was deſigned *ad placationem obtinendam a Deo, to appeaſe God:* and the Chaldee paraphaſt (*d*), That the burnt-offering came *ad expiandum pro cogitationibus cordis, to expiate for the thoughts of the heart.* And it was the general opinion of the Jews, ſaith Dr Outram (*e*), that ſome kind of ſins were expiated by holocauſts. And, 3. All the ſacrifices of living creatures, before the law, were holocauſts, and yet it is certain that many of them were offered to appeaſe God, and expiate for ſin. Thus Noah, after the flood, *offered burnt-offerings*, Gen. 8. 20.; and yet Joſephus, Antiq. l. 1. c. 4. hath informed us, that he offered a ſacrifice to atone God, and *appeaſe his diſpleaſure.* The ſacrifices which Job offered for his children, were burnt-offerings, yet were they alſo *offerings for ſin*, Job 1. 5. the reaſon of their oblation being aſſigned, *It may be that my ſons have ſinned.* The oblation which God commanded his friends to make, was a *burnt-offering*, Job 42. 7. and yet it was offered to *appeaſe God's wrath*, and prevailed, with the prayer of Job, λύειν τὴν ἁμαρτίαν αὐτοῖς, *to procure abſolution from their ſin.* Nevertheleſs, becauſe Joſephus, ſpeaking of this matter, mentions the blood τῶν κριῶν σφαγέντων, *of the rams ſlain*, as the apoſtle doth τῶν τράγων, *the blood of the goats*; hence it ſeems neceſſary to allow theſe alſo were ſlain then, either as ſin offerings, or as burnt-offerings, as they are allowed to be, Lev. 1. 2. 3. 10.

Ver. 20. [y] Διαθήκη, *covenant, or teſtament*] "This "diſcourſe," ſaith Mr le Clerc, "is to be looked "upon merely as the play of an Helleniſtical wri- "ter; who, becauſe he ſaw that διαθήκη was uſed "for that covenant whereof Chriſt is the mediator, "and ſignified alſo a teſtament, and Chriſt was "dead, thence deduced conſectaries which are true "indeed, conſidered in themſelves; but here rely "upon weak principles, rather to ſet off his "diſcourſe, according to the cuſtom of that age, "than to convert the Jews to the faith by the force "of reaſoning." Thus is the great apoſtle of the Gentiles turned into a Jewiſh Rabbin, ſetting off his diſcourſe by weak reaſonings, becauſe it was cuſtomary for the Jews to do ſo. *Our word and preaching is*, ſaith the apoſtle, *not in the words of man's wiſdom, but in demonſtration of the Spirit*, 1 Cor. 2. 4. By your leave, ſaith Mr le Clerc, you ſometimes ſpeak not in the words of man's wiſdom, but of Jewiſh folly, talking plainly like an allegorical Philo, making often "ſuch accommodations of "ſcripture, and ſuch conſequences deduced from "them, in which no regard at all is had to gram- "mar." *We ſpeak the wiſdom of God*, ſaith the apoſtle, *ibid.* ver. 7. "No," ſaith Mr le Clerc, "your diſcourſe is to be looked upon merely as "the play of an Helleniſtical writer." "We ſpeak "the things which God hath revealed unto us by "his Spirit, and have received this Spirit, that we "may know the things which are freely given us

(*c*) Jon. in Lev. 6. 7.
(*d*) Ibid. p. 111. ſect. 7.
(*e*) Dr Outram de ſacrif. l. 1. c. 15. ſect. 8. 9. 10.

"of

" of God; which things we ſpeak not in words " taught by human wiſdom, but in words taught us " by the Holy Ghoſt." No, ſaith Mr le Clerc, even in things relating to the new covenant, eſtabliſhed in the blood of Chriſt, " your diſcourſe relies " upon weak principles, and is no better than playing with the ambiguity of words, and deducing " conſequences without any regard to grammar. " For true it is indeed, that a teſtament is ratified by the death of the teſtator; and Chriſt " is dead, but Chriſt was not the mediator of a " teſtament; for teſtaments do not want mediators: " and if it ſhould be granted that he was, he could " not be thought at once a mediator and a teſtator, " by whoſe death alone a teſtament was confirmed. The teſtator here is God the Father, whoſe " heirs men are in conjunction with Chriſt, but " God the Father can in no ſenſe be ſaid to die." Thus Mr le Clerc confutes the author, and yet ſays, he does not " leſſen the authority of this epiſtle;" though others think he plainly overthrows it: but, God be thanked, he does it ſtill without juſt ground. For,

1. It is plainly falſe that God can be the teſtator here; and that, for his own reaſon, " becauſe " God the Father can in no ſenſe be ſaid to die:" for a teſtator muſt have his teſtament; and where there is a valid teſtament, *there*, ſaith the apoſtle, *muſt of neceſſity be the death of the teſtator*; " a " teſtament," ſaith Mr le Clerc, " being ratified by " the death of the teſtator."

2. I grant, that Chriſt was not the mediator of a teſtament, but then he was the mediator of a covenant; which, as it was ſealed with, and confirmed by his blood, procuring for us ſuch bleſſings as he by his will deſigned for, and declared ſhould be conferred upon believers, *through faith in his blood*, became alſo a teſtament. Thus when he ſaid, *For their ſakes*, ἁγιάζω ἐμαυτὸν, John 17. 19. i. e. *I offer up myſelf as a piacular victim, that they might be* ſanctified, or truly purged from their ſins; he adds, (*f*) *as his laſt will and teſtament, Father, I will that thoſe whom thou haſt given me, be with me where I am.* So here he is become *an high prieſt of good things to come*, purchaſing eternal redemption for us by his blood. And ver. 15. he became the mediator of that new covenant, in which God promiſed *to be merciful to our tranſgreſſions, and to remember our ſins no more*; procuring the remiſſion of them by the intervention of his death, that we that believe in him might receive *the promiſe of an eternal inheritance*, which he died to intitle us to, and conſer upon us; whence it is ſtyled, *the purchaſed poſſeſſion*. This therefore was his will and teſtament, that they for whom he died *ſhould live through him*, and this teſtament could not be confirmed but by his death: he therefore was at once the mediator, in whom the new covenant, promiſing to us remiſſion of ſins, was made: and the teſtator, by whoſe death the teſtament, that they who believed in him *ſhould have eternal life*, was ratified.

Moreover, what if, after all, here ſhould be nothing ſaid of a teſtator, but only of a mediator of ſuch a covenant as was to be ratified in the blood of Jeſus? This, ſure, would confound all that Mr le Clerc here offers; and yet I think, with ſubmiſſion to better judgments, that even this may be maintained againſt him.

For though there be here mention, ver. 16. 17. τῷ διαθεμένῳ, yet it is not neceſſary that word ſhould ſignify a teſtator properly ſo called, but only a promiſer, and one that confirms his promiſe with his own blood. For διατίθημι, in Phavorinus, is ὑπισχνοῦμαι, συντίθημαι, *I promiſe, I covenant*, and διαθήκας διαθέσθαι, is very commonly in profane authors, *to enter into covenant*; and ſo the phraſe διατίθεμαι διαθήκην, and δίδωμι διαθήκην (*g*), is conſtantly uſed in the Old Teſtament; and therefore the participle διαθέμενος, derived from the ſame verb, muſt probably have the ſame ſignification here, in which it is ſtill uſed by the Septuagint, and which it always bears in the New Teſtament. Thus, Acts 3. 25. *You are the children* διαθήκης ἧς διέθετο, *of the covenant which God made with our fathers.* Luke 22. 29. Κἀγὼ διατίθεμαι ὑμῖν, *And I appoint to you a kingdom*, καθὼς διέθετο, *as my Father hath appointed me.* So here, chap. 8. 10. and 10. 16. αὕτη ἡ διαθήκη ἣν διαθήσομαι, *This is the covenant which I will make with the houſe of Iſrael.* And becauſe covenants were uſually made, *victimas cædendo*, by ſacrifices, and eſtabliſhed in blood, as both the Hebrew *Berith*, the Latin *fœdus*, and the Greek σπονδὴ, whence the word *ſpondeo* is derived, ſhew; and the phraſes, ἱέρκια τέμνειν, *fœdus ferire*, and *percutere*; accordingly it was in the new covenant eſtabliſhed in the blood of Jeſus. Hence the apoſtle ſpeaks thus of this covenant, and the appointer, diſpoſer, or the maker of it:

Ver. 15. That, by virtue of this blood, he is *become the mediator of a better covenant.*

Ver. 16. *For where there is a covenant,* (διαθήκη γενομένη, *made by death, or ratified by the blood of him that makes it, ver.* 15.), *there of neceſſity muſt intervene death,* τοῦ διαθεμένου, *of him that makes the covenant*, or promiſe.

Ver. 17. *For a covenant* (of this nature) *is only from* (ἐπὶ νεκροῖς) *in the death of them who make it*),

(*f*) Ἄκων γὰρ τῆς καλὰ Χρισὸν διαθήκης, θέλω ἵνα ὅπου ἐγώ εἰμι κἀ ἐκεῖ ὦσι, Theoph. in locum.
(*g*) See Kircher's conc. v. 1. p. 2139.

as other covenants were ratified by the death of the ſacrifices uſed at the making of them), *and is of no force whilſt* (ὁ διαθέμενος) *the maker of the covenant lives.*

Ver. 18. *Whence* (*i. e.* becauſe without ſhedding of blood there is no remiſſion; ſo it was alſo in) *the firſt covenant,* (for it) *was not dedicated without blood.*

To this ſenſe the contexture of the apoſtle's argument doth plainly lead; for, chap. 8. he introduceth the promiſe of a new covenant, in which God engageth *to be merciful to our iniquities, and to remember our ſins no more,* ver. 12. and ſo, by removing our guilt, made us fit to be partakers of an *eternal inheritance.* This *remiſſion of ſins,* ſaith he, could not be purchaſed by the gifts and ſacrifices under the law, for they could not *fully purge the conſcience from the guilt of ſin,* chap. 9. 9.; but Chriſt, by his own blood, hath purchaſed *eternal redemption for us,* ver. 12. and by this blood *he is become the mediator of a better covenant*; he having ſuffered death, *for the remiſſion of ſins committed under the old covenant, that we might receive the promiſe of an eternal inheritance,* ver. 15.

And this death was neceſſary for him to ſuffer, for the obtaining of theſe ends; for where there is ſuch a covenant, *there is a neceſſity that the death of him who ratifies this covenant with his blood, ſhould intervene:* for ſuch a covenant is only ratified upon the death of them by whom it is made, and is of no force, whilſt he lives that makes the covenant, becauſe this *remiſſion of ſins is not to be procured without ſhedding of blood:* which was a thing ſo abſolutely neceſſary under the law, that *neither was the firſt covenant dedicated or eſtabliſhed without blood.*

Now, if this be ſo, here is no *playing with the ambiguity of the word* διαθήκη, nor any intimation of an Helleniſt, but rather of an Hebrew, uſing the word in the ſenſe which both the Hebrew *Berith* uſually bears, and in which διαθήκη anſwers to it in the Septuagint: and ſo there was no juſt occaſion for the *dangerous reflections* which Mr le Clerc hath made on this diſcourſe of the apoſtle.

Ver. 21. [a] Ἐῤῥάντισε, &c.] Of this *ſprinkling of the tabernacle,* and all the veſſels, we read nothing in the place of Exodus forecited, or in any other part of the law; but Joſephus ſaith (*b*), that Moſes did διεκόσμησε τὴν σκηνὴν, καὶ τὰ περὶ αὐτὴν σκεύη ἐλαίῳ, καὶ τῷ αἵματι τῶν ταύρων καὶ κριῶν σφαγίων, *conſecrate for God's ſervice the tabernacle, and all the veſſels of it, anointing them with oil, and with the blood of bulls and rams.*

Ver. 22. [b] *Almoſt all things.*] He ſaith *almoſt*; becauſe ſome things which could abide the fire, were purified by the fire, Numb. 31. 23. and others by water, Lev. 16. 28.

Ver. 23. [c] Αὐτὰ δὲ τὰ ἐπουράνια, *the heavenly things.*] For explication of theſe words, let it be obſerved, 1. That the apoſtle here ſpeaketh all along, not of purification of perſons, but of things, of the tabernacle, and of the veſſels of it, ver. 21. of the τὰ πάντα, all other things which were to be purified; of the ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, *the patterns of the things in heaven,* ver. 23. that is, the *tabernacle and the utenſils of it,* chap. 8. 5. *The heavenly things themſelves,* oppoſed to them, cannot therefore ſignify men in general, *viz.* the chuch triumphant, or militant, or in particular, our ſouls or conſciences, but the heavenly place, ſtyled, ver. 24. *heaven itſelf,* the place into which Chriſt entered, in which he appears before God, the place of which the tabernacle made with hands was a figure.

2. Obſerve, That by God's appointment an atonement was to be made for the holy place, *by the blood of a ſin-offering ſprinkled upon, and before the mercy-ſeat ſeven times, becauſe of the uncleanneſs of the children of Iſrael, and becauſe of their tranſgreſſions and their ſins,* Lev. 16. 16. Now, theſe could not defile that holy place into which they never entered, but yet they rendered them and their ſervices unworthy to appear, and to be tendered before it, as they ſtill did, worſhipping towards, or before this footſtool of the divine Majeſty. An atonement was alſo to be made for the tabernacle of the congregation, in which God dwelt among them, becauſe of their uncleanneſſes, which rendered them unworthy to come into that tabernacle where he was preſent; whence it is obſervable, that no man was permitted to be in the tabernacle, till the atonement was made for it; ſo that the purification of the holy of holies was only the preparing of it to be ſtill a mercy-ſeat, to which they might repair with their prayers, praiſes, and adorations, and from which God might graciouſly ſhine forth upon them, when purified by his atonement from the defilements of their ſins. And the purification of the tabernacle, was only to prepare it to be a place in which they might preſent their perſons before God, thus cleanſed by this atonement from the guilt of ſin.

And in like manner was heaven itſelf to be prepared, or purified for us, by our Lord's entrance into it with his own atonement, or propitiatory ſacrifice. 1. That our prayers and praiſes might aſcend up thither, and be accepted at God's mercy-ſeat, as being offered to God by our high prieſt, and rendered acceptable by the atonement he had made for the pollutions cleaving to them. Hence is he repreſented as *having a golden cenſer, and much*

(*b*) Antiq. l. 3. c. 9. p. 89. B.

incenſe

incenſe to offer, with the prayers of all ſaints, Rev. 8. 3. 4. 2. That our perſons might be admitted into this heavenly tabernacle, as being cleanſed by his blood from thoſe defilements which they had contracted. Accordingly our Lord tells his diſciples, *In my Father's houſe are many manſions; I go to prepare a place for you*, John 14. 2. 3. And here he is ſaid to purify and *prepare theſe heavenly manſions for us, by entering into heaven, there to appear with his blood of ſprinkling in the preſence of God for us.*

Ver. 26. " Ἀπὸ καταβολῆς κόσμου, *from the foundation of the world.*] This phraſe is uſed ſix times elſewhere in the New Teſtament, viz. Matth. 13. 35. and 25. 34. Luke 11. 50. Rev. 13. 8. and 17. 8.; in this epiſtle, *God's works were finiſhed from the foundation of the world*, Heb. 4. 3. And in all theſe places it manifeſtly ſignifies, from the beginning of the world. See Pſal. 78. 2. Matth. 13. 35. and therefore muſt in reaſon bear the ſame import in this text; and then it proves, againſt Crellius, that the ſufferings of Chriſt had reſpect to all preceding generations: for if his ſufferings had not reſpected the ſins of the whole world, where is the neceſſity, upon the ſuppoſition here made, of the reiteration of his ſacrifice, that he ſhould have ſuffered from the beginning of the world?

Ibid. " Ἐπὶ τῇ συντελείᾳ τῶν αἰώνων, *at the end of the world.*] Dangerous here is the note of Grotius, That St Paul " in id propendebat, ut crederet de " propinquo imminere mundi ruinam." See this confuted, note on 1 Theſſ. 4. 15. and that τὰ τέλη and ἡ συντέλεια τῶν αἰώνων, ſignifies, not the end of the world, but the laſt of the three celebrated ages of the world. See note on 1 Cor. 10. 11.

Ver. 28. " Χωρὶς ἁμαρτίας, *without a ſin-offering.*] See note on 2 Cor. 5. 20.

CHAP. X.

(THE legal high prieſt, I ſay, went yearly into the holy of holies, ver. 25. as it was neceſſary for him to do in that imperfect diſpenſation);

1. For the law having (*only*) [a] a ſhadow of good things to come, and [b] not the very image of the things (*themſelves*), can [c] never with thoſe ſacrifices which they (*who officiated under it*) offered year by year continually, make the comers thereunto perfect, (i. e. *abſolved from the guilt of ſin for ever.*)

2. For [d] then would they not have ceaſed to be offered; becauſe that the worſhippers once purged (*by them* εἰς τὸ διηνεκὲς, *for ever*), would have had no more conſcience of ſin, (i. e. *would not have been after conſcious of the guilt of ſin.*)

3. But *(ſo far are they from procuring this perpetual remiſſion, or freeing thoſe that offered them, from being any more conſcious of ſin, that)* in thoſe ſacrifices there is a rememberance again made of ſins every year, (viz. *in the great day of expiation; whereas, where there is full remiſſion of ſins, there is no remembrance of them any more, and ſo no more offering for ſin needful, ver. 16. 17.*)

4. (*They could not, I ſay, expiate for ever, or clear them from all conſcience of ſin*); for it is impoſſible that the blood of bulls and goats [e] ſhould take away ſins *(for ever, ſo that no further ſacrifice ſhould be needful to that end.)*

5. Wherefore when he (*the Lamb of God that taketh away the ſins of the world*) [f] cometh into the world, he (*in the pſalmiſt*) ſaith, Sacrifice and offering thou wouldſt not, but [g] a body haſt thou prepared *(for)* me; (i. e. *thou wouldſt not have them to continue after my coming into the world to offer myſelf a ſacrifice for the ſins of the world, they being only to continue till the time of reformation, chap. 9. 10. and here, ver. 9.*):

6. In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure:

7. Then ſaid I, Lo, I come, (*as*) [h] in the volume (*or roll*) of the book it is written of me, to do (τὸ ποιῆσαι, *that I ſhould do*) thy will, O God; (i. e. *to offer my body a ſcrifice for ſin, according to thy will.*)

8. Above, when he ſaid, (ἀνώτερον λέγων, *when he*, i. e. *Chriſt, had ſaid before, Pſal.* 40. 6.), Sacrifice, and offering, and burnt-offerings, and offering for ſin, thou wouldſt not, neither hadſt pleaſure therein, *(ſpeaking of the ſacrifices)* which are offered by the law;

9. Then ſaid he (*afterwards, ver.* 7.), Lo, I come to do thy will, O God. (*And thus*) he taketh away the firſt, (*the legal ſacrifices*), that he may eſtabliſh the ſecond, (*the oblation of his body, ver.* 10.)

10. [i] By the which [k] will we are ſanctified, through the offering (Gr. οἱ διὰ τῆς προσφορᾶς, *who are ſanctified by the offering*) of the body of Jeſus Chriſt (ἐφάπαξ) once for all, (*not as the legal ſacrifices, once every year, chap.* 9. 25. 26.)

11. And every prieſt (*according to the law*) ſtandeth (Gr. *ſtood*) daily miniſtering, and offering oftentimes the ſame ſacrifices, which can never take away *(the guilt of)* ſins:

12. But this man (*Chriſt Jeſus*) after he had offered one ſacrifice for ſins, (*by which the guilt of them hath been fully taken away, Heb.* 1. 3. *is*) [l] for ever ſat down on the right hand of God, (*and ſo is placed over all his works, according to Pſal.* 8. 6.);

13. From henceforth expecting till his enemies be made

made his footſtool, (*till the devil, antichriſt, death the wages of ſin, and the laſt enemy, be aboliſhed, 1 Cor.* 15. 25. *and ſo the following words of the pſalmiſt, Thou haſt put all things in ſubjection under his feet, be fully accompliſhed.*)

14. For by (*this*) one offering (*of himſelf to the death for us*) he hath [m] perfected for ever (i. e. *completely expiated the ſins of*) them that are ſanctified (*through faith in his blood, procuring the remiſſion of ſins, Acts* 26. 18.)

15. Whereof (*and of this*) the Holy Ghoſt alſo is a witneſs to us: for after he had ſaid before,

16. This is the covenant that I will make with them after thoſe days, ſaith the Lord; I will put my laws into their hearts, and in (*or upon*) their minds will I write them, (*Jer.* 31. 33.):

17. (*He adds, as a further promiſe, or part of the new covenant*), And their ſins and iniquities will I remember no more.

18. Now, where (*ſuch a*) remiſſion of theſe is, (*as cuts off the remembrance of them any more*), there is [n] no more (*need of*) offering for ſin. (*See ver.* 2. 3.)

19. Having therefore, brethren, boldneſs (*or liberty, ſee note on chap.* 3. 6.) to enter into the holieſt by the blood of Jeſus, (*from which the Jews were typically debarred, the way into the holieſt being not then revealed, chap.* 9. 8.),

20. [o] By a new and [p] living way which he hath conſecrated (*or made new*) for us, through the veil, that is to ſay, (*through*) his fleſh, (*offered for our ſins upon the croſs*);

21. And having (*ſuch*) [q] an high prieſt over the houſe of God, (i. e. *the church, chap.* 3. 6. 1 *Tim.* 3. 15. *or, over the houſe not made with hands, in which God dwells, chap.* 8. 1. 2. *and* 9. 1. 11.):

22. Let us (*who are of this houſe, chap.* 3. 6. *and for whom this freedom is procured by this high prieſt*) draw near (*to God*) with a true (*upright*) heart, in full aſſurance of faith (*that our ſervices ſhall be accepted now, and our perſons hereafter admitted into his preſence, as*) having [r] our hearts ſprinkled (*by the blood of Jeſus*) from (*the accuſations of*) an evil conſcience, and our bodies waſhed with pure water, (viz. *the laver of regeneration.*)

23. Let us hold faſt the profeſſion of our faith (Gr. *the hope we profeſs*) without wavering, (*or being moved from the hope of our calling, Col.* 2. 23. *that hope which cauſeth us to rejoice, chap.* 3. 6. *which entereth within the veil, chap.* 7. 27.); for he is faithful who hath promiſed (*this entrance into it.*)

24. And let us conſider one another (*as members of the ſame body*) to provoke (*one another*) to love, and to good works, (*or works of charity; ſee note on Tit.* 3. 8.):

25. Not forſaking the aſſembling of ourſelves together, (*not drawing back from Chriſtianity to Judaiſm, ver.* 26. 38.), as the manner of ſome is, (*who for fear of perſecution from the Jews return to the worſhip of the ſynagogue, ver.* 32. 36.); but exhorting one another (*to perſeverance in the faith*): and (*that*) ſo much the more, as you ſee [s] the day (*of vengeance upon the unbelieving and apoſtatizing Jews*) approaching.

26. [t] For if we ſin wilfully (*by renouncing and falling off from Chriſtianity*) after that we have received the knowledge of the truth, there remains no more ſacrifice for ſins, (οὐκ ἔτι, *there is not yet left any other ſacrifice beſides that which you reject, to purge you from the guilt of ſin, and therefore nothing can remain for ſuch apoſtates*),

27. But a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries (*of Chriſt, the Son of God, ver.* 29.)

28. (*And of this you may be aſſured from what befel thoſe who revolted from the law of Moſes; for*) he that deſpiſed Moſes's law, died without mercy, under (*the teſtimony of*) two or three witneſſes (*of that apoſtaſy, Numb.* 15. 30. 31. *Deut.* 27. 2.—7.):

29. Of how much ſorer puniſhment, ſuppoſe ye, (*then*) ſhall he be thought worthy, who hath trodden under foot the Son of God, (*uſing him with the greateſt contempt*), and hath accounted the blood of the (*new*) covenant, [u] wherewith he was ſanctified (*or purged from the guilt of his ſins, chap.* 2. 11. *and* 9. 13. *and* 13. 12.), an unholy thing, (*ſuch as pollutes rather than purges, as being the blood of a malefactor*), and hath done deſpite to the Spirit of grace, (*by refuſing to own him as the Spirit of God, yea, rejecting him as a lying ſpirit, and his gifts and miracles as illuſions*)?

30. For we know him that hath ſaid, (i. e. *who introduceth God thus ſpeaking*), Vengeance belongeth to me, and I will recompenſe, [x] ſaith the Lord, (*Deut.* 32. 35.). And [y] again, (*in the ſame place, ver.* 36. *ſaith of him*), The Lord ſhall judge his people.

31. It is a fearful thing to fall into the hands of the living God, (*who ever lives to puniſh thoſe who revolt from him. See chap.* 3. 12.)

32. But call to remembrance (ἀναμιμνήσκεσθε δὲ, *remember therefore*) the former days, in which, after ye were illuminated, (i. e. *baptized into the Chriſtian faith, chap.* 6. 4.), you endured (*courageouſly*) a great fight (Gr. *conflict*) of afflictions: (*for a great perſecution then befel the church which was at Jeruſalem, Acts* 8. 2. 1 *Theſſ.* 2. 14.):

33. Partly while you were made a gazing-ſtock (*or ſpectacle*), both by reproaches and afflictions; and partly while yē became companions of them that were ſo uſed, (*Acts* 5. 41. *the apoſtles, eſpecially Paul and Barnabas, Acts* 14. 5. 19. 20. *and* 17. 10. 14. 15.)

34. For ye had compaſſion of me in [a] my bonds, (*Acts* 20. 23. *and* 21. 4. 11. 12. 13.), and took joyfully the ſpoiling of your goods, knowing in yourſelves (*by the teſtimony of that Spirit who is the earneſt of our future inheritance, Eph.* 1. 14. *and* 4. 30.) that you have in heaven a better and an enduring ſubſtance.

35. Caſt not away therefore your confidence, (παῤῥησίαν, *your freedom in profeſſion of the faith*), which hath great recompenſe of reward; *(for with the mouth confeſſion is made unto ſalvation, Rom.* 10. 10.)

36. For ye have need of patience; that after ye have done the will of God, (i. e. *have ſuffered according to his will*, 1 *Pet.* 4. 19.), ye might receive [b] the promiſe, (*reward.*)

37. For (*the viſion of Habakkuk, reſpecting the coming of Chriſt, and exhorting you to wait for him, ſaid then, Yet for a time, as I do now*), yet a little while, [b] and he that ſhall come, (Gr. ὁ ἐρχόμενος, *he that cometh now to reward your patience*), will come, and will not tarry.

38. (*It alſo adds theſe words of comfort to the faithful, and terror to the revolter, expect him now,* δίκαιος δὲ, *for*) the juſt ſhall live by (*his*) faith: [c] but if any man draw back, (ἐὰν ὑποστείλῃται, *and if he draw back from it*), my ſoul *(ſaith God)* ſhall have no pleaſure in him.

39. But we (*I hope, chap.* 6. 9.) are not of them that draw back to perdition; but of them that believe, to the ſaving of the ſoul.

ANNOTATIONS on Chap. X.

Verſe 1. [a] Σκίαν τῶν μελλόντων ἀγαθῶν, *a ſhadow of good things to come,*] *i. e.* of thoſe good things to come, of which Chriſt is the high prieſt, their tabernacle being only a ſhadow or figure of that celeſtial tabernacle, into which he, as our *forerunner, hath already entered*, chap. 9. 11. the purgation they obtained by their ſacrifices *from the defilements of the fleſh*, of the *purifications of our conſciences from dead works*, ver. 13. 14. their annual redemption, of the eternal redemption obtained by Chriſt, ver. 12. their freedom of entrance, being cleanſed by their ſacrifices, into the tabernacle of the congregation, of our freedom to enter in to the holy of holies.

Ibid. [b] Οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, *not the very image of the things.*] The apoſtle here diſtinguiſhing betwixt the things and the image of them, I think the word *image* cannot properly be rendered *ſubſtance;* but we under the goſpel do enjoy ſuch lively repreſentations of the good things to come as are both aſſurances, and foretaſtes, and beginnings of them, *the earneſts of our future glory*, in the enjoyment of the Holy Spirit, who is *the earneſt of it*, Eph. 1. 14. and by whom we are changed into the image of our glorious Lord, 2 Cor. 3. 18.; the image of our enjoyment of God, and dwelling for ever with him, by being made *an habitation of God through the Spirit*, Eph. 2. 22.; the *image of our entrance into his preſence*, in that *freedom of acceſs we have already to the Father* through Chriſt, Eph. 2. 18. and 3. 12.; the *image of our final abſolution*, in that juſtification which is attended with that *peace of God which paſſeth all underſtanding.* And this ſufficiently anſwers the objection of Eſthius againſt this ſenſe, *viz.* that a more expreſs ſignification of theſe future good things would not more efficaciouſly avail towards the exhibition of them: for ſuch an image of them, as alſo is an earneſt, foretaſte, aſſurance, and an inchoation of them is ſufficient to make *the comers to God perfect for ever*, as far as we are capable of being ſo in this life; as being fully aſſured of the entire pardon of our paſt ſins, ſo as that they ſhall not be remembered any more, and of the enjoyment of thoſe future bleſſings, of which we have received already the earneſt, firſtfruits, and aſſurance.

Ibid. [c] Εἰς τὸ δυνατὰς ἐδέποτε δύνασθαι τοὺς προσερχομένους τελειῶσαι, *could never make the comers to them perfect for ever.*] All interpreters allow a σύγχυσις, or trajection of the words in this verſe. Now this, which I make in the tranſlation, ſeems to be confirmed by the effect of our Lord's ſacrifice oppoſed to theſe; for that, ſaith the apoſtle, τετελείωκεν εἰς τὸ διηνεκὲς, *hath perfected for ever them that were ſanctified*, i. e. hath cleanſed them for ever from the guilt of ſin, ver. 14. That therefore which he here denies to the legal ſacrifices, muſt be alſo this, that they could τελειῶσαι εἰς τὸ διηνεκὲς, *expiate ſins for ever*, or ſo as that they who were once purged by them, ſhould have no more conſcience of ſin, ver. 2. and to this ſenſe the following argument inclines.

The words τελεῖν and τελειοῦσθαι have two ſignifications; the one is agoniſtical, and then it ſignifies *to reward* and *crown*, as in thoſe words, *That they without us* μὴ τελειωθῶσι, *might not be made perfect*, i. e. be crowned, or have their full reward, Heb. 11. 40.; ſee the note there. The other is ſacrifical; for when it is joined with ſacrifices, or hath relation to them, it ſignifies ἁγιάζειν, καθαρίζεσθαι, *to ſanctify and purge from the guilt of ſin.* Whence τελείωσις is rendered by Heſychius and Phavorinus ἁγιάζεις. So the ſin-offering by which Aaron and his ſons were ſanctified and ſet apart for the prieſthood, is ſtyled θυσία τελειώσεως, Exod. 29. 34.; and the ſacrifice by which

which the temple was ſanctified, or purged from its defilements, is ſtyled θυσία τελειώσεως, 2 Mac. 2. 9. and therefore what is here, *cannot make perfect*, is ver 4. *cannot* ἀφαίρειν ἁμαρτίας, *take away ſins*; and ver. 2. καθαρίζεσθαι, is to purge from the conſcience of ſin. See chap. 9. 9. 12. 14.

And, *laſtly*, The word προσερχομένους here, ſeems not to ſignify the comers to it, *i. e.* the *law*, but the comers to *God* for pardon, by theſe legal ſacrifices; for the word in this whole epiſtle ſtill relates to coming to God, as the phraſe is expreſsly, chap. 7. 25. and 11. 6. the coming to the throne of grace, chap. 4. 16. and in this chapter, ver. 2. προσερχώμεθα, *Let us come* (to God) *with a true heart.*

Ver. 2. [a] Ἐπεὶ ἂν ἐπαύσαντο προσφερόμεναι, *for then they would not have ceaſed to be offered.*] Some leaving out the ἂν, tranſlate the words thus, *For then ſure they would have ceaſed to be offered;* but the ἂν is found in Chryſoſtom, Theodoret, Oecumenius, Theophylact, and the Alexandrian manuſcript, and therefore ought not to be omitted. Others, with the Arabic verſion, read the words interrogatively, *For then would they not have ceaſed to be offered?* which gives a very good ſenſe. But yet there ſeems to be another ſenſe of them very agreeable to the context, *viz. For then they would not have ceaſed*, or been *taken away*, to give place to another ſacrifice for ſin, as the apoſtle proves they were, from ver. 5. to the 9th.

Ver. 4. [c] Ἀφαίρειν ἁμαρτίας, *to take away ſins,*] is not, as Grotius here notes, *efficere ne ultra peccetur*, to make us ſin no more; for that is not the effect of Chriſt's blood, but, as far as in this imperfect ſtate we are enabled ſo to do of his ſanctifying Spirit. Moreover, the apoſtle ſpeaks, ver. 1. *of expiation of the conſcience from the guilt of ſin*, of expiation by the legal ſacrifices, which did not inwardly ſanctify; of purgation by the oblation of them, ver. 2. from that ſin of which there was a yearly remembrance in the oblation of thoſe ſacrifices to make atonement for them, ver. 3. and therefore the ἀδύνατον γὰρ which connects this verſe with the former, and ſhews that to be impoſſible to be effected, which he had ſaid before was not effected by thoſe ſacrifices, muſt confine this phraſe to the taking away the guilt of ſins, by expiation and atonement for them (*i*); not to the removal of the power and dominion of them, by internal ſanctification: and ſo ἀφαίρειν ἁμαρτίας always ſignifies, either *to take away ſin* by a mere act of grace, abſolving from the puniſhment due to it; as when Nathan ſaid to David, ἀφῆκε ὁ Κύριος τὸ ἁμάρτημά σου, *the Lord hath taken away thy ſin, thou ſhalt not die*, 2 Sam. 12. 13.: and the Seraphim to Iſaiah, *This hath touched thy lips,* καὶ ἀφελεῖ τὰς ἁμαρτίας σου, *and he will take away thy ſins*, Iſ. 6. 7.; and chap. 27. 9. *By this* ἀφαιρεθήσεται ἀνομία Ἰακώβ, *ſhall the iniquity of Jacob be forgiven*; and *this is the bleſſing*, ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτῶν, *when I ſhall take away his ſin.* And when God ſaith to Joſhua, ἴδε ἀφῆκα τὰς ἀνομίας σου, *Behold, I have taken away thy ſins*, Zech. 3. 4. Or when this phraſe hath relation to a *ſacrifice*, to take it away by that; as when it is ſaid, Lev. 10. 17. *Wherefore have you not eaten the ſin-offering in the holy place, ſeeing it is moſt holy, and God hath given it you,* ἵνα ἀφέλητε τὴν ἁμαρτίαν τῆς συναγωγῆς, καὶ ἐξιλάσησθε περὶ αὐτῶν ἔναντι Κυρίου, *that you might bear* (away) *the iniquity of the congregation, to make an atonement for them before the Lord?* See ver. 11.

Ver. 5. [f] Εἰσερχόμενος εἰς τὸν κόσμον, *coming into the world.*] The Socinian gloſs here, *de ingreſſu Chriſti in mundum futurum, i. e.* of Chriſt's going out of this world into the next, or into heaven, is ſo abſurd, that it needs no refutation; his *coming into the world*, in the ſcripture-phraſe, being his deſcending from heaven to be with us, John 16. 28. *I came down from the Father, and came into the world*; and his going hence into heaven being ſtyled, his *leaving of the world*, John 13. 1. and 16. 28. and 17. 11. And though the phraſe of *entering into the world*, may ſometimes in St John import, Chriſt's entering on his prophetic office, or his appearing publicly in the world, as ὁ ἐρχόμενος, is *that prophet which was to come into the world*; yet the connection of it here with the time *when a body was prepared for him*, will not ſuffer us to doubt that it importeth here his aſſumption of the human nature, and his being *born into the world* in it. And ſo this phraſe is uſed, when Chriſt is ſtyled *the true light that enlighteneth every man that cometh into the world*, John 1. 9. For though the grammatical conſtruction doth not hinder but that ἐρχόμενον εἰς τὸν κόσμον, may be conſtrued with *light*, thus, *which coming into the world enlighteneth every man*; yet כל בא עולם, *all that come into the world*, being the conſtant phraſe by which the Jews expreſs all men living, as Dr Lightfoot on the places obſerves; and the Jews themſelves, ſpeaking of God himſelf after this manner, את־הוא כל באי עולם, *Thou art he that illuminates every man that comes into the world* (*k*); this is a plain confirmation of our tranſlation of theſe words.

Ibid. [g] Σῶμα κατηρτίσω μοι, *a body haſt thou prepared, or framed for me.*] The words in the Hebrew are, אזנים כריית לי, *My ears haſt thou bored*, in plain alluſion to the ceremony uſed to a ſlave that would not have his liberty, but would continue in his obedience to his maſter, and would not go free, Exod. 21. 6. Deut. 15. 17.; and ſeeing this was done out of love to his maſter, the boring of his ear

(*i*) See Grot. de ſatisf. contra Soc. c. 10. (*k*) Vejikra Rab. § 31.

ſeems not to be commanded as a note of infamy, but as a ſolemn devoting of him to his maſter's ſervice, though were it uſed as a mark of ſervitude, it anſwers ſtill exactly to our Saviour, who took upon him, ſaith the apoſtle, μορφὴν δούλου, *the form of a ſervant*, or of a ſlave, and *became obedient to the death* for us, when he might have been free from it, out of love to his Father, and us his children, Heb. 2. 14. And becauſe he only could appear in this form, and performed this obedience in the body he aſſumed for this purpoſe, the ſeventy interpreters, perhaps by the internal motion of the Holy Spirit, tranſlated the phraſe thus, *A body haſt thou prepared*, or *framed for me*; for that the apoſtle did not change the tranſlation of the Septuagint, but find it thus, his words declare, when he ſaith, *He taketh away the firſt*, viz. *ſacrifice*, and offering, according to the law, *that he might eſtabliſh the latter*, *i. e.* the oblation of his body, or his obedience to the death in the body thus prepared for him. So read Theodoret, St Auſtin, Euthymius, St Chryſoſtom, Apollinarius, and Ambroſius; ſo read the Arabic and Æthiopic verſions; and they who read otherwiſe may be ſuppoſed to have followed, not the Greek, but the Hebrew. And this reading the apoſtle approves, and follows, as the true meaning of the Hebrew phraſe, and that which ſo fitly doth expreſs our Saviour's oblation of himſelf, as that ſacrifice which was to put an end to thoſe which only were the types and ſhadows of it; and this giving up himſelf entirely a ſervant to do the will of God, on which account ſlaves and ſervants, who were altogether at the beck and will of their lords, were both by Jews and Heathens called σώματα, *bodies*. Thus Raguel gave to Tobias half his goods, σώματα, καὶ πλήν, καὶ ἀργύριον, *ſervants, and cattle, and money*, Tobit 10. 10. The ſale of the captive Jews by Nicanor, is in the Greek thus, ἀνορισμὸς Ἰουδαϊκῶν σωμάτων, 2 Mac. 8. 11. Joſeph. antiq. Jud. l. 12. c. 2. p. 390. F. So all the ſervants of the men of Sichem are, πάντα τὰ σώματα αὐτῶν, Gen. 34. 29. And σώματα is by our tranſlation rendered *ſlaves*, Rev. 18. 13. So Ariſtotle, Strabo, Demoſthenes, and J. Pollux, uſe the word. See Conſtantine.

I do not find that the ancient Jews interpreted theſe words of Chriſt in expreſs terms, but they ſay enough to juſtify the apoſtle's argument from this text. For hence they conclude, "that God had no "principal regard to ſacrifices, and that obedience "and praiſe was better than ſacrifice (*l*);" and that "a further ſalvation was to be expected, *even the* "*ſalvation of God* (*m*)," Pſal. 50. 23. Iſ. 45. 17. which was עולמים תשועת, *an eternal ſalvation*; or, in the language of the apoſtle here, *ſalvation* εἰς τὸ παντελὲς, *for ever*, Heb. 7. 25. εἰς τὸ διηνεκὲς, chap. 10. 14.

Ver. 7. [b] *In the volume of thy book it is written of me, that I ſhould come to do thy will.*] It being there written, that the Meſſiah was to make *his life an offering for ſin*, Iſ. 53. 10. and by that to cauſe theſe *offerings and ſacrifices to ceaſe*, Dan. 9. 27. therefore he is ſaid to go to his croſs, *as it was written of him*, Matth. 26. 24.; and the rulers of the Jews are ſaid to have *fulfilled the ſcriptures in condemning him*, and to have done that *which was written of him*, Acts 13. 27. 29. See Luke 24. 44. 46.

Ver. 10. [i] Though perhaps the article οἱ ſhould be left out, it being not read by Chryſoſtom and Theodoret, or by the Syriac verſion, yet becauſe it is in the Alexandrian copy, in Oecumenius, Theophylact, the Arabic verſion, and in many manuſcript copies, I thought fit to give it a place in the paraphraſe, and then it is eaſy to perceive that ἁγιάσμεθα muſt be repeated to complete the ſenſe.

Ibid. [k] Ἐν ᾧ θελήματι, *by the which will.*] Chriſt had ſaid, in the pſalmiſt, that his Father would not have the ſacrifices and oblations of the law continued, but that his will was, that he ſhould once for all ſuffer for the ſin of man, by the execution of which will, performed by Chriſt's oblation of his body for us, we are ſanctified; where ἁγιάζω, or ἁγιάζεσθαι, doth not ſignify, *to be freed from the power and dominion of ſin*, but *from the guilt of it*, as is proved, note on chap. 9. 13.; and this is farther proved from the means of this ſanctification, *viz. the oblation of Chriſt's body*, that being offered as a piacular victim, to purge us from the guilt of ſin, and from the condemnation due unto us for it: nor doth the apoſtle here underſtand the oblation of Chriſt's body in the heavens for us, that being properly his interceſſion, but the oblation of his body on the croſs, and his ſufferings, Heb. 2. 10. 11. and chap. 13. 12. And, *laſtly*, This being effected by the oblation of Chriſt's body, ἐφάπαξ, *once for all*; as it reſtrains the word to his oblation on the croſs, which was but once performed, and is paſt, whereas his appearance in the heavens for us is ſtill preſent and perpetual, ſo doth it perfectly overthrow the pretended *ſacrifice of the maſs*; for *if by this one oblation he hath perfected for ever them that are ſanctified*, what efficacy can there be in this vain repetition of it? Nay, muſt it not import, that remiſſion of ſins is not fully obtained for us by our Lord's ſacrifice on the croſs? For, ſaith the apoſtle, *where remiſſion of theſe is, there is no more offering for ſin*, ver. 18.

Ver. 12. [l] Εἰς τὸ διηνεκὲς, *for ever.*] By comparing this with ver. 14. *By one offering he hath perfected*

(*l*) Maim. More Nev. part 3. c. 32. (*m*) Pug. fid. part 3. diſt. 3. c. 12. § 14.

εἰς

εἰς τὸ διηνεκὲς, *for ever them that are ſanctified*, and with ver. 1. where it is denied that the legal ſacrifices could τελειῶσαι εἰς τὸ διηνεκὲς, *expiate ſins for ever*; and from the ſtreſs the apoſtle here, ver. 10. and elſewhere, lays upon this προσφορὰ ἐφάπαξ, *oblation once for all*, I imagine that theſe words may be better rendered thus, *This man, after he had offered one ſacrifice for ſin for ever, is ſat down.*

Ver. 14. = That τετελείωκεν εἰς τὸ διηνεκὲς, is *to expiate ſin for ever*, ſee note on ver. 1. And that the apoſtle here ſpeaks of them who are ſanctified by this expiation, hath been obſerved, note on chap. 9. 13. as is apparent from the teſtimony of the Holy Ghoſt produced here to confirm this, *viz. that God would remember their ſins no more*, ver. 17.

A queſtion ariſeth from ver. 4. and 11. upon what ground it is here aſſerted, that *the legal ſacrifices could never take away ſin?* and wherein lies the difference, in point of expiation, between the ſacrifices of the law, and the oblation of the body of Chriſt, that one could purge the conſcience from the ſenſe of guilt, and take away ſin for ever, and the other could not? "If all muſt be reſolved into divine ap-" pointment, and divine acceptation, how is it *im-*" *poſſible that the blood of bulls and goats ſhould take* " *away ſin?* Was it not poſſible that God might " have appointed and accepted of the life of a " beaſt, inſtead of that of the greateſt malefactor, " who thereby might be freed, not only from a " temporal, but likewiſe from the obligation to " eternal death?" Now, in anſwer to this queſtion, I conceive that divine acceptation muſt neither wholly be excluded, nor wholly be aſſigned, as the cauſe that the oblation of our Saviour's body was thus available for that expiation of the guilt of ſin, which could not be obtained by the legal ſacrifices.

And, *firſt*, I ſay, Divine acceptation muſt not, yea, cannot wholly be excluded; for that would render the oblation of our Lord's body, of what virtue ſoever it might be in itſelf, wholly unable to procure the pardon of our ſin, and exclude all true remiſſion and forgiveneſs of ſin. For,

1. The puniſhment of another, being not the thing threatened, or required, but only the death of the offender, can be of no avail to free the criminal from puniſhment, though he, that is the ſubſtitute, be never ſo able, or ſo well inclined to ſuffer it; unleſs the governor, or he to whom the execution of the law belongs, be willing to accept of his vicarious puniſhment; and whenſoever he is pleaſed, and ſees juſt cauſe to do ſo, it is an act of grace and favour to the criminal, and a remiſſion of his perſonal obligation to bear the puniſhment he had deſerved. In puniſhments inflicted on the criminal, it is true, that ſo far as he ſuffers what the law exacts, ſo far doth he diſſolve the obligation to further puniſhment, and ſo far muſt his puniſhment be inconſiſtent with remiſſion; for as far as any man is puniſhed, he is not forgiven; but by admiſſion of another to ſuffer in our ſtead, we are as much forgiven as we could be did he not ſuffer in our ſtead, becauſe we are as much exempted from ſuffering any puniſhment on the account of our offences: and how can we be more forgiven than we are by ſuch an act, as removes from us the whole puniſhment as much as if we had never offended? The vicarious puniſhment is indeed the motive and the procuring cauſe of this forgiveneſs, as it renders it conſiſtent with the governor's honour, and with the ends of government to grant it, but it takes off nothing from the freedom of the pardon.

2. I add, That divine acceptation muſt not be aſſigned as the only cauſe that the oblation of our Saviour's body was thus available for the expiation of the guilt of ſin, for then no reaſon can be given why he might not have accepted of *the blood of bulls and goats*, and much more of the ſufferings of any *ordinary man*, for the procuring our exemption from the guilt of ſin; whereas two reaſons have been already offered in the note on chap. 2. 14. why the *blood of bulls and goats* could never take away ſin, *viz. 1ſt*, Becauſe they were not of the ſame nature and original with man who ſinned, and ſo could not diſſolve the debt his nature had contracted. *2dly*, They never could procure for us a reſurrection, and ſo they could not free us from that eternal death our ſins deſerved; nor could any mortal man do it, becauſe he never could have power to raiſe his own body; only that Jeſus who had *power to lay down his life, and take it up again*, (who *hath life in himſelf*, and who can make *the dead hear the voice of the Son of man, and live*), can do this. Indeed they could do nothing of that which was requiſite, ſaith this epiſtle, and the whole ſcripture, for that end. But the great reaſon why *the blood of bulls and goats could never take away ſins* is this, that they could never anſwer the great ends of puniſhment, and thereby render it conſiſtent with the honour of the governor, and with the ends of government, to admit the ſubſtitution of them in our ſtead. Now, the ends which wiſe men do aſſign of puniſhments are theſe:

1ſt, Παράδειγμα, "That they who ſuffer may be " exemplary to others;" and may, by what they ſuffer, deter others from the commiſſion of the like offences, by letting them, in their example, know what they muſt ſuffer, when the guilt of their own ſins is laid upon them.

2dly, Νουθέτημα, "That the offender may learn wiſ-" dom by the rod;" that the remembrance of what was ſuffered for it, might prevent the repetition of his

his ſin; and that he may be fitted to embrace that counſel of our Saviour, *Sin no more, leſt a worſe thing come upon thee.*

3*dly*, Τιμωρία, "The vindication of the prince's "honour, and the preſervation of the laws he hath "eſtabliſhed from contempt." Now, to apply this to our purpoſe: I ſay,

1. That by the obedience of our Lord Chriſt unto the death in our ſtead, theſe ends of puniſhment are very ſignally obtained, and that with more advantage to God's glory, than if the puniſhment of our offences had been inflicted upon us; and ſo God by it may be truly ſaid to have been ſatisfied, ſeeing that juſtice, which conſiſts in puniſhing for the tranſgreſſion of a law is truly ſatisfied, when all thoſe ends for which the puniſhment of the offender could be deſired, are obtained.

2. I add, That none of theſe ends could be at all obtained by the ſuffering of bulls and goats, and not comparatively by the ſufferings of any mortal man whatſoever. And,

1*ſt*, God by this diſpenſation hath given us the beſt and moſt effectual example to deter us from ſin. For three things only can be requiſite to this end, that the puniſhment of ſin be inſupportable, when we ſuffer it; inevitable, when we, by our rebellions, have made ourſelves the veſſels of God's wrath; and that we have a lively ſenſe and deep impreſſion of all this upon our ſpirits. Now,

The example of our Saviour's ſufferings ſhews how inſupportable the puniſhment will be, which juſtice will inflict upon the ſinner; for if the apprehenſion of it produced ſuch agonies and conſternations in the ſoul of Chriſt, that God ſaw need to ſend an angel to ſupport him under them, how muſt the ſinner ſink under that burden, when it is laid upon his ſhoulders? If he, who was *the well beloved Son of God*, found it ſo dreadful to lie under the burden for ſome hours; to lie expoſed for ever to it, muſt be far more intolerable: if the conſideration of God's paternal love, and of the glorious iſſues of his ſufferings, was ſcarce ſufficient to ſupport our Lord under the terrors of that cup; what will ſupport the ſinner, when he ſhall know himſelf to be the everlaſting object of God's wrath?

This example alſo ſhews, that impenitent ſinners cannot eſcape this wrath of God, ſince he inflicted ſo great a puniſhment on *the beloved of his ſoul*, when he became our ſurety. For if on this account *God ſpared not his only Son*, we may be ſure he will not ſpare his ſtubborn enemies. With what ſtrong cries, and with what earneſtneſs, did our Lord pray to be *delivered from this cup?* And yet when he had *made his ſoul an offering for ſin*, thus did it *pleaſe the Lord to bruiſe him.* If then his ears were ſhut againſt the cries of his beloved Son, how can they be opened to the howlings of rebellious ſinners? If God was pleaſed to lay ſo great a load on him who was but ſponſor for our ſins, their puniſhment cannot be milder who commit them. And,

Laſtly, This example gives us the moſt lively ſenſe and deep impreſſion of theſe things, as being the moſt ſenſible demonſtration of God's indignation againſt ſin, which is recorded in the ſacred writings. To find God drowning the whole world, and *raining fire and brimſtone on Sodom and Gomorrah* for ſin; to ſee the darling objects of his love, the Jewiſh nation, become, for above 1700 years, the objects of his ſoreſt wrath, are inſtances ſufficient to deter men from ſin: but then to ſee God mix a cup ſo bitter, ſo full of gall and wormwood, for his own innocent and well beloved Son, and make him drink it off, only becauſe he undertook to be our ſurety; to ſee him lifted up upon the croſs, the earth trembling under him, as if unable to bear his weight, the heavens darkened over him, as if ſhut againſt his cry, and all this becauſe our ſins did meet upon him, is a ſure and eminent demonſtration of God's indignation againſt ſin.

2. Whereas inevitable ruin muſt have followed upon the execution of the deſerved puniſhment on the offender's perſon, God, by this method, hath taken a moſt excellent way for reformation of the ſinner, which was the ſecond end of puniſhment. For what can be a more effectual motive to abſtain from ſin, than this example, which ſo clearly repreſents the greatneſs of the provocation in the greatneſs of the puniſhment, and ſhews it is impoſſible that guilty perſons ſhould avoid the ſtroke of God's vindictive juſtice, or bear the weight of his almighty arm?

3. God, by this diſpenſation, hath ſufficiently conſulted the preſervation of his honour, and ſecured the reverence and obſervation of his laws; which was the third great end of puniſhment. For,

God, by declaring thus, he would not pardon our offences, without this ſatisfaction made for the violation of his law, hath fully vindicated his inſtitutions from contempt; ſeeing, by this example, he hath let all men know, that though he be a God of great long-ſuffering and mercy, he will *by no means clear the ſinner*, or *ſuffer ſin to go unpuniſhed.*

Again, God, by this diſpenſation, hath vindicated his honour, more than if he had deſtroyed the ſinner, having more evidently ſhewed his hatred of, and great diſpleaſure againſt ſin, by puniſhing it ſo ſeverely in his only Son, when he became our ſurety: for the greater the inducement is to remit the puniſhment of ſin, the greater muſt be his hatred who inflicts it; that therefore this conſideration, That he who ſuffered was his well-beloved Son, would not induce him to remit the puniſhment, muſt be the

higheſt demonſtration of his moſt perfect hatred of all iniquity.

But that none of thoſe ends could be at all obtained by the ſubſtitution of a bull, or goat, or ram, to ſuffer in our ſtead, muſt be extremely evident, this being a ſubſtitution very ſupportable, eſpecially by the rich, who very freely ſpend much more upon the ſatisfaction of their luſts, and who would therefore gladly buy a freedom to commit them at ſo ſmall expenſe. This then would be ſo far from tending to reform the ſinner, that it would rather be a great encouragement to him to continue in his evil courſes, when he thus knew the damage would be very little to him; this alſo could not tend to the honour of the lawgiver, but rather would tempt men to conceive that his diſpleaſure againſt ſin could not be great, ſince he required ſo little to repair his honour; and that he was not much concerned for any ſatisfaction for the violations of his law, when ſuch ſlight matters were by him thought ſufficient expiations for them.

Moreover, the oblations of any ordinary man could not procure this expiation for us: 1. Becauſe he could only ſuffer that puniſhment he had deſerved by his own ſins: now, evident it is, no ſatisfaction can be made by me for others, by ſuffering that which juſtice doth require me to ſuffer for my own offences. 2. Becauſe he could not overcome death, he never could raiſe up himſelf from the grave, and ſo could not procure that redemption from it to another, which he could not obtain for his own ſelf. Nor, 3. Is it viſible how he can ſerve the ends of juſtice, or of government, by doing ſo, more than the criminal himſelf would do by his own ſufferings. For, 1. What great indication would it be of divine hatred to ſin, that he required only the death of a mortal man, to expiate the ſins of the whole world? or, 2. What diſcouragement could this afford to ſinners from continuing in their evil courſes, or what great dread of divine vengeance? For if, as it was conjectured by moſt nations, the death of a malefactor might be ſufficient for this purpoſe, what nation could ever want ſuch expiations for their ſins? Or, if it were to be a good man, ſeeing they bore ſo great love to mankind in general, and to their country in particular, ſome of them would ſtill be ready to offer their own lives, for preſervation of their nation: or how, by this would God conſult either the honour of his government, or ſecure the reverence and obſervation of his laws, by thus requiring only one criminal to ſuffer leſs than he himſelf deſerved, to make atonement for the continual violations of his ſacred laws by a whole nation, or even the whole race of men?

Ver. 18. [a] Οὐκ ἔτι προσφορὰ, *no more offering for ſin.*] From theſe, and many other paſſages of this epiſtle, the ſacrifice of the maſs declared by the Trent council, ſeſſ. 22. can. 2. 3. to be "a true "and proper propitiatory ſacrifice for ſin," is utterly overthrown. For, 1. From theſe words of the apoſtle, *It was not needful that he ſhould offer himſelf often, for then muſt he have often ſuffered,* chap. 9. 24. 25. 26. it is very evident, that Chriſt cannot offer himſelf, but he muſt ſuffer: ſince then they dare not ſay that Chriſt ſuffers in the maſs, neither can they ſay that Chriſt offers himſelf there. 2. From thoſe words, *Without ſhedding of blood there is no remiſſion,* chap. 9. 22. it follows, either that the ſacrifice of the maſs muſt be a *bloody ſacrifice,* and ſo Chriſt's blood muſt be as often ſhed, as he is offered in the maſs, or elſe that it obtaineth no remiſſion of ſin. 3. This follows from theſe words, *By one oblation he hath perfected* (*i. e.* hath perfectly and fully expiated, and that) *for ever them that are ſanctified*; for what neceſſity of, what virtue can there be in, doing that again, which is perfectly and fully done already, and that for ever? And, *laſtly,* Where remiſſion of ſins is ſo obtained by *Chriſt's own oblation,* that God will *remember them no more,* there is, ſaith the apoſtle, *no more need of offering for ſin*; but by the blood of Chriſt, the blood of the New Teſtament, ſuch remiſſion is obtained, ſaith the ſame apoſtle, ver. 15. 17. *Ergo,* &c.

Ver. 20. [b] Ὁδὸν πρόσφατον, *a new way.*] The way into the higheſt heaven being before ἄβατον, *impaſſable,* ſaith Joſephus: (ſee note on chap. 9. 8.), there being no entrance for us into that place, till our *forerunner had entered into it,* chap. 7. 20. till he had *purified,* and *prepared it for us by his better ſacrifice,* chap. 9. 23. John 14. 2. This was the doctrine of all the primitive Chriſtians, That Chriſt, by his death, opened this veil for the juſt that were from Adam (*n*) ἀποκεκλεισμένοι, excluded from thoſe bliſsful regions: (*o*) That διέσχισε φραγμὸν τὸν ἐξ ἀιῶνος μὴ σχισθέντα, "he rent open the incloſure which from the begin-"ning had not been laid open." Hence Tertullian (*p*) ſaith, "The patriarchs were *Dominicæ re-"ſurrectionis appendices,* the appendants of our "Lord's reſurrection;" and therefore, as ἔχοντες is here to be repeated from ver. 19. ſo the preposition διὰ, *through,* ſeems here not to denote the means, or the condition of entrance into the holy of holies; but rather the term to be paſſed through; as if he ſhould have ſaid, "We have a new way of "entrance through the veil, now rent;" which, before it was ſo, hindered our entrance into that place; that is, through the fleſh, or body of Chriſt broken upon the croſs, and ſo letting out that blood which

(*n*) Cyril. Hieroſ. cat. 4. p. 27. (*o*) Thad. apud Euſeb. hiſt. eccl. l. 1. c. 13. p. 35.
(*p*) De anim. c. 55. See Petav. de incar. tom. 2. l. 13. c. 16. 17. 18.

procures

procures that entrance, as the blood the high prieſt carried with him procured his entrance, chap. 9. 7.

Ibid. [p] Καὶ ζῶσαν, *and living way:*] That is, ζωοποιοῦσαν, *leading to*, and *giving life*, ſaith Grotius. He dying for us, that *we might live through him*, 1 John 4. 9. Thus *the bread of life*, John 6. and *the word of life*, Acts 5. 20. Phil. 2. 16. is the bread and word giving life, in oppoſition to the dead ſhadows of the law, ſaith Dr Hammond, or the ſacrifices preſcribed by it, all whoſe virtue was in their death; we being reconciled *by the death of Chriſt*, but *ſaved by his life*, Rom. 5. 10. Our acceſs to theſe manſions being obtained by this Forerunner, made *higher than the heavens*, chap. 7. 26. made *a prieſt there, after the power of an endleſs life*, ver. 16. and therefore *able to ſave us to the uttermoſt, becauſe he lives for ever, there to make interceſſion for us*, ver. 25.

Ver. 21. [q] *An high prieſt*;] i. e. An high prieſt ſo merciful, and able to help us when tempted, and ſo *faithful* in the performance of his office, chap. 2. 14.

Ver. 22. [r] Ἐῤῥαντισμένοι τὰς καρδίας, *having our hearts ſprinkled from an evil conſcience*, &c.] Here is a manifeſt alluſion to the things requiſite to procure to a defiled Jew admittance to God's ſacred preſence in the temple, or the tabernacle. The Jewiſh maxim ſaith, that "the very root and eſſence of the ſa-"crifice was ſprinkling of blood;" and therefore, on the great day of expiation, the bullock for the ſin-offering, and the goat for the ſin-offering, which was brought in to make atonement in the *holy place for the people*, was *ſprinkled before the mercy-ſeat ſeven times*, Lev. 16. 14. 15. 27. and ſo they were made *clean from all their ſins* before the Lord, ver. 30. and admitted again into the *tabernacle of the congregation*, from which they were excluded till this *ſprinkling* was performed, ver. 17. Again, when the Iſraelites were in a great fear, that, by coming near the tabernacle, they ſhould be conſumed, ſaying, *Behold, we die, we periſh; whoſoever cometh any thing near unto the tabernacle of the Lord, ſhall die*, Numb. 17. 12. 13. God appoints the water made of the *aſhes of the red heifer*, to *cleanſe them from thoſe legal impurities*, which rendered them unfit to come into his tabernacle, and made it dangerous for them to approach unto it, ſtyling it on that account a *purification from ſin*, ver. 9.; and this water was to be *ſprinkled on the unclean*, and he was to *waſh his cloaths, and bathe himſelf in water*, and being thus purified, might come into the ſanctuary, ver. 19. 20. This *ſprinkling of the blood and water, ſanctifying to the purifying of the fleſh*, Heb. 9. 13. *Let us therefore*, ſaith the apoſtle, *who have* (not our fleſh only, but) *our conſciences purified from the guilt of ſin, by the ſprinkling* (not of the blood of bulls and goats, but) *of the blood of Chriſt*, and *have our high prieſt ſtill preſenting this blood before the mercy-ſeat*, and who have *our bodies waſhed with the pure water of baptiſm, the laver of regeneration*, (as the cloaths and bodies of the unclean were with fountain-water), *draw near to God with greater freedom than they could.*

Ver. 25. [s] Ἡμέραν, *the day approaching*;] *i. e.* The day of the Lord's coming to deſtroy the unbelieving Jews, and to execute his vengeance on them, for rejecting and crucifying their Meſſiah, ſtyled by St Luke, the *days of vengeance*, chap. 21. 22. ἡμέρα τῆς ἐλεύσεως αὐτοῦ, *the day of the Lord's coming, which who can bear?* ſaith the prophet, Mal. 3. 2. ἡμέρα καιομένη ὡς κλίβανος, *the day burning like an oven*; ἡμέρα ἡ ἐρχομένη, *the day coming that ſhall ſo burn up them that do wickedly, as not to leave them root or branch*; ἡμέρα Κυρίου ἐγγίζουσα, *the day of the Lord drawing near, when all the inhabitants of the land ſhall tremble*, Joel 2. 1.; μεγάλη ἡ ἡμέρα Κυρίου καὶ ἐπιφανὴς, *the great and terrible day of the Lord*, ver. 11. 31. ἡμέρα αὐτοῦ, *the day of the Son of man.* That this is the meaning of the place, will appear from the ſcope of the apoſtle, which is to terrify them he writes to, by the conſideration of that dreadful day of vengeance threatened to the unbelieving Jews, not only by our Lord, but their own prophets, and now near at hand; as it follows from ver. 26. to ver. 32.

Ver. 26. [t] Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν, *for if we ſin wilfully.*] That theſe words do not concern every ſin committed knowingly againſt the laws of Chriſt, but only ſuch as do conſiſt in apoſtatizing from the faith, after we have received the knowledge of it, and rejecting him as our Prophet and Lawgiver, will appear, 1. From the parallel place, chap. 6. 4. 5. 6. for they who there *cannot be renewed unto repentance*, are they who *fall away* from the faith, after they have been *enlightened*, &c.; which plainly anſwers to theſe words here, they *who ſin wilfully, after they have received the knowledge of the truth*; they are there ſaid to *crucify afreſh the Lord of life*, and *to put him him to an open ſhame*; yea, to *fall away after they have taſted of the heavenly gift, and have been made partakers of the Holy Ghoſt*; which alſo anſwers to the *trampling under foot the Son of God*, and *the doing deſpite to the Spirit of grace.* 2. From the inſtances produced out of the Old Teſtament; for the argument uſed, ver. 28. from the compariſon of him *who deſpiſed Moſes's law*, and therefore was to *die without mercy under the hand of two or three witneſſes*, Deut. 17. 6. plainly concerns them only who tranſgreſſed God's covenant, by going *and ſerving other gods*, ver. 2. 3. And as for thoſe who ſinned *voluntarily*, or *with an high hand, under the law*, and ſo were to be *cut off*, and have no ſacrifice allowed to expiate their ſin, Numb. 15. 30. 31. they were

were ſuch as *blaſphemed*, or *reproached the Lord*, *i.e.* revolted from, and would not own him as their Governor; they *deſpiſed the word of the Lord*; they made the covenant given in Sinai void, by contemning the authority by which it was injoined, as the Hebrew ſignifies, and ſo they were indeed apoſtates from God. 3. From the preceding exhortation, ver. 25. *not to fall off from the aſſemblies of Chriſtians*; and the following, *not to caſt away their confidence*, ver. 35. *not to draw back from the faith*, ver. 38. *it being better not to have known the way of righteouſneſs, than having known it, to depart from the holy commandment delivered to them*, 2 Pet. 2. 21. And laſtly, from the expreſſions uſed, ver. 29. which can agree to none beſides apoſtates from the Chriſtian faith: for, to *tread the Son of God under foot*, muſt ſurely ſignify the extremeſt contempt that can be caſt upon him; *to count the blood of the covenant*, by which we are purified, itſelf, κοινὸν, *unclean*, and *polluting*, can be only done by him who looks on Chriſt, not as the Saviour of the world by it, but as one who deſerved to ſuffer what from the Jews he did: and to *do deſpite to the Spirit of grace*, cannot well ſignify leſs than that which our Lord ſtyles *the ſin againſt the Holy Ghoſt*, which men cannot commit, and in their hearts continue Chriſtians.

Ver. 29. [x] Ἐν ᾧ ἡγιάσθη, *By which he was ſanctified.*] That this refers, not to Chriſt ſanctifying himſelf, or offering himſelf as a piacular victim for us, John 17. 19. but to him who *counted this blood an unholy thing*, ſeems clear, 1. From the conſtant uſage of this phraſe in this epiſtle, where *he that is ſanctified*, is he *that is purged from the guilt of ſin*, chap. 2. 11. and in this very chapter, where it is ſaid, ver. 10. that we are ἡγιασμένοι, *ſanctified by the oblation of the body* (or, the blood) *of Chriſt*; and ver. 14. that *by one oblation he hath perfected for ever* τοὺς ἁγιαζομένους, *them that are ſanctified*. 2. From the phraſe, *the blood of the* (new) *covenant*, i. e. of that covenant in which God *promiſes to be merciful to our iniquities, and remember our ſins no more*, chap. 8. 12. and 10. 17. 3. Becauſe though Chriſt is ſaid to *ſanctify* himſelf, yet is he never ſaid *to be ſanctified*, but only ἁγιάζειν τὸν λαὸν, *to ſanctify the people by his own blood*, chap. 13. 12. See the reading juſtified, *Examen Millii*.

Ver. 30. [x] *Saith the Lord*, Λέγει Κύριος.] Theſe words are not to be found in many manuſcripts; they are not in the vulgar, Syriac, or Æthiopic verſion; not in the original, or in the Septuagint; and therefore ſeem to have crept in here from Rom. 12. 19. Where inſtead of οἴδαμεν γὰρ τὸν εἰπόντα, *we know him that ſpeaketh*, we find, γέγραπται γὰρ, *for it is written*; which reading Chryſoſtom here hath, and without theſe words the ſenſe runs better.

Ibid. [y] *And again.*] Not Pſalm 135. 14. the words there being taken from Deut. 32. 36. but in the ſame place, or in the following verſe. So chap. 2. 13. *I will put my truſt in him*, Iſ. 8. 17. Καὶ πάλιν, *And again*, ver. 18. *Behold, I, and the children which God hath given me.*

Ver. 34. [x] Τοῖς δεσμοῖς μου, *my bonds.*] Were this certainly the true reading, it would fairly prove St Paul the author of this epiſtle; but the other reading, Τοῖς δεσμοῖς συνεπαθήσατε, *you had compaſſion of them that were bound*, is more likely to be the true reading; for ſo reads the Alexandrian, and two other manuſcripts, the Syriac, the vulgar Latin, and St Chryſoſtom.

Ibid. Γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρεῖττονα ὑπαρξιν ἐν οὐρανοῖς, καὶ μένουσαν.] Note, that Origen, in his book *de martyrio*, omits the words ἐν ἑαυτοῖς; that Clemens of Alexandria (*q*) reads ἑαυτὸς; that ſome read inſtead of it ὑμᾶς, and that all the ancient verſions follow this reading: note alſo, that all the Greek fathers read ἐν οὐρανοῖς, which two various readings make the Greek run clear and ſmooth. See *Examen Millii in locum.*

Ver. 36. [x] Τὴν ἐπαγγελίαν, *the promiſe.*] That is primarily the *recompenſe of reward*, mentioned, ver. 35. So, chap. 11. 39. ἐπαγγελία, *the promiſe* is the ſame with the *recompenſe of reward*, ver. 26. *the things not ſeen*, but *hoped for*, which are the objects of our faith, ver. 1. But then this epiſtle being directed to the believing Jews, who had both from their prophets and from our Lord, a promiſe, that *in the great and terrible day of the Lord, whoſoever ſhould call upon the name of the Lord ſhould be ſaved*, Joel 2. 32. and that the εὐαγγελιζόμενοι ὑπὸ Κύριος πρόσκλησιν, i. e. *they whom the Lord had called by his goſpel, ſhould be delivered, ibid.*; that when the day was to come that *burned like an oven, then was the Sun of righteouſneſs to riſe on them that feared him, with healing in his wings*, Mal. 4. 1. 2.; that *he who endured to the end, ſhall be ſaved*, Matth. 24. 13. and to whom it was ſaid, Hab. 2. 3. 4. The viſion is, עוד למועד, *yet for a time* then, now *for a very little time*, ὑπόμεινον αὐτὸν, *with patience wait for him* (the Meſſiah, ſay the Jews), *for he that cometh will come, and will not tarry.* "Wait "for him," ſay the Jews (*r*), לקבל שכר, *to receive your reward*: Chriſt alſo having taught them by a parable, that God would come ἐν τάχει, *ſpeedily to avenge his elect who cried unto him*, under proſecutions, *day and night*, Luke 18. I believe, that

(*q*) Strom. 4. p. 514.
(*r*) See Pug. fid. p. 212. 742.

the receiving this promiſe verified to them, which tended ſo excee lingly to confirm their faith, might be here intended, eſpecially if we conſider that the apoſtle could not properly affirm of our Lord's coming to judgment, that *it was μικρον ὁσον ὁσον, a very very little while, and he would come, and would not tarry.*

Ver. 37. ὁ ἐρχόμενος.] This is the peculiar title given to the Meſſiah by the Jews, as we learn from the Baptiſt's queſtion to him, Σὺ εἶ ὁ ἐρχόμενος; *Art thou he that ſhould come, or look we for another?* Matth. 11. 3. and from the Hoſanna's of the Jews, ſung to him in theſe words, *Bleſſed be ὁ ἐρχόμενος, he that cometh in the name of the Lord,* Matth. 21. 9. And the Jews do not only interpret this paſſage of him, but alſo encourage themſelves to wait for him, by this very argument of the apoſtle, שכר לקבל, That *they may receive their reward;* for *Bleſſed (s),* ſay they, *are all that hope in him,* Iſ. 30. 18.

Ver. 38. ἐὰν ὑποστείληται, *if any man draw back.*] The Reverend Dr Hammond hath ſhewed from Phavorinus, and from Acts 20. 20. 21. Gal. 2. 12. that this word ſignifies to *draw back, refuſe,* and *fly from* a thing; and ſo the object of it, being here faith, muſt ſignify, his flying from, and drawing back from the faith, or refuſing ſtill to profeſs it; and ſo, as it follows, muſt be, *his drawing back unto perdition*; and becauſe this is uſually done from fear of perſecution, hence it is joined with *fear,* Gal. 2. 12. *Peter* ὑπέστελλεν ἑαυτὸν, *withdrew himſelf, fearing the circumciſion;* and ſometimes is put to ſignify *fear;* ſo, Deut. 1. 17. μὴ ὑποστείλῃ πρόσωπον ἀνθρώπου, *you ſhall not be afraid of the face of man*; and becauſe mens cowardly fears make them to hide, diſſemble, and play the hypocrite, hence it is reckoned by Julius Pollux (*t*), among the words which ſignify to *conceal* and *hide*; and, by Heſychius and Suidas, is rendered ὑποκρίνεται, δολοῦται, *he plays the hypocrite, and deals deceitfully;* all which, in things which do reſpect our God, and our religion, are pernicious to the ſoul; eſpecially if we conſider, *that he that draws back,* ſtands oppoſed, ver. 39. to him that believeth, and therefore is an unbeliever; and ver. 38. *to him that liveth by his faith,* and therefore can have none, or only *a dead faith.* And laſtly, that God here ſolemnly declares, his ſoul ſhall have no pleaſure in him, and then he muſt ſtill lie under his ſad diſpleaſure.

Note, 2*dly*, That ἐὰν δὲ ὑποστείληται, refers plainly to *the juſt man,* the man *who lives by his faith*; and in the prophet, to him that is with faith and patience to wait for the accompliſhment of the viſion; and ver. 39. the ὑποστολήν, *the drawer back* ſtands oppoſed to him that *believeth to the ſalvation of his ſoul.* The words do therefore plainly ſuppoſe, that *the juſt man who liveth by* that faith, in which, if he perſiſted, he would ſave his ſoul, may draw back unto perdition. And this is alſo evident from the enſuing words, *My ſoul ſhall take no pleaſure in him*; for they do plainly intimate, that God took pleaſure in him before his drawing back; for otherwiſe this threat would ſignify nothing, the Lord taking pleaſure in no man but in juſt men only, and ſuch as live by faith.

Note, 3*dly*, That ἐὰν δὲ may be rendered, not hypothetically, and if, but *cum vero ſemet ſubſtraxerit,* but *when he ſhall draw back*; which I have ſhewn to be the common import of the Greek ἐὰν, note on chap. 3. 15. But if we read them hypothetically, the ſuppoſition cannot be of a thing impoſſible; for then God muſt be ſuppoſed to ſpeak thus, "If the juſt man do that which I know is impoſſible "for him to do, and which I am obliged by pro- "miſe to preſerve him from doing, my ſoul ſhall "have no pleaſure in him;" which is to make God ſeriouſly to threaten men for ſuch a ſin, of which they are not capable, and of which they are engaged to believe they are not capable, if they believe the doctrine of perſeverance, and ſo to threaten them to none effect.

CHAP. XI.

Verſe 1. NOW (*the*) faith (*by which the juſt man lives, chap.* 10. 38.) is the [a] ſubſtance (*or, the firm expectation*) of things hoped for, the evidence of things not ſeen, (*i. e. by which we are confirmed in the truth of them.*)

2. For by it the elders (*i. e. the fathers before and ſince the flood*) obtained a good report, (*or, teſtimony from God, left on record in the holy ſcriptures.*)

3. Through (*that*) faith (*which is the evidence of things not ſeen*) we underſtand that the worlds (*the lower, middle, and ſuperior worlds; ſee note on chap.* 1. 2.) were framed [b] by the word of God, ſo that (*the*) things (*of them*) which are ſeen were not made of things which do (*did then*) appear, (*but* ἐκ τῶν ἀοράτων, *of things not then viſible, Gen.* 1. 2.)

4. By faith Abel offered to God [c] a more excellent ſacrifice than (*that of*) Cain, by which (*faith*) he obtained witneſs, (i. e. *a teſtimony from God*), that he was righteous, (*or accepted by him*), [d] God teſti-

(*s*) See Pug. fid. p. 212. 354. 742. (*t*) Lib. 6. c. 53. p. 323. l. 41.

fying

fying (*his acceptance*) of his gifts; and by it he being dead, yet ſpeaketh; (i. e. *declareth by his faith, that God is a rewarder of the righteous, though they die.*)

5. By (*virtue of this*) faith (*that God would reward thoſe that ſerve him, though in this world he might not do it*) Enoch was tranſlated that he ſhould not ſee death; and [c] was not found (*on earth*), becauſe God had tranſlated him (*from it*): for before his tranſlation he had this teſtimony (*from God, Gen.* 5. 22. 24.), that he pleaſed God.

6. [f] But without (*this*) faith it is impoſſible to pleaſe him: for he that cometh to God (*in a way of duty*), muſt believe that he is, and that he is a rewarder of them that diligently ſeek (*to pleaſe*) him. (*To believe that he is, relates to that faith which is the evidence of things not ſeen; for God is inviſible: to believe that he is a rewarder, to that faith which is the expectation of things hoped for.*)

7. By faith Noah being warned by God of things not ſeen as yet, (i. e. *of a future deluge*), moved with fear (*of what God threatened*), prepared an ark to the ſaving of his houſe (*from that deluge*); by the which he condemned the (*old*) world, (*which would not believe his prediction of this deluge*), and became [g] heir of the righteouſneſs which is by faith.

8. By faith (*in God's promiſe*) Abraham, when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed; and he went out not knowing whither he went, (*no, not ſo much as what the land of promiſe was; God's firſt command unto him being only this, Get thee into a land which I ſhall ſhew thee, Gen.* 12. 1.)

9. By faith (*Gen.* 12. 7. 13. 15.) he ſojourned in the land of promiſe, as in a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe; (*it being renewed to Iſaac, Gen.* 26. 3. *and to Jacob, Gen.* 28. 13.)

10. [h] For (*God having ſaid unto him, I am thy ſhield, and thy reward ſhall be exceeding great, Gen.* 15. 1.) he looked for a city which hath foundations, (*an heavenly one, ver.* 16. *which cannot be ſhaken, Heb.* 12. 28.), whoſe builder and maker is God; (*it being, not a building made with hands, as thoſe on earth, but eternal in the heavens,* 2 *Cor.* 5. 1. *Heb.* 9. 11.)

11. By faith alſo Sarah herſelf (*who at firſt believed not, Gen.* 18. 12. *after that the Lord had renewed the promiſe to her, ſaying, At the time appointed I will return unto thee, according to the time of life, and Sarah ſhall have a ſon, ver.* 14.) received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt (*the ordinary*) age (*of bearing children*), becauſe ſhe judged him faithful who had promiſed.

12. Therefore ſprang there even of one, and him as good as dead, (*his body being dead; and the womb of Sarah dead, as to the procreation of children, Rom.* 4. 19.), ſo many as the ſtars of the ſky in multitude, and as the ſand which is by the ſea-ſhore innumerable), *according to God's promiſe, Gen.* 15. 5. *and* 22. 17.)

13. Theſe all (*forementioned that died, or all theſe patriarchs*) died in faith, not having received the [i] promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them (*as certain*), and confeſſed that they (*themſelves*) were (*only*) ſtrangers and pilgrims on the earth.

14. (*I ſay, they died in faith, or in firm expectation, not only of theſe temporal, but of ſpiritual and heavenly promiſes*): for they that ſay ſuch things, (*viz. that they, even in the land of promiſe, are pilgrims and ſtrangers*), declare plainly that they ſeek a country, (*where they may reſt, and dwell, when this their pilgrimage on earth is ended.*)

15. And truly, if they had been (*only*) mindful of that country from whence they came out, they might have had opportunity to have returned (*to it,* i. e. *from Canaan and Egypt, to Ur of the Chaldeans*):

16. But now (*by this profeſſing themſelves ſtrangers and pilgrims upon earth, they declared that*) they [k] deſire a better country, that is, (*not one on earth, where they profeſs they are but ſtrangers, but*) an heavenly: wherefore (*the*) [l] God (*of heaven*) is not aſhamed to be called their God, (*and to own them as his ſons and children*), for he hath prepared for them a (*heavenly*) city.

17. By faith (*in God's power, ver.* 19.) Abraham, when he was tried, [m] offered up Iſaac, (*laying him upon the wood, which was on the altar, Gen.* 22. 9.); and he that had received the promiſes (*of a numerous ſeed to iſſue from him*), offered up his only begotten ſon:

18. (*Even him*) of whom it was ſaid (*by God*), That in Iſaac ſhall thy ſeed be called:

19. Accounting that God was able to raiſe him up even from the dead; from whence alſo he received him in a figure, (i. e. *from his own dead body, and the dead womb of Sarah, Rom.* 4. 19.)

20. By faith (*or a firm expectation that God would make good his benediction*) Iſaac [n] bleſſed Jacob and Eſau concerning things to come, (*Gen.* 27.)

21. By (*the like*) faith Jacob, when he was dying, bleſſed both the ſons of Joſeph, [o] and worſhipped (*God, leaning*) upon the top of his ſtaff, (*by which he was ſupported from falling.*)

22. By faith Joſeph, when he died, made mention of the departing of the children of Iſrael (*out of Egypt, ſaying, God will ſurely viſit you, and bring you out of this land, Gen.* 50. 24.); and gave commandment concerning his bones, (*that they*

ſhould be carried with them when they returned to Canaan, ver. 25. *which was an evidence of his faith in the promiſe of God.)*

23. By *(the)* faith *(of his parents, that God would ſend them a deliverer)* Moſes, when he was born, was hid three months of his parents, becauſe they ſaw he was [p] a proper (Gr. *comely*) child, *(and therefore hoped he might be that deliverer God had promiſed)*; and *(therefore)* they were not *(ſo)* afraid of the king's commandment, *(as to deliver him up to be ſlain.)*

24. [q] By faith *(in God's promiſe of a deliverance out of Egypt)* Moſes when he was come to years *(of diſcretion)*, refuſed to be called the ſon of Pharaoh's daughter;

25. Chuſing rather *(by his owning himſelf to be one of them)* to ſuffer affliction with the people of God, than to enjoy *(in Pharaoh's court)* the pleaſures of ſin for a ſeaſon;

26. Eſteeming the [r] reproach of Chriſt greater riches than the treaſures of Egypt: for he had reſpect unto the [s] recompenſe of the reward.

27. By faith he forſook Egypt, [t] not fearing the wrath of the king, *(when he purſued after him, Exod.* 14. 13.): for he endured as ſeeing him *(preſent with them)* who is inviſible; *(and therefore ſaid unto the people, ver.* 30. *Fear ye not, ſtand ſtill, and ſee the ſalvation of God, Exod.* 14. 14.)

28. Through faith *(in God's promiſe, that upon ſeeing the blood of the paſchal lamb upon the upper door-poſts, and the two ſide-poſts of the houſes of the Iſraelites, he would paſs over them, when he ſlew the firſt-born of the Egyptians, Exod.* 12. 13. 23.) he kept the paſſover, and *(obſerved)* the ſprinkling of *(the)* blood *(of it; and this he did)*, leſt he that deſtroyed the firſt-born, *(See note on* 1 *Cor.* 10. 10.) ſhould touch them.

29. By faith they paſſed [u] through the Red ſea, as by dry land: which the Egyptians eſſaying to do, were drowned.

30. By faith *(in God's promiſe, Joſh.* 6. 5.) the walls of Jericho fell down, after they were compaſſed about ſeven days.

31. [x] By faith the harlot Rahab periſhed not with them that believed not, *(which faith ſhe teſtified)*, when ſhe had received the ſpies with peace.

32. And what ſhall I more ſay? for the time would fail me *(ſhould I proceed)* to tell of Gedeon, *(who, through faith, overthrew the Midianites, Judg.* 7.), and of Barak, *(who ſlew the Canaanites, Judg.* 4.), and of Samſon, *(who vexed the Philiſtines)*; and of Jephthae, *(who ſlew the Ammonites, Judg.* 11. *and)* of David alſo and Samuel, and of the prophets:

33. Who through faith ſubdued kingdoms, *(as Joſhua and David did)*, wrought righteouſneſs, *(as Abraham, Gen.* 15. 6. *Phinehas, Pſal.* 106. 30. *or turned the people from idolatry, into the way of righteouſneſs, as Samuel,* 1 *Sam.* 12. *Elijah,* 1 *Kings* 18. 39.), obtained promiſes, *(as Abraham and David)*, ſtopped the mouths of lions, *(as Daniel)*,

34. Quenched the violence of fire, *(as the three children, Dan.* 3. 17.), eſcaped the edge of the ſword, *(as David the ſword of Goliath,* 1 *Sam.* 17. 46. 47. *and of Saul; the Jews, the ſword of Haman, Eſth.* 4. 14.; *Elijah, the ſword of Ahaziah,* 2 *Kings* 1. 15.), out of weakneſs were made ſtrong, *(as Gideon was with his three hundred men, Judg.* 7. 15.; *Samſon, Judges* 16. 28.; *Jehoſhaphat,* 2 *Chron.* 20. 12.; *Jonathan,* 1 *Sam.* 14. 12.; *Job, and Hezekiah,* 2 *Kings* 19.), waxed valiant in fight, *(Joſhua, Gideon, David)*, turned to flight the armies of the aliens, *(the Maccabees.)*

35. Women received their dead raiſed to life again, *(the widow of Zarephath,* 1 *Kings* 17. 20. *the Shunamite,* 2 *Kings* 4. 36.): and others were tortured, *(Eleazar,* 2 *Mac.* 6. 28.), not accepting a deliverance, *(ver.* 26. 30.); that they might obtain a better reſurrection, *(*2 *Mac.* 7. 9. 11. 14. 23. 29. 36.)

36. And others had trial of cruel mockings, *(*2 *Mac.* 7. 7. 10.), and ſcourgings, *(μαστιγώμενοι, Joſ.* 12. 7. 2 *Maccab.* 6. 30. *and* 7. 1. 37.), yea moreover, of bonds and impriſonment, *(as Joſeph, Samſon, Jeremiah.)*

37. They were ſtoned, *(as Zechariah,* 2 *Chron.* 24. 21.), they were ſawn aſunder, *(σώματα λυμαινόμενοι, Joſh. ibid. Iſaiah, by Manaſſeh, ſee Buxt. lex. p.* 1360.), [y] were tempted, *(or, ἐπυράσθησαν, they were ſcorched and fried,* 2 *Maccab.* 7. 5.), were ſlain with the ſword, (1 *Maccab.* 2. 38.): they wandered about in ſheep-ſkins and goat-ſkins, *(Elijah,* 1 *Kings* 19. 13. 19. 2 *Kings* 2. 8. 14.), being deſtitute, *(as Elijah when fed by crows,* 1 *Kings* 17. 4.), afflicted, tormented, (Gr. *evilly intreated,* 1 *Kings* 19. 10.):

38. *(And though they were men)* of whom the world was not worthy; *(yet)* they wandered in deſerts, (1 *Mac.* 2. 29.), and in mountains, *(ver.* 28.), and in dens and caves of the earth, *(*2 *Mac.* 6. 11.)

39. And theſe all having obtained a good report through faith, *(μαρτυρηθέντες, having obtained a teſtimony from God, or from his word, that they pleaſed him through faith, notwithſtanding)* [z] received not the promiſe *(of an heavenly country, ver.* 13. 16. *not the recompenſe of reward, ver.* 26. *not the better reſurrection, ver.* 35.):

40. God having provided (Gr. *foreſeen*) [aa] ſome better things for us, *(and ſo deferring the completion of that promiſe, till we alſo ſhould be made partakers of it)*, [bb] that *(ſo)* they without us ſhould not be made perfect.

ANNO-

ANNOTATIONS on Chap. XI.

Verſe 1. [a] Ὑπόστασις τῶν ἐλπιζομένων.] The word ὑπόστασις in the Old Teſtament, anſwers either to the Hebrew תִּקְוָה, which ſignifies *expectation*, as Ruth 1. 12. ἔστι μοι ὑπόστασις; *Have I any expectation of an huſband?* Ezek. 19. 5. ἀπώλετο ὑπόστασις αὐτῆς, *her expectation was loſt:* or to the word תּוֹחֶלֶת, which is of the ſame import, as Pſal. 39. 7. ἡ ὑπόστασίς μου παρὰ σοί ἐστι, *my expectation is from thee*; Pſal. 89. 47. It alſo bears the ſame ſenſe in the New Teſtament, ſignifying there a confidence of expectation, as 2 Cor. 9. 4. *Leſt we ſhould be aſhamed* ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *in this confidence of boaſting*; and chap. 11. 17. *That which I ſpeak, I ſpeak not after the Lord, but as it were fooliſhly,* ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *in this confidence of boaſting*; and in this epiſtle, chap. 3. 14. *We are made partakers of Chriſt, if we hold* τὴν ἀρχὴν τῆς ὑποστάσεως, *the beginning of our confidence firm to the end.* And this import of the word accords beſt with the inſtances of this faith that follow, they being ſuch as generally conſiſted in the expectation of ſome future good, which, ſaith the apoſtle, they have not yet received completely, ver. 39. Hence it is that I render the words thus, *Faith is the confidence, or firm expectation of things hoped for.*

Ver. 3. [b] Ῥήματι Θεοῦ, *by the word of God*;] that is, as the comparing this with ch. 1. 3. ſhews, by the word of the divine Λόγος. So Philo, ſpeaking of the framing of the heaven and earth, ſaith, Τὸ γὰρ περιφανεστάτῳ καὶ τελαυγεστάτῳ ἑαυτοῦ λόγῳ, ῥήματι ὁ Θεὸς ἀμφότερα ποιεῖ, *God made them both by his illuſtrious and ſplendid Logos, with a word,* Leg. alleg. l. 1. p. 33. G. And of Moſes he ſaith, That dying, he did not ἐκλείπειν, *ceaſe to be, nor was he gathered to the moſt,* as others, ἀλλὰ διὰ ῥήματος τοῦ αἰτίου μετανίσεται, δι' οὗ καὶ ὁ σύμπας κόσμος ἐδημιουργεῖτο, *but he was tranſlated by the word or command of that cauſe, by which the whole world was made.* L. de ſacrif. Abel et Cain, p. 102. C. Now, whether this ῥῆμα be the word of the Father ſpeaking to the Son, or *Logos*, or the word of the *Logos*, ſaying, *Let them be made, and they were made*; it is hence evident, that this *Logos* muſt be a perſon, and not an attribute. See the note on Heb. 1. 3.

Ver. 4. [c] Πλείονα θυσίαν, *a more excellent ſacrifice.*] Philo, in his diſcourſe on this ſubject, *de ſacr. Cain et Abel, p.* 107. makes the defect of Cain's ſacrifice to conſiſt in two things: *1ſt*, That he did not offer it ſoon enough, but μετ' ἐμέρας, *after certain days.* *2dly*, That he did not offer of the firſt-fruits of the earth, as did Abel, of the firſt-fruits of his ſheep, but only of the fruits; but there is no ground for either of theſe things in the text, which ſeems to intimate, that they both offered at the ſame time; nor doth it ſay that Cain offered not of the firſt-fruits of the earth. The apoſtle here plainly diſcovers, that the thing which gave the preference to Abel's ſacrifice above that of Cain's was his faith, *viz.* that *faith which is the ſubſtance of things hoped for*, or his expectation or perſuaſion that God would certainly reward thoſe who diligently endeavour to pleaſe him, in this or in the other world. Accordingly the Targum of Jeruſalem, and Jonathan B. Uziel upon the place declare, "That Cain de-"nied that there would be any future judgment or "rewards hereafter to the juſt; and that Abel did "maintain the contrary, that there ſhould be a fu-"ture recompenſe for the righteous." And this he, being dead, yet preaches by his faith; for this faith, which God ſo ſignally approved of, and confirmed with ſo great a teſtimony, he will not ſuffer to go unrewarded, as he muſt do in one ſo quickly ſlain, becauſe God thus preferred his ſacrifice before his brother's, if he did not reward him in the other world. And therefore Philo ſays, that *ſeeming to die as to this corruptible life,* ζᾷ τὸν ἄφθαρτον, καὶ τὸν ἐπὶ Θεῷ ζῶν εὐδαίμονα, *he lived the incorruptible and bleſſed life in God.* L. quod. deter. &c. p. 127. C. D. To ſay, as do the fathers, "He yet ſpeaketh, becauſe "he is ſtill celebrated in the world," is to ſay nothing proper to Abel, that being alſo true of all the other patriarchs; and to refer this to "the cry of "his blood for vengeance," is to refer to that which ſeemeth not to be the commendation of his faith, by which the apoſtle here declares he ſpeaketh.

Ibid. [d] Μαρτυροῦντος, *God teſtifying upon his gifts*;] that is, ſaith Theodotion, ἐπέχοντος, "he cauſed fire "to deſcend from heaven and conſume his ſacri-"fice, and thereby teſtified his acceptance of it." So he diſcovered his acceptance of the ſacrifice of Abraham, Gen. 15. 17. and of the ſacrifices of Aaron, Lev. 9. 24. of Gideon, Judg. 6. 21. of David, 1 Chron. 21. 26. of Solomon, 2 Chron. 7. 1. and of Elijah, 1 Kings 18. 38. And accordingly the prayer of the Iſraelites for their king runs thus, *The Lord remember all thy offerings, and turn to aſhes thy burnt-ſacrifice*, Pſal. 20. 3. To this agrees the interpretation of R. Solomon and Aben Ezra, among the Jews; of Oecumenius and Theophylact on the place: and St Jerom (*u*) confirms it by this inquiry, "Whence could Cain know that God accepted the "ſacrifice of Abel, and rejected his, if the interpre-"tation of Theodotion was not true?"

(*u*) Trad. Heb. ſup. Gen. t. 3. p. 70. lit. K.

Ver. 5.

Ver. 5. • Οὐκ ἐυρίσκετο, *was not found on earth, becauſe God had tranſlated him.*] God killed him not, ſaith Onkelos; and this we may ſufficiently learn from the ſtory, Gen. 5.; for of all the reſt mentioned in that chapter, it is ſaid, *they died*, but of him this is not ſaid, but only that *he was not, becauſe God took him*, ὅτι μετέθηκεν αὐτὸν ὁ Θεὸς, *becauſe God tranſlated him*, ſaith the Septuagint, the book of Wiſdom, and the ſon of Syrach, Wiſd. 4. 10. Ecclus 14. 44. Moreover, it is ſaid of Noah, and of Abraham, that *they walked with God*, Gen. 6. 9. 17. 1. but it is not ſaid that *they were not, becauſe God took them:* this phraſe muſt therefore import ſomething which happened not to them. Many of the Hebrew doctors ſay, that he was taken into heaven, or into paradiſe: *He was taken into heaven by the word of the Lord*, ſaith the Targum of Jonathan; *He was tranſlated into paradiſe*, ſay the Arabic and Æthiopic verſions; *God ſhewed him the tree of life*, ſay R. Menechem and Zoar, in 2 Kings 2. 1.; *He tranſlated him into paradiſe*, ſay Kimchi and Menaſſeh Ben Iſrael (*x*). Hence Munſter on the place ſpeaks thus, *Aſſerunt noſtri hunc Enoch cum corpore et anima tranſlatum eſſe in paradiſum.* To be tranſlated, ſaith Philo (*y*), is μετοικίαν τυλαθαι τὴν ἀπὸ θνητῆ βίυ πρὸς τὸν ἀθάνατον, *to go from this mortal to an immortal life.* The ſame was the opinion of the ancient fathers, of Irenæus (*z*), and of Pſeudo-Juſtin (*a*), who ſaith, "that they who roſe with Chriſt are with "Enoch and Elias ἐν τῷ παραδείσῳ, in paradiſe." See others cited for this opinion by Feuardentius upon Irenæus. Note, *laſtly*, that this tranſlation into paradiſe was the fruit of his faith, that faith which was *the expectation of things hoped for*, and that God would reward his diligence in ſeeking him; for ſince he by this faith *obtained this teſtimony that he pleaſed God*, God could not take him hence in diſpleaſure, but out of favour to him.

Ver. 6. ' In this ſixth verſe we have the Heathens creed, that *God is, and that he is the rewarder of them that diligently ſeek him*; without which the apoſtle declares, 1. That it was impoſſible for them to pleaſe God, and ſo God muſt either have laid upon them no obligations to pleaſe him, or required what he knew to be impoſſible, or given them ſufficient means to know this. 2. That they could have no ſufficient motives to ſerve him, or to come unto him in expectation of his bleſſing upon them that did ſo, and therefore the Heathens embraced this as a principle of natural religion, "That God could not ſuffer it "to go ill with good men, either in life or death, "but would be ſure to take care of, and provide "good things for them." Thus Socrates (*b*) requeſts his judges, to receive this as a certain truth, "That "a good man, living or dying, can be ſubject to "no evil, becauſe the gods never neglect his affairs;" and this is commended by Cicero (*c*), and by Jamblichus (*d*), as the great principle which philoſophy ſuggeſts, as an encouragement to virtue, "that "if we believe that nothing is concealed from God, "we muſt believe that which happens to the friend "of God happens for the beſt; and that what ſeeming evils happen to him, will do him good in this "or in the other life: for he can never be neglected by the gods, who is deſirous to be a virtuous "and good man, and as like to God as he is able; "but περὶ τῶ ἀδίκυ τἀναντία τύτων δεῖ διανοεῖσθαι, of the "wicked and unjuſt man we are to believe juſt the "contrary." And this again Jamblichus (*e*) delivers as a great principle of philoſophy, "That if we believe there is a God, who is Lord of all things, "we muſt own, that whatſoever is good and honeſt, "muſt be aſked of him; for all men give good "things to them they love and rejoice in, and the "contrary to them to whom they are diſaffected; "and therefore much more will the gods do ſo." Another principle alſo founded in the nature of man, and laid down by them as the foundation of all religion, was this, That if piety were not advantageous to them, no man would embrace it, it being natural to all men to purſue their advantage, and to decline the contrary. So Arrian (*f*) upon Epictetus lays down this for an axiom, "That if piety and profit "did not go together, piety would be preſerved in "none; the reaſon is, becauſe nothing is ſo natural to us as to affect and purſue our own advantage, ſo that if you place what is holy and juſt "in that which profits, you preſerve them; but if "you ſeparate what is honeſt from what is advantageous, you deſtroy what is juſt and honeſt, as "being weighed down by profit (*g*)." Simplicius adds, "That where is profit, there we place our

(*x*) De fragil. human. § 12.
(*y*) De nom. mut. p. 813. B.
(*z*) L. 4. c. 30. l. 5. c. 5.
(*a*) Reſp. ad qu. 85.
(*b*) Apol. p. 31. D. et de rep. c. 10. p. 760.
(*c*) Tuſc. qu. 1. § 82.
(*d*) Protrept. c. 13. p. 84.
(*e*) De vita Pythag. c. 18. p. 89.

(*f*) Δεῖ τὸ σύνολον ἐκεῖνο μεμνῆσθαι, ὅτι ἐὰν μὴ ἐν τῷ αὐτῷ ᾖ ἐυσεβὲς, καὶ συμφέρον, ἐ δύναται σωθῆναι τὸ ἐυσεβὲς ἔν τινι. L. 1. c. 27. p. 53. Πᾶν ζῶον ἁθρόι ἅπτας ἁκεῖται ἀς τῷ ἰδίῳ συμφέροντι. Οὐδεὶς γὰρ ἅτω φιλεῖ πέφυκεν ὡς τὸ αὐτῷ συμφέρον———

(*g*) Διὰ τῦτο ἂν μὲν ἐν ταυτῷ τὶς θῇ τὸ συμφέρον, καὶ τὸ ὅσιον, καὶ τὸ καλὸν——Σωζεται ταῦτα πάντα——Ἂν δ' ἀλλαχῦ τὸ συμφέρον, ἀλλαχῦ δὲ αὐτὸ τὸ δίκαιον, ὑίχεται ταῦτα πάντα καταβαρύμενα ὑπὸ τῷ συμφέροντος. L. 2. c. 22. p. 243. et l. 3. c. 3. p. 269.

"piety;

" piety (*h*);" and thence infers, " That we cannot " love, honour, and worſhip the Deity, whatſoever " reaſons may be alledged for ſo doing, if we con- " ceive him hurtful, and not profitable to us, be- " cauſe every living creature flies what is hurtful, " and the cauſes of it, and affects and follows what " is profitable." And this they learned from their maſter Epictetus (*i*), who lays the foundation of all religion upon this principle, *That where profit is, there is piety.* And he, perhaps, from Plato, who lays it down for an axiom, that τὸ μὲν ὠφέλιμον καλὸν, τὸ δὲ βλαβερὸν αἰσχρὸν, *what was good was profitable, what evil hurtful.*

Ver. 7. ᵉ Κληρονόμῳ, &c. *heir of the righteouſneſs;*] *i.e.* of the happineſs promiſed to them who are juſtified by faith, or to perſons who by faith had an hereditary right to it, *viz.* not only to the temporal ſalvation the ark afforded, but to that ſpiritual and celeſtial, which the ark typified, 1 Pet. 3. 21. *For being juſtified through faith, we are made heirs through hope of eternal life,* Tit. 3. 7.; *Heirs of ſalvation,* Heb. 1. 14.; *Heirs of the kingdom,* James 2. 5. See note on Gal. 3. 29. and on Heb. 1. 14.

Ver. 10. ᵇ *Thy exceeding great reward.*] Thus the Jeruſalem Targum and that of Jonathan interpret this phraſe, " Fear not, the reward of thy " works ſhall be great in the world to come." " So " ought we," ſaith Theophylact, " to look to " things above, and make no great account of " thoſe on earth."

Ver. 12. Καὶ ταῦτα.] Some manuſcripts read τοῦτο, but all the Greek ſcholiaſts read καὶ ταῦτα, being, according to the cuſtom of the Greek language, uſed by way of amplification, and ſignifying *idque,* is well rendered by our tranſlation, *and that.*

Ver. 13. ⁱ Τὰς ἐπαγγελίας, *the promiſes.*] Here note, that theſe words, καὶ πεισθέντες, *and were perſuaded,* are neither to be found in the ancient verſion, nor the Greek commentators. 2. That the promiſes here mentioned, as not received by theſe patriarchs, cannot be temporal promiſes; for ἅτοι πάντες, *all theſe,* as it cannot be referred to the whole Jewiſh offſpring, ſince many of them, as the apoſtle has obſerved, chap. 3. 18. 19. chap. 4. 2. 6. 11. *died in unbelief*; ſo neither to Abraham, Iſaac, and Jacob only; for, *1ſt,* They are not all that died in faith; and, *2dly,* The ſame is ſaid of all in general, ver. 39. ἅτοι πάντες, *theſe all died in faith, not having received the promiſe.* Now, we find no temporal promiſe made to Abel, and to Enoch, and that temporal promiſe which God made to Noah, he fulfilled. 2. The text ſaith, *They embraced them, confeſſing they were ſtrangers and pilgrims upon earth*; whence the apoſtle makes this inference, that *they ſought another country, that is, an heavenly*; which makes it neceſſary to conceive, that the promiſes here mentioned, as not received, were, as Oecumenius ſaith, τὰ ἐπουράνια, *heavenly promiſes*; τὰ περὶ τῆς βασιλείας τῶν οὐρανῶν, καὶ τῆς ἀναστάσεως, *the promiſe of the kingdom of heaven, and the reſurrection,* ſaith Theophylact. Thus Philo (*k*) ſaith, Οἱ κατὰ Μωυσῆν σοφοὶ πάντες ὡς ἀπόγονται παρῳκηκότες, *All the wiſe men are introduced by Moſes as ſtrangers, their ſouls coming from heaven to travel here on earth,* and that they deſire to return thither; πατρίδα μὲν τὸν οὐράνιον ἐν ᾧ πολιτεύονται, ξένον δὲ τὸν περίγειον ἐν ᾧ παρῴκησαν νομίζοσαι, *looking upon heaven as the city where they dwell, and the earth in which they travel as their place of pilgrimage.* And again, Πᾶσα μὲν ψυχὴ σοφῶ πατρίδα μὲν οὐρανὸν, γῆν δὲ ξένην ἔλαχε, *The ſoul of every wiſe man looks on heaven as his country, the earth as the place of his pilgrimage.* De agric. p. 153. So did Abraham, ſaying, *I am a ſtranger and a ſojourner with you,* Gen. 23. 4. And Jacob calling the time he lived here, *the years of his pilgrimage,* Gen. 47. 9. So David ſaying, *I am a ſtranger with thee, and a ſojourner, as all my fathers were,* Pſal. 39. 12. The ſame he ſpeaks of the whole Jewiſh nation, ſaying, *We are ſtrangers before thee, and ſojourners, as were all our fathers,* 1 Chron. 29. 15. And this he learned out of the law, where God ſpeaks thus to them, Lev. 25. 23. *The land is mine, for ye are ſtrangers and ſojourners with me,* παροίκιον μου, ſaith the Septuagint. Accordingly the philoſophers taught, " that to die was to go into our " country, πρὸς τὴν πατρίδα τὴν ἀληθινὴν ὅθεν ἤλθομεν, to " the true country whence we came." *Simpl. in Epict. p.* 77.

Ver. 16. ᵏ Κρείττονος ὀρέγονται, *they deſire a better country.*] The ancient Jews declare, " that the " earthly Canaan was a type of the ſpiritual Ca- " naan, and the promiſe of living in it for ever, " was a parable repreſenting their future happineſs " in the world to come." It is written, " (*l*) All " Iſraelites have their portion in the world to " come, as it is ſaid, *And thy people ſhall be all juſt,* " *they ſhall inherit the land for ever,*" Iſ. 60. 21. " This land," ſaith Maimonides (*m*), " is a parable, " as if he ſhould ſay, the land of the living; and

(*b*) Ὅτε γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβὲς τιθέμεθα. Οὔτε αἴτιον νομίζοντας κακῶν αὐτὸν τιμᾶν, ἢ φιλεῖν, ἢ σέβειν δυνατόν. Πᾶν γὰρ ζῶον τὰ μὲν βλαβερὰ, καὶ τὰ αἴτια αὐτῶν φεύγει τε καὶ ἐκτρέπεται, τὰ δὲ ὠφέλιμα αἴτια αὐτῶν μέτεισι τε, καὶ διωκάζει. In Epict. p. 80.

(*i*) Τῆς περὶ τὰς Θεοὺς εὐσεβείας ἴσθι, ὅτι τὸ κυριώτατον ἐκεῖνό ἐστι, ὀρθὴ ὑπόληψις περὶ αὐτῶν ἔχειν, ὡς ὄντων, καὶ διοικούντων τὰ ὅλα καλῶς, καὶ δικαίως, &c. Ὅτε γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές. Enchir. c. 8. 38.

(*k*) De confuſ. ling. p. 259. 260. (*l*) Talm. Bab. in ſanhed. C. Chelek.

(*m*) Treat. of repent. c. 3. § 5.

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" that is the world to come." And R. Menachen on Gen. 12. refers it to " the land which is above, " watered with waters which are above." If they received this parabolical interpretation from the patriarchs, here is the reaſon of their faith and expectation of this better country. Vain here is the interpretation of Mr le Clerc, both upon the 10th and 16th verſe: for, *1ſt*, A city which has foundations, is, ſaith he, Jeruſalem; whereas in Abraham's time there was no ſuch city that he could expect, nor was that *a city which could not be ſhaken*, Heb. 12. 28. it having been long ſince deſtroyed: nor was it *a city whoſe builder and maker was God*, but man. Again, *he expected a better country, that is, an heavenly, i. e.* the land of Canaan, which was an antitype of heaven; ſo Mr le Clerc, in flat contradiction to the apoſtle, ſaying, the country they expected *was not that from whence they came out*, ver. 14. 15. *i. e.* was not Canaan, but an heavenly country; and he adds, *God had provided for them a city*, not Jeruſalem ſure, but an heavenly city.

Ibid. [l] Οὐκ ἐπαισχύνεται, *God is not aſhamed to be called their God;*] *i. e.* the God of Abraham, Iſaac, and Jacob. To be their God, and their Father, is the ſame thing. Thus Jer. 31. 1. *I will be the God of all the families of Iſrael;* ver. 9. is thus varied, *I am a Father to Iſrael. I will be their God, and they ſhall be my people*, 2 Cor. 6. 16. is, ver. 18. *I will be a Father to you, and you ſhall be my ſons and my daughters.* To be ſons of God, is to be *heirs of God*, Rom. 8. 17. to be *ſons of the reſurrection*, Luke 20. 36. to *inherit all things*, Apoc. 20. 7.; and the υἱοθεσία, or *adoption* promiſed by God, is the *redemption of the body* from corruption. See note on Matth. 22. 31. 32. and on Rom. 8. 17. 23.; and this is the reaſon why God, taking upon himſelf the title of their *God and Father*, anſwers this title, by *preparing for them a city.*

Ver. 17. [m] Προσενήνοχεν, *he offered up Iſaac.*] So ſpeaks the New Teſtament twice here, and James 2. 21. So the Jews conſtantly. Philo (*n*) informs us, that though the fact was not perfected, " yet it " was preſerved in the minds of the readers, and " mentioned in the ſacred volumes as a thing en- " tire, and abſolutely done." And to this day they pray, " (*o*) That God would be gracious to them for " the merit of the ſacrifice of Iſaac," according to the prayer which both the Targum of Jeruſalem, and Jonathan mention on Gen. 22. 14. as made by Abraham, to this effect, *viz.* " I beſeech thee, O " God, by thy mercies, that when the ſons of Iſaac " ſhall offer to thee in the time of their neceſſity, " thou wilt be mindful of this binding of Iſaac." Hence have they framed this ſtory, " (*p*) That when " the knife touched the throat of Iſaac, his ſoul de- " parted, and that when God ſaid, Lay not thy hand " upon the lad, it returned, and ſo he being dead, " revived." And truly Abraham having done all that belonged to him to do towards this offering his ſon, and being fully reſolved to have gone through the work, had not God's call reſtrained him, may well be ſaid, in the divine conſtruction, to have actually done it; and to this ſome refer Abraham's receiving Iſaac from the dead in a figure, he being thus ſnatched from the jaws of death, and reſtored to him when he expected nothing but his death.

Ver. 20. [n] Εὐλόγησε τὸν Ἰακὼβ, *bleſſed Jacob.*] It may be inquired how he could bleſs Jacob by faith, when he knew not that it was Jacob? To this I anſwer, That to the bleſſing him by faith, it was not neceſſary he ſhould know him to be the perſon he intended thus to bleſs, but only that he ſhould feel the divine afflatus, or the ſpirit of prophecy upon him when he bleſſed him, that being ſufficient to confirm him, that his benediction ſhould be eſtabliſhed by that God before whom he bleſſed him, and who guided his lips and his heart in it: and though we have tranſlated it as a prayer, it moſtly runs in the future tenſe, and may wholly be tranſlated as a prophecy, and ſo it muſt be uttered in faith. And whereas it is objected farther, that Iſaac thought he was bleſſing Eſau; now ſo to bleſs him as to make him lord over his brother, ver. 29. could not be ſpoken in faith, becauſe the oracle had before declared to Rebecca, that *the elder ſhould ſerve the younger.* I anſwer, *1ſt*, That this rather is an argument againſt the truth of his benediction, than the faith of it; it rather proves that Iſaac ſhould not thus have bleſſed Eſau, than that he believed not what he ſaid: but indeed it proves neither; for Iſaac might feel ſuch a ſtrong afflatus upon him as might convince him that his benediction was derived from the gift of prophecy, and ſo would certainly be accompliſhed, whomſoever it concerned. *2dly*, The learned Biſhop of Ely on ver. 4. anſwers, that either Rebecca had not acquainted Iſaac with the oracle, or it ſeems he did not underſtand it as Rebecca did.

Ver. 21. [o] Καὶ προσεκύνησεν, *and worſhipped*] God, for the aſſurance he had of being buried in the land of promiſe, which he deſired out of faith in the promiſe God had made to him, Gen. 28. 13.

Ver. 23. [p] Ἀστεῖον, *a comely child.*] He was, ſaith

(*n*) Ὁλόκληρος ἡ παντελὴς ἐ μόνον ἐν ταῖς ἱεραῖς βίβλοις, ἀλλὰ κ ἐν ταῖς τῶν ἀναγινωσκόντων διανοίαις ἀναγέγραπτος ἐστήλιτευται. De ab. p. 293.

(*o*) Vide Clem. Rom. ep. ad Corinth. §. 10. (*p*) Pirk. Eliez. c. 31. p. 74.

St

St Stephen, ἀστεῖος τῷ Θεῷ, *of a very excellent beauty*, Acts 7. 20.; μορφῇ θείος, *of a divine form*, ſaith Joſephus (*q*); of an *angelical form*, ſay the Jews (*r*); he was, ſaith Juſtin, one *quem formæ pulchritudo commendabat*, renowned for his beauty. Joſephus alſo adds (*s*), that an Egyptian ſcribe, to whoſe predictions they gave great credit, had foretold one ſhould be born of Iſrael, "who, if he came to age, "ſhould grievouſly afflict the Egyptians, and bring "out the Iſraelites from among them; and that "God had by a viſion declared to Amram, that this "child to be born to him ſhould deliver the Iſrael-"ites out of Egypt;" which, if true, gives a farther ground of their faith.

Ver. 24. [q] Joſephus informs us, that when Pharaoh had put the crown upon his head, adopting him as the ſon of his daughter, to be his ſucceſſor, "he let "the crown fall to the ground, and ſtamped upon "it with his feet." But the words μέγας γενόμενος being the very words uſed, Exod. 2. 11. where it is ſaid, *It came to paſs, that when Moſes was grown, he went out unto his brethren*, the apoſtle doubtleſs had relation to them, and interpreted *his going out unto them* to be his owning himſelf to be one of them. *It came into his heart*, ſaith Stephen, *to viſit his brethren*, Acts 7. 23. *i. e.* to join himſelf to the afflicted Jews.

Ver. 26. [r] Τὸν ὀνειδισμὸν, *the reproach of Chriſt.*] The ſeed of Abraham, even before they went down to Egypt, are ſtyled *the chriſts of God*, Pſal. 105. 15. μὴ ἅψησθε τῶν χριστῶν μου, *touch not my chriſts*. And the prophet Habakkuk ſpeaking of God's judgments upon Pharaoh, and God's deliverance of them from him, ſaith, ἐξῆλθες εἰς σωτηρίαν λαοῦ σου τοῦ σῶσαι τὸν χριστόν σου, *thou wenteſt forth for the ſalvation of thy people, to preſerve thy chriſt*, Hab. 3. 13.; ſo that *the reproach of Chriſt* may be the reproach of the people of God, ver. 15. Moreover, the reproach which he and they ſuffered was for their faith in the promiſed ſeed, and that was Chriſt, Gal. 3. 16. on which account it might be truly ſtyled *the reproach of Chriſt*, as the afflictions of the apoſtle are ſtyled *the afflictions of Chriſt*, Col. 1. 24. and he himſelf *the priſoner of Chriſt*, Eph. 3. 1. as being the reproach he ſuffered for his faith in the promiſed ſeed, which was Chriſt.

Ibid. [s] Photius here ſaith, "the reproach of Mo-"ſes may be called the reproach of Chriſt, as being "ſuch as Chriſt ſuffered," ὅτιος ὁ Χριστὸς ἔπαθε; in which ſenſe we are bid *to go forth to him without the camp bearing his reproach*, chap. 13. 13. Betwixt this and the following verſe ſome Latin copies inſert theſe words, *Fide magnus factus Moſes occidit Egyptium, conſiderans dolorem ſuorum*, which Dr Mills thinks genuine, though they are neither owned by any of the verſions, nor any of the Greek commentators.

Ibid. Εἰς τὴν μισθαποδοσίαν, *the recompenſe of reward*,] here mentioned, could not be temporal; for Moſes came not into the land of Canaan, nor could he expect any greater bleſſing in that kind than he might have had in Egypt. He therefore muſt have reſpect to ſome ſpiritual and heavenly recompenſe.

Ver. 27. [t] Μὴ φοβηθεὶς, *not fearing*.] It is expreſsly ſaid, that Moſes, when he fled from the face of Pharaoh, *feared*, Exod. 2. 14.; and it is farther evident from theſe words of God to him, *Go, return into Egypt, for all the men are dead that ſought thy life*, chap. 4. 19. And therefore they who refer this to that flight, ſay, *He did not fear his wrath, ſo as to diſtruſt the providence of God in working a deliverance to his people by his hand*: but his unwillingneſs, when God commanded him, to go back to Egypt, confutes this gloſs. Others ſay, he feared not the wrath of the king, when he ſaid unto him, *Take heed to thyſelf, ſee my face no more; for in that day thou ſeeſt my face, thou ſhalt die*, Exod. 10. 28. But then he had not forſook Egypt, and when he went from it, he did ſo by the command of Pharaoh, Exod. 12. 31. and ſo needed not to fear him. Againſt the expoſition given in the paraphraſe, it is objected, that it agrees not with the order of the words, becauſe the paſſover mentioned, ver. 28. was kept in Egypt. But this objection will be of little force, if we conſider, that other things are mentioned in this chapter out of the order in which they were performed: thus, ver. 32. Gideon is mentioned before Barak, and Samſon before Jephtha, as alſo, ver. 33. 34. 35. 36.

Ver. 29. [u] *Through the Red ſea.*] That this they truly did, ſee note on 1 Cor. 10. 1.

Ver. 31. [x] She teſtified her faith, not only by preſerving thus the ſpies, but by ſaying to them, *I know that the Lord hath given you this land*, Joſh. 2. 9. and again, *The Lord your God he is God in heaven above, and on earth beneath*, ver. 11.

Ver. 37. [y] Ἐπειράσθησαν.] That this is not the right reading, may eaſily be gathered from this one conſideration, that after two ſuch great puniſhments, as ſtoning, and being ſawn aſunder, it is very improper to introduce their being tempted, which ſignifies no certain kind of puniſhment at all, and is included in all the other puniſhments, here mentioned. Some therefore read ἐπυρώθησαν, ſome ἐπυρώθησαν, ſome ἐκρίθησαν, all ſignifying, *they were burnt*: which reading agrees well with the ſtory of the Maccabees, where they bring Eleazer and the young men ἐπὶ τὸ πῦρ, καταφλέγοντες αὐτοὺς, *to the fire*,

(*q*) Antiq. l. 2. c. 5. (*r*) Pirk. Eliez. c. 48.
(*s*) Τὸ μὲν Ἑβραίων γένος τῆς παρ' Αἰγυπτίοις ἀναγκης ἀπολύσει. Antiq. l. 2. c. 5.

and burnt their flesh; so that Josephus (from c. 6. to c. 12.) saith they were ὡς ἐπὶ πυρὶ μετασχηματιζόμενοι εἰς ἀφθαρσίαν, *as one might say, translated in the fire to incorruption.* But yet I prefer the opinion of those who think this was an error arising ἐκ διπλογραφίας, *from writing the same word twice,* or rather that some who knew not what ἐπρίσθησαν meant, writ for it ἐπιρράσθησαν, and so in time they came to be both written, because the Syriac hath not ἐπιρράσθησαν. (*t*) Eusebius cites St Paul's words thus, ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον. (*u*) Tertullian paraphrases them thus, "Hieremias lapidatur, "Esaias secatur, Zacharias inter altare et ædem "trucidatur." (*x*) Clemens of Alexandria reads thus, ἐλιθάσθησαν, ἐπιρράσθησαν, ἐν φόνῳ, &c. which gives just ground to conjecture that some ignorant writer put ἐπιρράσθησαν for ἐπρίσθησαν. This fault is very visible in the transcriber of Origen (*y*); for in his 4th homily on Jeremy, we read in the Greek ἐπρίσθησαν, ἐπιρράσθησαν, but in the old translation there is only, *fecti, occasione gladii occubuerunt.* And in the 15th homily (*z*), ἄλλον ἐλιθοβόλησαν, ἄλλον ἐπρίσθησαν, ἄλλον ἐπέκτειναν, which shews that Origen did not own the word ἐπιρράσθησαν: and though we find the word again in his homilies on St Matthew (*a*), yet whosoever reads the place will find that Origen takes no notice of it, but proceeds immediately from ἐπρίσθησαν, to ἐν φόνῳ μαχαίρας ἀπέθανον, saying, the word ἐπρίσθησαν refers to Esaias, and the words ἐν φόνῳ μαχαίρας ἀπέθανον, to Zacharias: in the fourth dialogue against Marcion, p. 125. he proves, that the prophets were not phantoms, but men consisting of flesh and blood, because ὁ μὲν ἐπρίσθη σαρκί, ὁ δὲ ἐλιθάσθη, οἱ δὲ λοιποὶ ἐν φόνῳ μαχαίρας ἀπέθανον, *one of them was sawn asunder, another was stoned, and the rest were killed by the sword:* and in his exhortation to martyrdom, p. 232. he adds, "The writer of the epistle to the He- "brews saith, ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρας "ἀπέθανον, they were stoned, they were sawn asun- "der, they were slain with the sword." From all which places it is evident, that ἐπρίσθησαν was the reading followed by the ancients.

Ver. 39. [a] Οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, or, as some copies read, τὰς ἐπαγγελίας, *received not the promises.*] These words being the same with those in ver. 13. of this chapter, *All these died in faith,* μὴ λαβόντες ἐπαγγελίας, *not having received the promises;* it is reasonable to interpret them to the same sense, *viz.* of their not having received the heavenly kingdom, and blessed resurrection they expected. And so the whole current of this epistle will force us to interpret them; for it is the promise of *entering into rest after we have ceased from our labour* here on earth, chap. 4. 1. 10. the *promise of an eternal inheritance,* chap. 9. 15. *the promise we are to receive after we have patiently done the will of God,* chap. 10. 36.

Ver. 40. [bb] Κρεῖττόν τι περὶ ἡμῶν, *some better thing concerning us.*] *viz.* Our hope of entering into the vail, by reason of our forerunner entering in thither first, chap. 6. 19. 20. We having an high priest *higher than the heavens,* chap. 7. 26. *set on the throne of Majesty in the heavens,* chap. 8. 1. who by his death hath procured, that *they which are called might receive the promise of an eternal inheritance,* chap. 9. 15. and who hath, by his entrance into this holy place with his blood, *purified and prepared these holy places for us,* ver. 23. 24. the way into which was *not opened before,* ver. 8. and given us *freedom of entrance into the holiest through the blood of Jesus, by this new way which he hath consecrated through his flesh,* chap. 10. 20. we being therefore come to *Mount Sion, the city of the living God, to the heavenly Jerusalem, and to the spirits of just men made perfect,* chap. 12. 22.

Ibid. [bb] Ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι, *that they without us may not be made perfect.*] This all the fathers interpret of their receiving their crowns or their rewards hereafter. Thus of Abel and Noah, St Chrysostom saith, *That they might not be crowned before us,* ἵνα ἀρτι πᾶσι τῶν στεφάνων καιρὸν, *God hath appointed one time of coronation for them all.* Οὐδέπω τῶν στεφάνων ἐπλάνυσαν, "they have not yet obtain- "ed their crowns," saith Theodoret. "God expect- "ing still those that are to combat, that he may "proclaim them victors all together." Origen (*b*) having cited this place, saith thus: "You see that "Abraham yet expects to obtain perfection, yea "Isaac and Jacob, and all the prophets expect us, "that with us they may obtain perfect bliss." Yea he says the same, not only of all the saints of the New Testament, but even of the blessed apostles, saying, (*c*) "Even the apostles have not received "their joy, but wait that I might be partaker "with them; nor do the saints departed obtain the "full reward of their good actions." Nor did the primitive fathers mean this only of their bodies, but also of their souls, which they conceived not to be exalted to the highest heavens; saying that they

(*t*) Præp. ev. l. 12. c. 10. p. 583. (*u*) Scorp. c. 8. (*x*) Strom. 4. p. 515. A. (*y*) Ed. Huet. to. 1. p. 141. D.
(*z*) P. 147. (*a*) To. 1. p. 225.

(*b*) Vides ergo quia exspectat adhuc Abraham, ut quæ perfecta sunt consequatur, exspectat et Isaac et Jacob, et omnes prophetæ exspectant nos, ut nobiscum perfectam beatitudinem capiant. *In Lev. hom.* 7. *f.* 71. D.

(*c*) Nondum enim receperunt lætitiam suam, ne apostoli quidem, sed et ipsi exspectant, ut et ego lætitiæ eorum particeps fiam; neque enim decedentes hinc sancti continuo integra meritorum suorum præmia consequuntur, sed exspectant etiam nos licet morantes. *Ibid.*

had

had not yet received their full reward, yea that they were not to expect it till the day of judgment. See note on 2 Tim. 4. 8. and therefore I cannot but wonder to hear a very learned perſon in his note on this place ſaying, "It will be acknowledged by all, that then (*i. e.* at our Saviour's reſurrection) the patriarchs received this promiſe, or that the ſufferers here mentioned then received it;" eſpecially when the apoſtle here ſaith, *they were tortured, not accepting a deliverance, that they might obtain a better reſurrection*, which ſure they have not yet obtained: and I more admire that this ſhould by him be interpreted of *deliverance from their perſecutors*, and *reſt from perſecutions*. For is this promiſe fulfilled to Chriſtians? to them who, *if they will live godly, muſt ſuffer perſecutions?* and *through many tribulations enter into the kingdom of God?* And do they who were thus tortured, find this perfection with us? Or had they any other reſt or freedom from them, than what death gave them? Surely the expoſition of all the ancient fathers is much to be preferred before this new and ſingular invention; as alſo before the new doctrine of the Florentine council, "That the ſouls of "ſaints departed do already behold the face of "God in heaven."

CHAP. XII.

Verſe 1. WHerefore ſeeing we alſo are compaſſed about with ſo great a [a] cloud (i. e. *a multitude*) of witneſſes, let us (*who are to run our Chriſtian race*) lay aſide every weight (*of worldly cares and affections*), and the [b] ſin which doth ſo eaſily beſet (*and circumvent*) us, (*and ſo hinders our feet from making a due progreſs in it*), and let us run with patience the race that is ſet before us,

2. [c] Looking unto Jeſus (*who by his prophetic office was*) the author and (*by his regal office will be the*) finiſher of our faith; who for the [d] joy that was ſet before him, (*as the reward of his ſufferings*), endured the croſs, deſpiſing the ſhame (*of it*), and (*therefore*) is ſet down at the right hand of the throne of God.

3. For conſider him who (*being ſo excellent a perſon, and ſo dear to God, yet*) endured (*patiently*) ſuch contradiction of ſinners againſt himſelf, (*ſuch blaſphemies againſt his doctrine, ſuch calumnies againſt his perſon, ſuch malicious and unwearied attempts againſt his life*), [e] leſt ye be wearied and faint in your minds, (*under the conflict of afflictions ye endure.*)

4. *For which fainting you have no ſuch cauſe as this Captain of ſalvation, and this cloud of witneſſes are; for)* [f] ye have not yet reſiſted unto blood, (*as they did*), ſtriving againſt ſin.

5. And (*by your proneneſs to grow weary, and even faint under the combat*) you (*ſeem to*) have forgotten the exhortation which ſpeaketh to you as to children, (*thus*), My ſon, [g] deſpiſe not thou (*be not ſlothful and diſpirited under*) the chaſtening of the Lord, nor faint when thou art rebuked of him, (*Prov. 3. 11. 12.*)

6. For whom the Lord loving he chaſteneth, and ſcourgeth every ſon whom he receiveth (*into that relation.*)

7. If ye (*then*) endure chaſtening, God dealeth with you as (*a father*) with (*his*) ſons: for what ſon is there whom the father chaſteneth not (*for his offences?*)

8. [h] But if ye be without (*ſuch*) chaſtiſement, whereof all (*ſons*) are partakers, then are ye (*treated as*) baſtards (*whom the reputed parent diſregards*), and not (*as*) ſons (*whom he loves, ver. 6.*)

9. Furthermore, (εἶτα, *and if*) we have had fathers of our fleſh, which corrected us, and (*yet*) we gave them reverence, (*and honour, in expectation of the long life promiſed to them that do ſo, Exod. 20. 12.*): ſhall we not much rather be in ſubjection to the [i] Father of (*our*) ſpirits, (*who gives and who recalls our ſpirits at pleaſure*), and (*ſo*) live (*everlaſtingly?*)

10. For they verily [k] for a few days chaſtened us after their own pleaſure, (Gr. *as ſeemed beſt to them*); but he (*our heavenly Father doth it*) for our (*own*) profit, that we might be partakers of his holineſs.

11. (*Nor let it diſcourage you that theſe afflictions ſeem grievous to the fleſh,* πᾶσα δὲ.) For no chaſtening for the preſent ſeemeth joyous, but grievous (*to it*): nevertheleſs, afterwards it yieldeth the peaceable fruits of righteouſneſs, to them that [l] are exerciſed thereby, (i. e. *thoſe fruits of righteouſneſs which end in peace.*)

12. Wherefore lift up the hands which hang down, (*as if wearied with, and giving over the combat*), and (*ſtrengthen*) the feeble knees, (*which ſeem unable to ſtand firm, and run on this race with patience; ſee note on ver. 3.*)

13. And (*ſo*) make (ποιήσατε, *ye will make*) [m] ſtraight paths for your feet, (*to walk in*); leſt that which is lame be turned out of the way, but let it rather be healed: (Gr. ἵνα μὴ, *that that which is lame may not be turned out of the way, but rather may be healed.*)

14. (*And in order thereunto*), [n] follow peace with all men, and holineſs, without which no man ſhall ſee the Lord:

15. Looking diligently, let any man [o] fail of the grace (Gr. ὑστερῶν ἀπὸ, *fall from the grace*) of God;

leſt any root of bitterneſs ſpringing up, trouble you, and thereby many be defiled:

16. Leſt there be any fornicator, or profane perſon (*among you, ſuch*) as *(was)* Eſau, who for one morſel of meat ſold his [p] birth-right.

17. For ye know how that afterwards when he would have inherited the bleſſing *(he had loſt)*, he was rejected *(by his father, ſaying of Jacob, I have bleſſed him, and he ſhall be bleſſed)*: for he found no place of repentance, *(no change of the bleſſing pronounced by his father)*, [q] though he ſought it carefully with tears, *(crying with an exceeding great and bitter cry, Gen. 27. 34.)*

18. For ye *(believing Jews)* are not come *(as your forefathers when they entered into the old covenant with God)* unto the mount that might be touched, *(and ſo you might die, Exod. 19. 12.)*, and that burned with fire, (Gr. *to the burning fire, Deut. 5. 23.)*, nor to the blackneſs and darkneſs, *(cauſed by the cloud, ſtyled* νεφέλη γνοφώδης, *Exod. 19. 16.)*, and *(to the)* tempeſt *(of thunder and lightning, Deut. 5. 22.)*,

19. And the ſound of a *(the)* trumpet, *(exceeding loud, which made the people tremble, Exod, 19. 16.)*, and the *(great)* voice of words, which *(was ſo terrible, that)* they that heard *(it)*, intreated that the word ſhould not be ſpoken to them any more, *(leſt they died for it, Exod. 20. 19. Deut. 5. 25. 18. 16.)*:

20. For they could not endure [r] that which was commanded, *(that ſevere cautionary command which runs thus)*, And if ſo much as a beaſt touch the mountain, it ſhall be ſtoned, or thruſt through with a dart.

21. And ſo terrible was the ſight, that [s] Moſes ſaid, I exceedingly fear and quake.

22. But ye are come *(under the goſpel-diſpenſation, to things of a more excellent nature, not apt to terrify and diſcourage, but create joy and comfort to you; not as then to Mount Sinai, but)* to mount Sion, *(whence you expect all your ſpiritual bleſſings; not the terreſtrial Jeruſalem, which is in bondage with her children, Gal. 4. 25.)*, but to the city of the living God, [t] the heavenly Jeruſalem, *(not to thouſands of angels attending on God as at Mount Sinai, Pſal. 68. 17. but)* to an [x] innumerable company of angels *(miniſtering to them who ſhall be heirs of ſalvation, Heb. 1. 14.)*,

23. *(And)* to the general aſſembly and church *(not of the Jews, and of the firſt-born regiſtered amongſt them, Numb. 1. 16. but)* [y] of the firſt-born, who are written in heaven, [z] and to God *(now declared to be)* the judge of all, *(Acts. 17. 30. 31.)*, [aa] and to the ſpirits of juſt men made perfect, *(who have run their race, and are to be crowned at the great day, 2 Tim. 4. 8.)*,

24. And to Jeſus the mediator *(not of the old covenant, which promiſed only the land of Canaan, but)* of the new covenant, *(eſtabliſhed in his blood, by which we receive the promiſe of an eternal inheritance, Heb. 9. 15.)*, and to the [bb] blood of ſprinkling, [cc] which ſpeaketh better things than that of Abel.

25. [dd] See *(therefore)* that ye [ee] refuſe not him that ſpeaketh *(now by his Son to you)*: For if they eſcaped not *(God's ſevere judgments)* who refuſed him that ſpake on earth *(by Moſes)*, much more ſhall not we eſcape, if we turn away from him that ſpeaketh *(by his Son coming down, and by his Spirit ſent down)* from heaven, (1 *Pet.* 1. 12.):

26. [ff] Whoſe voice then ſhook the earth *(when the law was given, Exod. 19. 18. Pſal. 68. 8.)*: but now *(under this diſpenſation)* he hath promiſed *(yet a farther ſhaking)*, ſaying, [gg] Yet once more *(at the making my new covenant)* [hh] I ſhake not the earth only, but alſo heaven, *(Hag. 2. 7. 8.)*

27. And this word, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.

28. Wherefore we receiving *(the promiſe of)* a kingdom that cannot be moved, *(or ſhaken, or give place to another)*, [ii] let us have *(or retain that)* grace, whereby *(alone)* we may ſerve God acceptably, with reverence and godly fear.

29. For our God is *(to the diſobedient and rebellious among us, as he was to them, Deut. 4. 24. 9. 3.)* [kk] a conſuming fire.

ANNOTATIONS on Chap. XII.

Verſe 1. [a] Νέφος, *a cloud,*] For a multitude, is a phraſe uſed by Homer, who calls a multitude of footmen νέφος πεζῶν, which Virgil (*d*) thus tranſlates, *inſequitur nimbus peditum:* this cloud of witneſſes, therefore, contains all the worthies mentioned in the former chapter, who by their words and actions have teſtified how much the objects of their faith were valued before all worldly things, and how equitable it was to *endure afflictions, not accepting a deliverance, that they might obtain a better reſurrection.*

Ibid. [b] Τὴν ἐυπερίστατον ἁμαρτίαν, *the ſin that eaſily beſets us.*] The apoſtle being here ſpeaking of the Chriſtian's race, this phraſe is beſt interpreted with relation to it; and ſo it muſt reſpect the ſin which cleaves to our affections, which are the feet of the

(*d*) Æn. 7. v. 793. and note in l. 4. Geor. v. 60.

ſoul,

ſoul, like a long garment wrapt about us, and ſo hinders the running of our Chriſtian race: for it is either our affection to, and our deſire of what we ought not to deſire or affect at all, or which we ought not comparatively to affect or deſire, which gives the riſe and prevalence of all temptations to ſin, and renders ſelf-denial ſo exceeding difficult: he therefore requires us to put off this ſin as racers did their garments, running naked, that without hinderance we may run our Chriſtian race.

Ver. 2. [c] Ἀφορῶντες, &c. *looking to Jeſus.*] As an example of patience under ſufferings, fit to be imitated by his diſciples, and as one glorioufly recompenſed in his human nature, for the ſufferings he ſuſtained in it, and as one who will give to us the ſame happy repoſe after our ſufferings; he having, as the author of our faith, promiſed, and being able, as the finiſher of our faith, to confer that glorious recompenſe, chap. 10. 35. 36.

Ibid. [d] Ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, *for the joy ſet before him.*] That ἀντὶ is uſed for the final cauſe, appears from theſe examples in the New Teſtament: He gave himſelf a ranſom ἀντὶ πολλῶν, *for many*, Mat. 20. 28. *Render not evil* ἀντὶ κακοῦ, *for evil*, Rom. 12. 17. *Her hair was given* ἀντὶ περιβολαίου, *for a covering*, 1 Cor. 11. 15. Ἀντὶ τούτου, *For this cauſe ſhall a man leave father and mother.* And here, ver. 16. ἀντὶ βρώσεως μιᾶς, *for one morſel of bread he ſold his birth-right.* See 1 Theſſ. 5. 15. 1 Pet. 3. 9. Note alſo, that the apoſtle goes on in his agoniſtical terms, and having ſpoken, ver. 1. of the προκείμενον ἡμῖν ἀγῶνα, *the race before us to run*, he here ſpeaks in the ſame language, of the joy ſet before our Saviour in his race; that is, of the βραβεῖον, the prize, or crown placed in his view for his encouragement to run it: it being the cuſtom in thoſe games, (e) "to hang the crown at the end of the goal, that "he who came firſt to it, might ſnatch it, or lay "hold of it." The joy ſet before him, muſt therefore be the proſpect of that majeſty and glory, power and dominion, he in his human nature was to be inveſted with, as the reward of theſe his ſufferings: *He for the ſuffering of death being crowned with majeſty and honour*, Heb. 2. 9. God having therefore *highly exalted him, and given him a name above every name*, Phil. 2. 9. And thus we have juſt cauſe to look upon him as an example of faith and patience, and of God's eſpecial favour to them that ſuffer for his ſake.

Ver. 3. [e] Ἵνα μὴ κάμητε ἐκλυόμενοι, *leſt you be wearied and faint in your minds.*] Theſe alſo are two agoniſtical terms. The one ſignifies to be weary, as in thoſe words of C. Marcius (f), Νικώντων δὲ οὐ δεῖ τὸ κάμνειν, "Conquerors muſt not be weary, and ſo give over "the fight;" the other to faint, and be diſpirited, ſo that we can run, or fight no longer: and becauſe in thoſe combats they fought ὀρθοστάδην, *ſtanding upright*, and χεῖρας ἐκτείνοντες, *ſtretching out their hands*; therefore the apoſtle exhorts them in their ſpiritual combat, *to ſtretch out the hands that hang down*, and ἀνορθοῦν, *to erect their feeble knees*, ver. 12. *Faber. Agon. l. 1. c. 8.*

Ver. 4. [f] Ἀνταγωνιζόμενοι μέχρις αἵματος, *Ye have not reſiſted unto blood.*] This is another agoniſtical expreſſion belonging to the pugiles, who were oft beſmeared with blood, and ſometimes died under the blows they received from the clubs of their adverſary. *Faber. Agon. l. 1. c. 7.*

Ver. 5. [g] Μὴ ὀλιγώρει.] Ὀλιγωρεῖν is, ſay Phavorinus and Heſychius, ἀμελεῖν, ῥαθυμεῖν, "to be unregardful "of, to be ſlothful;" ὀλιγωρος μικρόψυχος, to be *creſt-fallen*, ἀναπίπτειν, *animo concidere*, to faint, and be diſpirited. Τὸ ἀναπίπτειν, κυρίως ἐπὶ ψυχὴν ἔστιν οἷον ἀθυμεῖν ὀλιγωρεῖν, Athen. Deipnoſ. l. 1. p. 23. B.

Ver. 7. *God dealeth with us, as with his ſons.*] Here the note of Chryſoſtom is this, That from thoſe things whence men uſually conclude they are deſerted by God, the apoſtle ſhews, that God demonſtrates his fatherly affection to them.

Ver. 8. Hence the Jews ſpeak thus, *Wo to the man who goeth out of the world without tribulations*, Buxt. lex. p. 1528.

Ver. 9. [i] Τῷ πατρὶ τῶν πνευμάτων, *to the Father of ſpirits.*] This phraſe is not here put to ſignify the author of our new ſpiritual birth; for ſpiritual graces and diſpoſitions are never called πνεύματα, *ſpirits*, in ſcripture; nor is the Holy Spirit, who produceth them, ever mentioned in the plural, when they are ſpoken of. It is plainly an Hebrew phraſe, uſed twice by Moſes, when he ſpeaks thus to God, *O God of the ſpirits of all fleſh*, Numb. 16. 22. And again, *Let the Lord, the God of the ſpirits of all fleſh, ſet a man over the congregation*, Numb. 27. 16. And he is ſo ſtyled, both as the Creator of them, or that God who *formeth the ſpirit of man within him*, Zech. 12. 1. and the preſerver and governor of them; *the God in whoſe hand is the ſoul of all living, and the ſpirit of all fleſh of man*, Job 12. 10. and into whoſe hands they do return at death, Eccl. 12. 7. according to that old tradition of the Heathens, preſerved in Epicharmus (g), That man dying, ἀπῆλθεν ὅθεν ἦλθε πάλιν, γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω, "returns

(e) He did, ſaith Plutarch, καθελεῖν τὸν στέφανον κρεμάμενον. Περὶ φιλοπλουτίας, p. 523. And I run, ſaith the apoſtle, διώκω, ἐπὶ τὸ βραβεῖον, Phil. 3. 14. Fab. Agoniſt. l. 2. c. 27.

(f) Plutarch. in vita C. Marc. p. 218.

(g) Plutarch. de conſol. ad Apol. 110. A.

"from

" from whence he came, his earthly part to the " earth, his ſpirit upwards:" And the tradition of the Hebrews, that in the time of our diſſolution, (*b*) " God comes, and takes away his part, and leaves " the part of our father and mother," ſtyled here, " The fathers of the fleſh." Joſephus (*i*) ſaith, That at the formation of Adam, " God made man out of " the earth, and ſent into him a ſoul and ſpirit." Philo (*k*) ſaith, That " his body was indeed made of " earth, ſhaped into human form, but his ſoul was " only derived from the maker and governor of all " things;" and this was ſignified by theſe words, *He breathed into him the breath of life;* ſo that though according to his viſible part he was mortal, as to his inviſible he was immortal: Hence ſaith the Targum of Jonathan, on Numb. 16. 22. and 27. 16. " It is God that putteth the ſpirit of the " ſoul in the bodies of all men:" and the Targum of Jeruſalem, " It is God who ruleth over the ſouls " of all fleſh." See *Pug. Fid. p.* 401.

Ver. 10. [k] Πρὸς ὀλίγας ἡμέρας, *for a few days,*] Seems not here to refer to the days of childrens minority, for that makes nothing to the purpoſe of the apoſtle's argument; and the motive to ſuffer divine chaſtiſements, uſed by the ſcripture, is, not that they are long, but that they are but *for a very little while,* Heb. 10. 17. *momentary,* 2 Cor. 4. 17. ὀλιγον ἀρτι, *but for a little,* 1 Pet. 1. 6. nor is κατὰ τὸ δοκὲν αὐτοῖς, *after their pleaſure,* but, *as it ſeemed good to them.* This therefore ſeems to be the meaning of the words, That earthly parents chaſtiſe their children, aiming at that which ſeems beſt for them in this preſent life, conſiſting *of few days,* or for their temporal good in this life; but God doth it for their ſpiritual and eternal benefit, to make them here *partakers of his holineſs,* and ſo to fit them for *the peaceable fruits of righteouſneſs* hereafter.

Ver. 11. [l] The word γεγυμνασμένοις, uſed here, ſhews that the phraſe is agoniſtical, and taken from the exerciſes performed by them naked in the Olympic games, where one of the crowns given to the victors being στέφανος ἐλαινὸς, *of olive,* the ſymbol of peace: hence Faber conceives, the Chriſtian's crown is here repreſented by *the peaceable fruits of righteouſneſs.*

Ver. 13. [m] Τροχιὰς ὀρθὰς, *ſtraight paths:*] *i. e.* Make ſtraight paths in the way of Chriſtianity, not ſtepping out of it to avoid perſecution; that they who are already lame and feeble, may not be moved, by your example, to go out of it, but rather, by your conſtancy in it, may be confirmed.

Ver. 14. [n] Be of a pure and peaceable converſation, towards all with whom you do converſe; for as this is neceſſary in order to your living with God, ſo will it tend much to prevent the perſecutions of men.

Ver. 15. [o] That ὑστερεῖναι is the ſame with ἀφίστασθαι, *to depart from the grace of God, which brings ſalvation,* or, *to depart from the faith,* and, by ſo doing, fall ſhort of the promiſed reſt, Heb. 4. 1. the words of the apoſtle, and his ſcope, which is to preſerve the Jews from backſliding from Chriſtianity to Judaiſm, and the following exhortation, *not to refuſe him, that ſpeaketh now,* ver. 25. and ἔχειν τὴν χάριν, *to retain and hold faſt the grace of God,* ver. 28. ſufficiently ſhew. But this is ſtill more clear from the words of Deut. 29. 18. whence this whole verſe is taken, which runs thus, μὴ τίς ἐστιν ἐν ὑμῖν ---- τοῦ ἡ διανοία ἐξέκλινεν ἀπὸ Κυρίου, *leſt there be among you any man or woman whoſe heart turneth away from the Lord our God, to go and ſerve the gods of the nations,* μὴ τίς ἐστιν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ, *leſt there ſhould be among you a root ſpringing with gall and wormwood*; which makes it probable, that the true reading here ſhould be, not ἐνοχλῇ, but ἐν χολῇ; though it be certain that the word ἐνοχλεῖν ſignifies " to " create trouble to ourſelves, or others," as Dan. 6. 21. Eſth. 2. 22. 29. and in thoſe words of Antoninus, l. 7. § 16. Τὸ ἡγεμονικὸν αὐτὸ ἑαυτῷ ἐνοχλεῖ, *doth not the mind create trouble to itſelf?* See the full conſent of the ancients to the word ἐνοχλῇ, which is here rejected by Dr Mills, *Examen Millii in locum.*

Ver. 16. [p] Πρωτοτοκία, *the birth-right,*] Which Eſau ſold, contained theſe privileges: 1. A double portion of his father's goods, Deut. 21. 17. 2. Power and dominion over the younger: for he ſucceeded in the government of the family, or kingdom: *Reuben, thou art my firſt-born, the excellency of dignity, and the excellency of power,* Gen. 49. 3. *The kingdom gave he to Jehoram, becauſe he was the firſt-born,* 2 Chron. 21. 3. This Iſaac gave to Jacob in theſe words, *Be thou a maſter to thy brethren, and let thy mother's ſons bow down to thee,* Gen. 27. 29. 3. The honour of prieſthood in their own family at leaſt: ſo Exod. 24. 5. *He ſent the young men* (Chald. the firſt-born) *of the ſons of Iſrael, and they offered burnt-offerings, and ſacrificed ſacrifices to Jehovah.* Afterwards the Levites were taken into the ſervice of God, inſtead of all the firſt-born among the children of Iſrael, Numb. 3. 41. conſecrated before to God, Exod. 22. 29. Numb. 8. 17. Gen. 25. 29. This birth-right Eſau ſold, when he was faint, ἐκλιπων, and

(*b*) Midraſh. Cohel. in cap. 5. v. 11.

(*i*) Καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχὴν, Antiq. l. 1. c. 2. p. 5.

(*k*) Την δὲ ψυχὴν ἀπ' ἄλλης γενεσθαι τοῦ παράπαν, ἀλλ' ἐκ τοῦ σοφοῦ καὶ ἡγεμονος τῶν ὅλων. Τὸ γὰρ ἐνεφύσησεν ἐδήλωσεν ἢ πνεῦμα θεῖον ἀπὸ τῆς μακαρίας, καὶ εὐδαιμονες ἐκείνης φύσεως ἀπορροιαν τὴν ἀνθρωπου ψυχὴν εἰρῆσθαι, &c. Lib. de mundi opificio, p. 23. C. D.

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this ſhews how proper this inſtance is to preſerve them from being *wearied and fainting in their mind.*

The Targum of B. Uziel ſaith, That he was made faint by committing idolatry, ſhedding innocent blood, and going in to a damſel betrothed that day; and this ſhews him a fornicator, both in the ſpiritual and carnal ſenſe, and a profane perſon. And laſtly, Mercer ſaith, *Primogenituram hereditatem cæleſtem adumbraſſe*, that "the primogeniture was "a type of their celeſtial inheritance:" which alſo ſeems to be hinted by the paraphraſes on the place; for that of Uziel ſaith, "He denied the life of the "world to come, and contemned his birth-right;" and the Targum of Jeruſalem, That "he contemn-"ed his birth-right, and deſpiſed his part in the "life to come, and denied the reſurrection:" and Chryſoſtom here ſtyles him, ἀκρατὴς καὶ πνευματικὰ ἀτιμάζειν. And as this ſhews his profaneneſs, ſo alſo doth it ſhew the appoſiteneſs of his example to the apoſtle's purpoſe.

Ver. 17. [q] Ἐκζητήσας μετὰ δακρύων αὐτὴν, *though he ſought it carefully with tears.*] Though theſe words thus expounded, do not immediately prove that true repentance may find no acceptance with God, (that which Eſau ſought with tears, being not his own repentance, but the bleſſing which Eſau gave to Jacob, and would not repent of, Gen. 27. 33.); yet are they deſigned to inſinuate, that men may ſo deſpiſe the bleſſings of Chriſtianity, as to be after thought unworthy to enjoy them; that by their apoſtaſy they may fall ſo entirely from God, as that he will not be prevailed on to reſtore them to their loſt and deſpiſed privileges, upon their tears and faſtings; as is apparent in the caſe of the Jews, who have large times of penance and humiliation, but are not to this day reſtored to the grace and favour of God, and to the privilege of being his peculiar people, and firſt-born, as once they were.

Ver. 18. Ψηλαφωμένῳ ὄρει, *to the mountain that might be touched.*] And therefore was corporeal, and terrene, and by being touched after the prohibition, Exod. 19. 12. would procure preſent death: but you are come to the ſpiritual and heavenly Zion, which will certainly give life to all that belong to it.

Ver. 20. [s] Τὸ διαστελλόμενον.] Διαστέλλομαι ſignifies, to *command with vehemence*, or ſeverity, Matth. 16. 20. Mark 5. 43. and 8. 15.

Ver. 21. [t] Μωϋσῆς εἶπεν, *Moſes ſaid.*] This, interpreters think, St Paul received by tradition of his anceſtors, though no footſteps of this tradition have been found among them. But doubtleſs the apoſtle had reſpect to Deut. 9. where, ver. 15. Moſes ſees the mount *burning up to heaven*, and ver. 9. 19. ſaith, Ἔκφοβός εἰμι, *I exceedingly fear.*

Ver. 22. [u] Σιὼν ὄρει, *to mount Zion.*] All the good things, bleſſings and comforts which God will give to Iſrael, are only out of Zion, ſay the Jews, *Vajikra rabba*, § 24. *Midraſh. Tillim. ad pſalm.* 14. Hence came their *ſtrength*, Pſal. 110. 2. and *help*, Pſal. 20. 2. *bleſſings*, Pſal. 128. 5. and *life*, Pſal. 133. 3. and *ſalvation*, Pſal. 14. 7.

Ibid. [x] Ἱερουσαλὴμ ἐπουρανίῳ, *to the heavenly Jeruſalem,*] Which *is the mother of us all*, Gal. 4. 26. where *our city is*, Phil. 3. 20. This the Rabbins call "the "Jeruſalem of the age to come, to be built in the "days of the Meſſiah;" ſaying alſo, That "the inſe-"rior Jeruſalem is a figure of that which is above;" (ſee note on Gal. 4. 26.). And it is here ſtyled, *the heavenly Jeruſalem;* not that heaven is primarily intended by it, and not the church of Chriſt on earth, but *propter originem, et finem*, as having its riſe from heaven, and as leading to it; on which account the goſpel-ſtate is ſtyled oft *the kingdom of heaven.*

Ibid. [y] Μυριάσιν ἀγγέλων, *to myriads of angels.*] The glorious citizens of heaven, who attend at the throne of God, to whom we are united, they being made *one with us, in Chriſt*, Eph. 1. 10. and to whom we are reconciled by him, Col. 1. 20.

Ver. 23. [z] Πρωτοτόκων, *of the firſt-born;*] i. e. Of the apoſtles who received the firſt-fruits of the Spirit, Rom. 8. 23. and of the churches which received firſt the Chriſtian faith, Eph. 1. 12. *whoſe names are written in heaven*, i. e. who are inrolled among the citizens of the new and heavenly Jeruſalem, or among the juſt, for whom the kingdom is prepared. *In this rejoice*, ſaith Chriſt, *that your names are written in heaven*, Luke 10. 20. Thus, Exod. 32. 32. Moſes, by the Targum, is introduced ſpeaking thus, "I know thou haſt writ my name in the book "of the juſt:" and of the falſe prophets, the Targum on Ezek. 13. 9. ſaith, "They ſhall not be writ-"ten in the book of eternal life, which is written "for the juſt of the houſe of Iſrael;" and into this kingdom they only are to enter, *whoſe names are thus inrolled in the book of life*, Rev. 21. 27.

Ibid. [a] Καὶ κριτῇ Θεῷ, *and to God the judge of all;*] Who will adjudge the crown of glory to thoſe who have *fought the good fight of faith*, 2 Tim. 4. 8. who *run this race with patience*, 1 Cor. 9. 24. 25. and will give them *the kingdom prepared for them*, Matth. 25. 34. Luke 12. 32.

Ibid. [aa] *And to the ſpirits of juſt men* τετελειωμένων, *made perfect.*] This word here cannot well ſignify them who are crowned in the agoniſtical ſenſe; becauſe the apoſtle, in the former chapter, had aſſerted of thoſe witneſſes which died in faith, That *they had not yet received the promiſe*, and were not to be crowned before us Chriſtians; and ſaith, That he himſelf expected to receive *his crown* only *at the great day*, 2 Tim. 4. 8. But it ſignifies, either that they had fulfilled their courſe, and ſo reſted from

their labours and conflicts, as Chryſoſtom here ſaith, and ſo have nothing more to do, but to receive their crown: or, in the other ſenſe of the word, τελειωθῆναι, "to be made perfect in holineſs," or to be perfectly purged from all guilt of ſin, and ſo fit to be admitted to this kingdom: in which ſenſe the apoſtle here denies that there was any τελείωσις, or *perfect expiation* made by the Levitical prieſthood; the *law making nothing perfect*, Heb. 7. 11. 16. And that the offerings preſcribed by it, could not τελειῶσαι, *make perfect the worſhipper, as to his conſcience*, Heb. 9. 9.; that they could not τελειῶσαι εἰς τὸ διηνεκὲς, *perfect him for ever*, ſo as that he ſhould need no farther expiation for ſin, Heb. 10. 1. and that Chriſt, by one offering, τετελείωκεν εἰς τὸ διηνεκὲς, *had perfectly expiated for ever them that were ſanctified*, ver. 14. And accordingly the Targum upon 1 Chron. 21. 15. ſaith, "God ſaw the houſe of his ſanctuary, "which is above the heavens, where the ſouls of "the juſt are." And hence it is evident, that the ſouls of juſt men are not reduced by death to a ſtate of inſenſibility: for can a ſoul that reaſons, and perceives good things, be made perfect by perceiving nothing at all? Can a ſpirit, which here enjoyed the pleaſures of a good conſcience, of a life of faith, and of communion with God, and the comforts of the Holy Ghoſt, be advanced to perfection by a total deprivation of all thoſe ſatisfactions and enjoyments?

Ver. 24. [bb] Αἵματι ῥαντισμοῦ, *the blood of ſprinkling.*] Not that of bulls and goats, with which Moſes ſprinkled the people, when they entered into the old covenant, Exod. 24. 8. and the tabernacle, and the veſſels of the miniſtry, to ſanctify them for the Levitical ſervice; but the blood of Chriſt, by which the heavenly places are purified, and prepared for us, chap. 9. 23. 24. and by which we have entrance into the *holieſt*, chap. 10. 19. 20. Whereas the blood ſprinkled ſeven times, for their purification under the Old Teſtament, was ſprinkled before the veil, becauſe the prieſts could not enter with it within the veil.

Ibid. [cc] Κρείττονα λαλοῦντα παρὰ τὸν, or, παρὰ τὸ Ἄβελ, *which ſpeaketh better things than that of Abel.*] Than the blood of Abel; not becauſe that called for vengeance, this for mercy; but than the blood of the ſacrifice of Abel offered by faith, by which God teſtified his acceptance, and by which, he being dead, yet ſpeaks, Heb. 11. 4.: That procuring acceptance for himſelf alone, this, for all believers: that, ſpeaking only for him, and declaring him righteous; this, interceding to God, for the juſtification of all men, through faith in his blood.

Ver. 25. [dd] Χρηματίζοντα, *him that ſpeaketh.*] This word, both in the Old and New Teſtament, ſignifies ſpeaking as from God, or words proceeding from him. See Jer. 25. 30. and 26. 3. and 29. 23. and 30. 2. and 36. 4. Matth. 2. 22. Luke 2. 26. Acts 10. 22. Rom. 11. 4. Heb. 8. 5. and 11. 7. So, 2 Mac. 2. 4. χρηματισμῷ γενηθέντος αὐτῷ, *the prophet being warned of God, commanded that the ark ſhould go with him.*

Ibid. [ee] Μὴ παραιτήσησθε, *refuſe not.*] As they did, ſaith Theodoret, deſiring, ἀντὶ τοῦ Θεὸν τὸν Μωσέα λαβεῖν, *inſtead of God to have Moſes;* by ſaying, *Speak thou to us, and let not God ſpeak to us*, Exod. 29. 19.; deſiring not God, but an angel, ſaith Philo on theſe words, *De ſomniis*, p. 455. E. See note on Col. 2. 19.

Ver. 26. [ff] Οὗ ἡ φωνὴ, *whoſe voice.*] He ſpeaks here not of the voice of Chriſt, but of the God of Iſrael, who, at his appearance on Sinai, *ſhook the earth*; of his voice who made the promiſe, that Chriſt, the *deſire of all nations*, *ſhould come.* Nor can the apoſtle, or the prophet, ſpeak of Chriſt's ſecond coming, to give new heavens and new earth, by the converſion of the Jewiſh nation: For, 1. This ſhaking was to be the forerunner of the *coming of the deſire of all nations*, or contemporary with it; now he was to come to fill that very houſe then built with glory, and to make the glory of it greater than the glory of that houſe built by Solomon. The prophet muſt therefore ſpeak of ſhaking antecedent to the deſtruction of the temple. And therefore the apoſtle, ſpeaking of the very thing promiſed in the words of the prophet Haggai, muſt alſo ſpeak of the firſt advent of our Lord. 2. The prophet ſpeaks of a ſhaking which was to happen *after a little time*, Hag. 2. 7. and therefore not of an advent of our Saviour, after two thouſand years expired, yet to come. And, 3. The apoſtle ſays plainly, That Chriſtians had then *received that kingdom, which could not be ſhaken*, to give place to another; and upon that grounds his exhortation to them, to retain or hold faſt the grace received, ver. 28. Which ſhews, it was not a kingdom yet to come after one thouſand ſeven hundred years; but that which, throughout the goſpel, is ſtyled the *kingdom of God*, and *of heaven*, and is ſaid to be then come unto them, Matth. 12. 28.

Ibid. [gg] Ἔτι ἅπαξ, *yet once more.*] The word *yet* ſignifies, that there was yet to be another ſhaking, for the introduction of another covenant, and conſequently for the aboliſhing the firſt; and the word *once* only, that there ſhould be no more ſhaking, after the introduction of the ſecond covenant.

Ibid. [hh] Ἐγὼ σείω, *I ſhake not the earth only, but the heavens*, Hag. 2. 7.] The ancient Jews ſpeak of this place thus: "I will give a ſhort glory to the "Iſraelites, and afterwards ſhall the Meſſiah come." *Talm. tr. Sanhedr. c.* 11. expounding this place of the coming of the Meſſiah, they add, That as the "firſt tabernacle and temple were built and deſtroy-

"ed,

" ed, ſo was the ſecond temple, but the Meſſiah " ſhould build a temple, and God had built a " tabernacle and temple in the heavens, which " ſhould never be deſtroyed," *Pug. Fid. p.* 304. *ad* 309.

Now, this ſhaking of the heaven and earth, being to be accompliſhed at the coming of the Meſſiah, or *the deſire of all nations*, cannot ſignify the removal and ſubverſion of the material heavens and earth, they being not thus ſhaken at Chriſt's coming: but this is a metaphor frequently uſed in the prophets, to ſignify the ſubverſion of a ſtate and kingdom, and of the government which obtains amongſt them; as when the prophet, ſpeaking of the deſtruction of Babylon, ſaith, *I will make the heavens ſhake, and the earth ſhall be removed out of its place*, Iſ. 13. 13. And of the deſtruction of the Jews, by the Aſſyrians, he uſeth theſe very words, *The earth ſhall be moved, and the heavens ſhaken*, Joel 2. 10. See Judg. 5. 4. Pſal. 77. 18. Iſ. 24. 19. 20. Thus, at our Lord's coming to deſtroy Jeruſalem, ſay ſome interpreters; to deſtroy antichriſt, as others think; *the powers of heaven ſhall be ſhaken*, Matth. 24. 30. Mark 13. 25. and Luke 21. 26. Which import of this phraſe being not underſtood by Eſthius, he, without cauſe, rejecteth this interpretation of the word.

2. This ſhaking, being *for the removal of things which were ſhaken*, and they being not the material earth, muſt ſignify the things which were then introduced *with the ſhaking of the earth*; i. e. the covenant made, and the worſhip and tabernacle, and other materials then appointed to be made with hands for God's ſervice; which, as the apoſtle, throughout this whole epiſtle, contends, were to be aboliſhed, and to continue only till the time of reformation, chap. 9. 10. and then to give place to that new covenant and diſpenſation, which procured for us an eternal redemption, and an entrance, *not into the holy places made with hands*, but *into heaven itſelf*.

Ver. 28. ii Ἔχωμεν χάριν.] It is the obſervation of critics here and elſewhere, that ἔχειν, *to have*, is often put for κατέχειν, *to retain*, or *hold faſt*; ſo ἔχειν πίστιν καὶ ἀγαθὴν συνείδησιν, is *to hold faith and a good conſcience*, 1 Tim. 1. 19.; ἔχειν τὸ μυστήριον τῆς πίστεως, *to hold the myſtery of faith*; ὑποτύπωσιν ἔχειν, *to hold faſt the form of ſound words*, 2 Tim. 1. 13. Χάρις, throughout the whole New Teſtament, doth ſignify the favour and the grace of God, ſo *freely tendered to us in the goſpel*; (ſee note on 2 Cor. 6. 1.). So that the import of theſe words ſeems to be this: Let us continue ſtedfaſt in that faith and diſpenſation delivered in the goſpel, as being that alone which renders both our perſons and our ſervices acceptable to God; let us not *fall from the grace of God*, ver. 15.; let us not *caſt off our confidence*, chap. 10. 35. *Let us hold faſt the profeſſion of our hope without wavering*, ver. 23. continuing to ſerve God with an holy reverence.

Ver. 29. kk Πῦρ καταναλίσκον, *a conſuming fire*;] To conſume thine enemies, if thou obey him, and to *bring them down before thy face*, Deut. 9. 3. but to conſume thee, if thou forget the covenant thou haſt made with him, Deut. 4. 24. This hath relation to the Schechinah, or glorious preſence of God, *the ſight of which was like devouring fire*, Exod. 24. 17. and from which went out *fire to conſume Nadab and Abihu*, Lev. 10. 2. and thoſe two hundred and fifty perſons which burned incenſe, Numb. 16. 35. and of which the pſalmiſt ſpeaketh in theſe words, *A fire burned in their congregations, the flame burnt up the wicked*, Pſal. 106. 18.

CHAP. XIII.

Verſe 1. LET brotherly love continue.

2. Be not forgetful to entertain ſtrangers: for thereby ſome (*viz. Abraham, Gen.* 18. *and Lot, Gen.* 19.) have entertained [a] angels unawares.

3. Remember them that are in bonds, as (*affectionately as if you were*) bound with them; and them that ſuffer adverſity, as being yourſelves alſo in the body, (*and ſo as being ſubject to the like afflictions.*)

4. [b] Marriage is honourable in all (*perſons*), and (*ſo is*) the bed undefiled: but (*or, wherefore*) whoremongers and adulterers [c] God will judge, (i. e. *adjudge to condemnation.*)

5. [d] Let your converſation be without covetouſneſs; and be content with ſuch things as ye have (*at preſent*): for he hath ſaid, (*Deut.* 31. 6. *Joſh.* 1. 5.), I will never leave thee, nor forſake thee.

6. So that we may boldly ſay, (*as the pſalmiſt doth, Pſal.* 56. 4.), The Lord is my helper, and I will not fear what man ſhall do unto me.

7. Remember them which have the rule over you, (Gr. *be mindful of your governors, or guides*), who have ſpoken to you the word of God: whoſe faith follow, conſidering the end (*or cloſe*) of their converſation, (*with what conſtancy and perſeverance they continued in the faith, and ſealed it with their blood, in hopes of that crown of glory Chriſt had promiſed to them that were faithful to the death.*)

8. (*Even that*) Jeſus Chriſt (*who both, as to his doctrine and his promiſes, is*) the ſame [e] yeſterday, and to-day, and for ever.

9. Be not carried about with divers and [f] ſtrange doctrines, (i. e. *doctrines diverſe from them, and new*, i. e. *not taught by thoſe guides who ſpake to you the word of God, ver.* 7.): for it is a good thing that [g] the heart be eſtabliſhed (i. e. *comforted and ſtrengthened*) [h] with grace, (i. e. *the ſenſe of the divine favour, and the grace brought to us by the goſpel*), and not with meats (*eaten at the Jewiſh feſtivals, and their peace-offerings*), which have not profited (*to the purifying of the conſcience from guilt, Heb.* 9. 9.) them that have been occupied therein.

10. We (*Chriſtians*) have (*a ſacrifice upon*) [i] an altar (*that of the croſs*) of which they have no right to eat, (*or to partake*), who ſerve the tabernacle, (i. e. *cleave ſtill to the worſhip appointed for the Jewiſh tabernacle.*)

11. (*The truth of this they may learn from their own inſtitutions concerning ſacrifices*); for the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary by the high prieſt [k] for (*a*) ſin (*offering*), are (*by the law of Moſes not to be eaten, but*) burnt without the camp, (*Exod.* 29. 14. *Lev.* 4. 21. *and* 6. 30. *and* 16. 27.)

12. Wherefore Jeſus alſo, (*our ſin-offering, the perſon typified by theirs offered on the great day of expiation, Lev.* 16.), that he might ſanctify the people with his own blood (*carried into the heavenly ſanctuary*), [l] ſuffered without the gate. (*He therefore thus anſwering the type of that ſin-offering, of which neither prieſt nor people were to eat; they who ſtill do adhere to the legal inſtitutions, are by that law excluded from partaking of this ſacrifice.*)

13. Let us go forth therefore to him without the camp, (*the terreſtrial Jeruſalem, the Jewiſh church, and ſervice*), [m] bearing his reproach.

14. For here we (*eſpecially, who are thus perſecuted*) have no continuing city; but we ſeek one to come, (*even the city of the living God, chap.* 12. 22.)

15. By him therefore (*our high prieſt*) let us offer the (*Chriſtian*) [n] ſacrifice of praiſe to God continually, that is, (*in the language of the prophet, Hoſ.* 14. 2.), [o] the fruit of our lips, giving thanks to his name.

16. But (*and for the other Chriſtian ſacrifices, thoſe of alms*) to do good, and communicate, forget not: for with ſuch ſacrifices God is (*ſtill*) well pleaſed.

17. Obey them that have [p] the rule over you, (*your biſhops and paſtors, ver.* 24.), and ſubmit yourſelves (*to their godly admonitions*): for they watch for your ſouls, as they that muſt give an account (*to God for them*); that they may do it [q] with joy (*in the preſence of Chriſt, that they have gained you to him, and built you up in your faith, 1 Theſſ.* 2. 19.), and not with grief, (*that they could not prevail upon you to live ſuitably to their inſtructions*): for that is unprofitable for you, (*and pernicious to you.*)

18. Pray for us, (*for our freedom and ſucceſs in preaching the goſpel, Eph.* 6. 19. *Col.* 4. 3. *and our deliverance from the enemies of our faith, 1 Theſſ.* 3. 1. 2.): for we truſt we have a good conſcience, in [r] all things (*being*) willing to live honeſtly.

19. But I beſeech you the rather to do this (*now*), that I may be reſtored to you the ſooner.

20. [s] Now the God of peace that brought again from the dead our Lord Jeſus, that great Shepherd of the ſheep, through (*with*) the blood of the everlaſting covenant, (*to be offered by him in the heavenly ſanctuary*),

21. [t] Make you perfect in every good work to do his will, [u] working in you (*by his grace given to, and his Spirit reſiding in you*) that which is well pleaſing in his ſight, through Jeſus Chriſt; [x] to whom be glory for ever. Amen.

22. And I beſeech you, brethren, ſuffer the word of exhortation, (*to perſeverance with patience in the Chriſtian faith*); for I have written a letter to you (*of this ſubject*) in (*as*) few words (*as the importance of the matter, and my affection to you would permit.*)

23. Know ye, that our brother Timothy (*ſee the preface*) is ſet at liberty; with whom, if he comes (*hither again*) ſhortly, I will (*God willing*) ſee you.

24. Salute all them that have the [y] rule over you, and all the ſaints. They of Italy ſalute you.

25. Grace be with you all. Amen.

ANNOTATIONS on Chap. XIII.

Verſe 2. [a] Ἀγγέλους, *angels.*] It follows not hence, ſay the commentators here, that all the three perſons which appeared to Abraham were created angels; for one of them being ſtyled by Abraham, *the judge of all the earth*, Gen. 18. 24. *Jehovah*, ver. 22.; and Abraham praying to him with ſo great humility, *Oh, let not the Lord be angry, and I will ſpeak unto him, who am but duſt and aſhes*, ver. 27. 31. it ſeems more proper, with the ancients, to conceive, he at leaſt ſhould be the "the Son of God, the angel of the covenant;" for the word of God, ſaith Juſtin Martyr (*l*), Καὶ ἄγγελος καλεῖται, καὶ Θεὸς, καὶ Κύριος, καὶ ἀνὴρ, καὶ ἄνθρωπος, Ἀβραὰμ καὶ Ἰακὼβ φανεὶς. Yet ſince, in the opinion of the Jews, they were three angels, (as Ainſworth and Cartwright note upon the place, the apoſtle, writing to them, ſaith no more of them); I rather think, with the Reverend Biſhop of Ely, that it may be granted, that the three that appeared to Abraham were created angels; but then they appeared only as the retinue

(*l*) Dial. cum Tryph. p. 282.

of

of the Schechinah, or Divine Majeſty, ſtyled *the Lord*, ver. 1. and ver. 13. For after the ſame men, who came in, and did eat with Abraham, and roſe from the table, were departed, ver. 16. and 22. Abraham ſtands yet *before the Lord*, that is, before the Divine Majeſty who appeared to him, ver. 1. and ſtyles him *the Judge of the whole earth*. And this agrees well with the opinion of the Jews, who, as they acknowledge that the three men whom Abraham entertained were created angels, ſo alſo do they own that there was then a ſeparate appearance, or Divine Majeſty, which talked with Abraham. And this takes off the obſervation of Crellius, and others, on this place, That the name *Jehovah* is given to angels; for, according to this interpretation, the name *Jehovah* is not given to any of the three angels which were entertained by Abraham, but only to the Shechinah, or Divine Majeſty, which appeared with them, and ſpake to Abraham, from ver. 10. to 17. and to whom, after the departure of theſe three, one into heaven, and two to Sodom, Abraham ſtill ſpeaks to the end of that chapter.

Ver. 4. [b] Τίμιος ὁ γάμος, *marriage is honourable.*] It is not worth diſputing, whether theſe words ſhould be rendered as a precept, thus, "Let honourable "marriage, and the bed undefiled, obtain among "all;" or, as our verſion renders them, by way of aſſertion. The obſervation of the ancients upon the place is this, That "marriage is honourable in "all perſons, (*m*) old and young, and in all things."

Ibid. [c] Κρινεῖ ὁ Θεὸς, *God will judge;*] i. e. κατακρινεῖ, "he will condemn them;" ſo John 3. 16. *God ſent not his Son into the world,* ἵνα κρίνῃ τὸν κοσμὸν, *that he might condemn the world. He that reſiſteth, ſhall receive to himſelf* κρίμα, *puniſhment, or condemnation,* Rom. 13. 3. So Matth. 23. 14. 1 Cor. 11. 29. 1 Tim. 3. 6. Jud. ver. 4. Mark 3. 29. Luke 23. 40. τέτον κρίναντες, *by condemning Chriſt, they fulfilled the voice of the prophets,* Acts 13. 27. That the apoſtle here ſhould give theſe cautions againſt the Gnoſtics amongſt the Jews, is ſaid without ground; for no man can prove that any Gnoſtics had been then among them; but they had then the ſect of the Nicolaitans (*n*) among them, mentioned Rev. 2. 6. 15. who did ἀναίδην ἐκπορνεύειν, *fornicate without ſhame,* holding "whoredom and adultery to be things indif-"ferent." Moreover, Juſtin Martyr (*o*) ſaith, That where-ever they travelled, they multiplied to themſelves wives, ὀνόματι γάμε, *under pretence of marriage*; ſee note on Rom. 2. 22. On which account there was ground ſufficient for this exhortation. Note hence, that "whoredom is a mortal ſin."

Ver. 5. [a] Hence we learn, *1ſt*, That we are then *covetouſly minded*, when we are not content with the things we enjoy at preſent, but are impatiently deſirous of having more.

2dly, That what God promiſes to any of his ſervants, may, in like circumſtances, be applied to them all; for this promiſe, which the apoſtle here makes and applies to all good Chriſtians, was particularly made to Joſhua, chap. 1. 5.

Ver. 8. [e] *i. e.* Through all times and ages: for, as Philo (*p*) obſerves, Τριμερὴς γὰρ ὁ χρόνος· ἐκ παρῳχημένου, καὶ ἐνεστῶτος, καὶ μέλλοντος, *time conſiſts of three parts, the paſt, preſent, and to come, and theſe three ſignify* ἅπαντα τὸν αἰῶνα, *all time*, or the whole compaſs of it: ſo that as the ſame doctrine of Chriſtianity muſt always be profeſſed by all Chriſtians, ſo the ſame Jeſus is always ready to aſſiſt and reward the ſincere profeſſors of it.

That the apoſtle ſpeaks here, not of their living, but dead guides, will appear, partly from his exhortation to remember them, the living guides being the objects, not of their memory, but ſenſe; partly from the phraſe ἐλάλησαν, *who have ſpoken*, which intimates they had now left off ſpeaking, and partly from the ἔκβασις, *the cloſe*, or period of their converſation here on earth, they are exhorted to look back unto their living biſhops, they are commanded to obey, ver. 17. their dead biſhops to remember, ver. 7.; for I think, ſaith Origen on Matthew, *ed. Huet. t.* 1. *p.* 420. he who is ſtyled by Chriſt ὁ ἡγούμενος, *a guide*, Luke 22. 26. is ὁ καλούμενος ἐν ταῖς ἐκκλησίαις ἐπίσκοπος, *he who is called in the churches a biſhop.*

Ver. 9. [f] Διδαχαῖς ξέναις,] I render *new doctrines*, and therefore ſtrange to the ears of them that hear them firſt; ſo ξένα δαιμόνια are *new dæmons*, Acts 17. 18. and the apoſtle ſaith, they were not to look upon their fiery trial, ὡς ξένε ὑμῖν συμβαίνοντος, *as if ſome new thing had happened to them*, 1 Pet. 4. 12.

Ibid. [g] Βεβαιῶσθαι τὴν καρδίαν, *that the heart is eſtabliſhed,*] is an Hebrew phraſe, ſignifying to comfort, ſtrengthen, and refreſh the heart; ſo Gen. 18. 5. *I will fetch a morſel of bread* וסעדו לבבכם, *and comfort your hearts*; Judg. 19. 5. 8. στήριον καρδίαν σε, *comfort thy heart with a morſel of bread*; of which the pſalmiſt ſaith, that καρδίαν ἀνθρώπε στηρίζει, *it ſtrengthens man's heart*, Pſal. 104. 15.; whence it is often ſtyled, στήριγμα ἄρτε, Pſal. 105. 16. Ezek. 4. 16. and 5. 16. and 14. 13. *the ſtaff of bread.*

Ibid. [h] The *grace* here mentioned, is, ſay the an-

(*m*) Μὴ ἐν τοῖς προβεβηκόσι μὲν, ἐν δὲ τοῖς νέοις ὄχ, ἀλλ' ἐν πᾶσιν, Theoph. Οὐκ ἐν τέτῳ μὲν τῷ μέρει τίμιος, ἐν ἑτέρῳ δὲ ὤ, ἀλλ' ὅλος δὲ ὅλῳ πᾶσι τρόποις τίμιος. Oecum.

(*n*) Euſeb. hiſt. eccl. l. 3. c. 29. Iren. l. 1. c. 27.

(*o*) Dial. p. 371. B.

(*p*) De ſacrif. Abel. et Cain, p. 106. C.

cients, ἡ τῆς χάριτος διδασκαλία, *the doctrine of the goſpel*, or of the grace of God tendered in it. The meats here mentioned are the meats eaten in the Jewiſh feſtivals, new moons and ſabbaths, Col. 2. 16. or their peace-offerings and oblations, ſtyled βρώματα, *meats*, Heb. 9. 10. which feaſts ſome Jewiſh zealots would have obſerved with the Chriſtian feſtivals, *viz.* their Paſſover and Pentecoſt, 1 Cor. 11. and in the ſame riotous manner, ver. 21. And theſe ſacrifices or peace-offerings they would have ſtill retained, perhaps as being not ſacrifices for ſin, but free-will offerings, and only ſacrifices of praiſe: ſo that the import of theſe words is this, It is good the ſoul or heart be eſtabliſhed, refreſhed, and comforted, not with meats eaten in the Jewiſh feſtivals, or at their euchariſtical oblations, which profit or avail nothing to the peace and quiet of the conſcience, but with the divine favour, and that goſpel-grace by which juſtification and remiſſion of ſins is obtained through the blood of Jeſus, of which they cannot be partakers who ſtill cleave to the legal obſervations.

Ver. 10. [i] Θυσιαστήριον, *an altar.*] That the altar here ſignifies the ſacrifice offered upon the altar, is plain from this, that of this altar they were to eat: ſo they that eat of the Jewiſh ſacrifices are ſaid to be κοινωνοὶ θυσιαστηρίου, *partakers of the altar*, 1 Cor. 10. 18. *i. e.* of the things offered at the altar; and then it muſt import the body of our Lord offered and broken on the croſs; by partaking the memorials of which body, we teſtify our communion with Chriſt and his church, ver. 16. 17.; and of this, ſaith the apoſtle, they have not right to partake who adhere ſtill to the Moſaical oblations.

Ver. 11. [k] Περὶ ἁμαρτίας.] That περὶ ἁμαρτίας ſignifies *a ſacrifice for ſin*, or a *ſin-offering*, ſee note on 2 Cor. 5. *ult.*

Ver. 12. [l] *Without the gate.*] That ſin-offering which was carried without the camp, whilſt they were in the wilderneſs, when the temple was ſeated at Jeruſalem, was carried without the gate of the city. *Maimon. de rat. ſacrif. faciend. c.* 7. § 4. *Ainſw. in Lev.* 6. 30. And this is the reaſon of the variation of the phraſe here.

Ver. 13. Τοίνυν ἐξερχώμεθα.] Some quarrel with the apoſtle for beginning a ſentence with τοίνυν, which it is confeſſed that the beſt Grecians rarely do, but this, ſaith Stephanus, is not without example; and Vigerius notes, τοίνυν *initio quidem periodi ponitur, ſed tamen vocem ſequi*, that is, it is ſometimes firſt in poſition, but is not ſo in conſtruction.

Ibid. [m] *His reproach;*] *i. e.* his croſs and ſufferings, which the perſecuting Jews inflict upon his followers, as they did upon him, perſecuting them *even to ſtrange cities*, Acts 26. 11. and *from city to city.*

Ver. 15. [n] Θυσίαν αἰνέσεως, *the ſacrifice of praiſe.*] The Jews ſay, that *in ſeculo futuro*, "in the age to "come," (which often ſignifies the age of the Meſſiah), "all oblations ſhall ceaſe, but the oblation of "thankſgiving, which ſhall never ceaſe (*q*)," and that praiſe is more acceptable to God than all ſacrifices; which they prove from thoſe words of the pſalmiſt, *I will not reprove thee for thy ſacrifices, becauſe they were not always before me: offer unto God thankſgiving*, Pſal. 50. 23.; *He that offereth praiſe, honoureth me.* And the Greek commentators obſerve, that the ſacrifices God now requires are unbloody ſacrifices, *viz.* thoſe of praiſe and thankſgiving, and imitation of Chriſt. So Chryſoſtom and Oecumenius.

Ibid. [o] Καρπὸν χειλέων, *the calves of our lips,*] Hoſ. 14. 2. So the Jews themſelves interpret theſe words, *What ſhall we render for the calves of our lips?* Dr Pocock (*r*) notes, that καρπὸς is here taken for κάρπωμα, which in the Septuagint ſignifies an *holocauſt*, which being uſually of young bullocks, correſponds to *the calves of our lips* in Hebrew. So in the ſong of the three children, καρπῶσαι ἐπὶ σε, is *to ſacrifice before thee*, ver. 14.

Ver. 17. [p] Τοῖς ἡγουμένοις ὑμῶν.] Περὶ ἐπισκόπων λέγει, "he ſpeaks of biſhops," ſay Chryſoſtom, Oecumenius, and Theophylact. Clemens Romanus (*s*) places them before the preſbyters, ſaying, Τοῖς νόμοις Θεοῦ ἐπηκούσατε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν καὶ τιμὴν τὴν καθήκουσαν ἀπονέμοντες τοῖς παρ' ὑμῖν πρεσβυτέροις, "Ye walked in the "laws of God, being ſubject to your guides or ru"lers, and giving convenient honour to your preſ"byters or elders."

Ibid. [q] Μετὰ χαρᾶς, *with joy*;] that is, ſay others, that they may go on with their work joyfully, which they can only execute with trouble and ſadneſs, when they find you refractory to their admonitions. But theſe words, *That they may do it*, ſeem plainly to relate to the account they muſt give up hereafter to God.

Ver. 18 [r] Ἐν πᾶσι.] In all times, circumſtances, things, and places. Here is the true teſt of an upright conſcience, that in all times, things, and cafes, it renders us induſtrious to walk exactly according to the rules of righteouſneſs. The want of this ſome of the Jews might ſuſpect in the apoſtle, as not being concerned for the obſervation of the law.

Ver. 20. [s] Theſe words ſeem to expreſs all the three offices of our great Mediator, which are the foundations of all our prayers and praiſes directed to God, and of all the bleſſings we receive or expect from him; his prophetic office, in that he is ſtyled, *the great Shepherd of the ſheep*; his prieſtly office, in that he is ſaid to be *brought again from the dead with the blood of the everlaſting covenant*; and his kingly office, in that he is ſtyled *our Lord Jeſus.*

(*q*) Pug. fid. part 3. diſt. 3. c. 12. § 14. 15. 16. 17. (*r*) Ibid. § 20. (*s*) Epiſt. ad Roman. § 1.

Ver. 21.

Ver. 21. [s] Καταρτίσαι ὑμας, *make you perfect.*] Here is the duty of every good Chriſtian to be *ready for every good work*, Tit. 3. 1. *doing the will of God from the heart*, Eph. 6. 6.

Ibid. Ποιῶν ἐν ὑμῖν, *working in you*, &c.] Here is the power by which we are enabled ſo to do, and the motive to the performance of our duty, *viz. the grace of God teaching us, denying all ungodlineſs and worldly luſts, to live righteouſly, ſoberly, and godly, in this preſent world*; and the expectation *of the bleſſed hope and glorious appearance of our Lord*, to reward our ſervices, Tit. 2. 11. 12. 13. The love of God the Father, in giving up his Son to the death for us; and of Jeſus Chriſt, who gave himſelf for us, *that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works*, ver. 14. and who died for all, that *they who live, might not henceforth live unto themſelves, but unto him that died for them*, 2 Cor. 5. 15. And, *laſtly*, The inward aſſiſtances of the Holy Spirit, bringing theſe things to our remembrance, exciting us to the performance of our duty, ſtrengthening us againſt our temptations, and comforting and ſupporting us under our ſufferings.

Ibid. Ποιῶν ἐν ὑμῖν τὸ ἐυάρεστον ἐνώπιον αὐτῦ, *working in you that which is well-pleaſing in his ſight.*] That God doth ſome way work in us every good work, and whatſoever is well-pleaſing in his ſight, can be denied by none who underſtand the ſcriptures; and one would think it ſhould be as little the ſubject of diſpute, whether God works theſe things as a vomit, or a purge, works in us by phyſical and irreſiſtible operations, or whether he works on reaſonable creatures by offering reaſons to perſuade them, and upon men endowed with a will to make them willing, as all men do, by propounding motives and encouragements of a prevailing nature, to engage them to chuſe the good, and refuſe the evil, of which I have ſaid ſo much in the treatiſe of grace annexed to 2 Cor. 6. 1. that I ſhall ſay nothing more at preſent, but that it is unaccountable how actions ſhould be good, unleſs we conſent to them, or how they ſhould be ours, unleſs we chuſe and do them. This text is therefore vainly urged to prove, that we are purely paſſive in the work of our converſion, and that we neither do nor can do any thing towards it.

1. Becauſe God evidently ſpeaks this to them who were already true believers, and converts to the Chriſtian faith, and wanted only to be *made perfect in every good work*. 2. Becauſe he exhorts all Chriſtians *to work out their ſalvation with fear and trembling*, upon this very account, that *it is God that worketh in them both to will and to do*, Philip. 2. 13. For if God ſo worketh in us, that we do not co-operate with him, why are we commanded to *work out our ſalvation?* For can we act where we are purely paſſive? or can that be a reaſon why we ourſelves ſhould act, that another will effectually do this very thing without our co-operation? Is it not rather a reaſon why we ſhould not work at all, ſince this work will be certainly performed without us? See more to this effect in the note on Philip. 2. 13. Note alſo, that the word καταρτίσαι, which begins this verſe, ſignifies *fully to inſtruct*, as in thoſe words, Luke 6. 40. *The diſciple is not above his maſter*, κατηρτισμένος δὲ πᾶς, *but he that is fully inſtructed is as his maſter*; 1 Cor. 1. 10. [t] Ἦτε δὲ κατηρτισμένοι, *Be ye perfectly inſtructed in the ſame mind and judgment*; Eph. 4. 12. *God hath appointed apoſtles, prophets, and evangeliſts, paſtors, and teachers*, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, *for the full inſtruction of the ſaints, till we all come to the unity of the faith, and knowledge of the Son of God*, ver. 13.; ſo the *Gloſſa Græco-Latina*, καταρτίζω, *ſtruo, inſtruo*, κατηρτισμένος, *conſtructus, inſtructus*; and in this ſenſe this may be reaſonably deemed a prayer, that God would fully inſtruct the believing Jews in every good work requiſite to be done in obedience to his will, and ſo would work in them that which was well-pleaſing in his ſight, we being thus tranſformed *by the renewing of our mind*, εἰς τὸ δοκιμάζειν, *that we may approve*, (and ſo be inclined to do) the *good*, ἐυάρεστον, *well-pleaſing*, and *perfect will of God*, Rom. 12. 2.

Ibid. [u] Ὦ ἡ δόξα εἰς τὺς αἰῶνας τῶν αἰώνων, *to whom be glory for ever, Amen.*] Here Schlictingius ſaith, that he who is a Chriſtian cannot be ignorant, that *glory for ever and ever* is to be aſcribed to Chriſt as well as to the Father, as it is Rev. 5. 12. 13. and 2 Pet. 3. 18. And how then can he be ignorant that Chriſt is to be owned as the true God? This being the doxology aſcribed in the New Teſtament, *to him, of whom, and by whom, and to whom are all things*, Rom. 11. 36.; *to God the Father*, Gal. 1. 5.; *to the omnipotent God*, Eph. 3. 20. 24.; *to him who dwelleth in light inacceſſible*, 2 Tim. 4. 15. 16.; *to the God of all grace*, 1 Pet. 5. 10. 11.; *to the only wiſe God our Saviour*, Jude, ver. 25. In St Clemens (*t*), it is frequently aſcribed τῷ Θεῷ παντοκράτορι, *to almighty God, to whom be glory for ever and ever, Amen*, as a character peculiarly belonging to him. And in the Jeruſalem Targum (*u*), this is the frequent appendix to the mention of the great God, *Let his name be bleſſed* (*i. e.* glorified) *for ever and ever, Amen.* So that, both in the opinion of Jews and Chriſtians, this was a doxology proper to the true God.

Ver. 24. [x] Τὺς ἡγουμένους, *that have the rule over you.*] Hence it ſeems evident, that this epiſtle was not ſent to the biſhops or rulers of the church, but to the whole church, or to the laity.

(*t*) Sect. 35. 38. 43. 45. 50. and 29. (*u*) In Gen. 49. 2. Exod. 15. 18. Deut. 3. 2. and 6. 4.

ANNO

ANNOTATIONS

ON THE

SEVEN CATHOLIC EPISTLES.

The GENERAL PREFACE.

OF theſe epiſtles, in the general, I have only this to note, that from the fourth century they have both obtained the name of *catholic epiſtles*, and alſo have been ranked in the ſame order in which they now ſtand in our Bibles, *viz.* by the council of Laodicea (*a*), by Cyril of Jeruſalem (*b*), by Athanaſius (*c*), and Greg. Nazianzen (*d*), by Amphilochius (*e*), and by others.

Only it is not eaſy to aſſign the reaſon why they in a particular manner were ſo called: it could not be becauſe they were *paſſim receptæ ab omnibus et ubique*, "generally received by all;" for we learn from the teſtimonies of Origen (*f*), Euſebius (*g*), Amphilochius (*h*), and St Jerom (*i*), that the ancients doubted of four of the ſeven, or five of them.

Oecumenius and others ſay they were ſo ſtyled, becauſe they were written, not to one nation, as were generally thoſe of St Paul, ἀλλὰ καθόλου τοῖς πι-στοῖς, ἤτοι Ἰουδαίοις τοῖς ἐν τῇ διασπορᾷ, *but generally to the faithful, or to the Jews of the diſperſion:* which laſt expreſſion ſeems to hint the true reaſon of the name, *viz.* becauſe excepting the two brief epiſtles of St John, they were written to the Jews diſperſed throughout the world. Which, though it be true alſo of the epiſtle to the Hebrews, yet hath that no inſcription, and for a long time was alſo queſtioned; nor was it written to the diſperſed Jews, but to the inhabitants of Judea, chap. 13. and upon theſe accounts might not come into the number.

(*a*) Ἐπιστολαὶ καθολικαὶ ἑπτὰ, ἤτοι, Ἰακώβου μιὰ, Πέτρου δύο, Ἰωάννου τρεῖς, Ἰούδα μία. Concil. Laod. can. 59.

(*b*) Πρὸς τούτοις δὲ καὶ τὰς ἑπτὰ Ἰακώβου, καὶ Πέτρου, Ἰωάννου, καὶ Ἰούδα καθολικὰς ἐπιστολάς. Cyril. Hier. catech. 4. p. 38.

(*c*) Ἐπιστολαὶ καθολικαὶ καλούμεναι τῶν ἀποστόλων ἑπτὰ, ἤτοι, Ἰακώβου μία, Πέτρου δὲ δύο, εἶτα Ἰωάννου τρεῖς, καὶ μετὰ ταύτας Ἰούδα μία. Feſtiv. ep.

(*d*) Ἑπτὰ δὲ καθολικαὶ, ὧν Ἰακώβου μία. In Jamb. apud Balſ. Δύο δὲ Πέτρου, τρεῖς δ' Ἰωάννου πάλιν, p. 1082. Vide ibid.

(*e*) Amp. Ἰούδα δ' ἐστὶν ἑβδόμη, πᾶσας ἔχουσ, p. 1084.

(*f*) Apud Euſeb. hiſt. eccl. l. 6. c. 25. p. 227. Τοιαῦτα καὶ τὰ κατὰ Ἰάκωβον, ἣ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν εἶναι λέγεται· ἰστέον δὲ ὡς νενόθευται μὲν ὑ πολλοὶ γᾶν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς οὐδὲ τῆς λεγομένης Ἰούδα μιᾶς καὶ αὐτὴ ἑνὸς τῶν ἑπτὰ λεγομένων καθολικῶν ἐπιστολῶν. Hiſt. eccl. l. 2. c. 23. de Petri ep. 2.

(*g*) Vide hiſt. eccl. l. 3. c. 3. et de Joannis ſecunda et tertia, c. 24. p. 96.

(*h*) Amphiloch. ibid. (*i*) Hieron. Catal.

T H

THE PREFACE TO THE GENERAL EPISTLE of St JAMES.

§ 1. THAT the author of this epiſtle was an apoſtle hath been proved, note on ver. 1.; whence it muſt follow that he could not be James the ſon of Zebedee, becauſe that James was ſlain by Herod, *A. D.* 44. twenty-eight years before the deſtruction of Jeruſalem, which yet was nigh at hand, and even at the door when this epiſtle was indited; ſee the note on chap. 5. 8. 9. Nor could he be James the Juſt, biſhop of Jeruſalem, for he was no apoſtle, if he was not the ſame perſon with James the Leſs. It ſeemeth therefore that he was James the ſon of Alpheus, apoſtle, and brother of our Lord, ſtyled James the Leſs, in diſtinction from James the ſon of Zebedee, ſtyled the Greater, by reaſon of his age. For that the James mentioned by St Paul, Gal. 1. 19. was an apoſtle in the ſtrict acceptation of the word, is evident from this, that having ſpoken of St Peter, who, doubtleſs, was an apoſtle in that ſenſe, he adds, *Others of the apoſtles ſaw I none, ſave James the Lord's brother*; and chap. 2. 6. he reckons him with Peter and John, among the στύλοι, or the chief pillars of the church; and to me he ſeems to be the ſame with James the biſhop of Jeruſalem. For,

1. Of this James the biſhop of Jeruſalem, who was ſtyled the Juſt, St Jerom ſaith (*a*), "That he "was the ſon of Mary, the ſiſter of the mother of "our Lord, of whom St John makes mention, chap. "19. 25. where ſhe is ſtyled *the wife of Cleophas*, or "Alpheus; and by St Mark, chap. 15. 40. *the mo-"ther of James the Leſs*."

2. It ſeems highly probable, that the James mentioned Acts 15. was ſtrictly an apoſtle; for Paul and Barnabas were ſent up to the apoſtles and elders, ver. 2.; they were received by the apoſtles and elders, ver. 4.; the apoſtles and elders were gathered together to decide the queſtion touching the circumciſion of the Gentiles, ver. 6.; the firſt perſon that ſpeaks to it is Peter the apoſtle, the ſecond James, who having determined the queſtion, It *ſeemed good to the apoſtles and brethren to ſend letters to the churches*, ver. 22. And theſe they ſend with this inſcription, *The apoſtles, elders, and brethren.* In all which places it is evident, that the word *apoſtles* muſt be taken in the proper ſenſe, they being ſtill diſtinguiſhed from all the elders or biſhops which were not apoſtles: nor can it be thought reaſonable that St James here ſhould be ranked among the elders, or the inferior ſort of the clergy, it remains then that he was in the ſtrict ſenſe an apoſtle. There being therefore no other of that name then living but James the ſon of Alpheus, who alſo was the brother of our Lord, *i. e.* his mother's ſiſter's ſon, (*i. e.* his couſin), he, in all likelihood, muſt be the biſhop of Jeruſalem.

3. The ſtory of three that were called James, *viz.* James the Great, James the Leſs, and James biſhop of Jeruſalem, is, ſaith Dr Cave (*b*), a great miſtake, and built upon a ſandy bottom: "For, beſides that the "ſcripture mentions no more than two of this "name, and both apoſtles, nothing can be plainer "than that St James the apoſtle, whom St Paul "calls the brother of our Lord, was the ſame that "preſided among the apoſtles, and determined in

(*a*) Jacobus qui appellatur frater Domini cognomento Juſtus, et nonnulli exiſtimant, Joſephi ex alia uxore, ut autem mihi videtur, Mariæ ſororis matris Domini, cujus Joannes in libro ſuo meminit, filius, poſt paſſionem Domini ab apoſtolis Hieroſolymorum epiſcopus ordinatus, unam tantum ſcripſit epiſtolam, quæ de ſeptem cathol cis eſt: verbo tamen.

(*b*) Life of James the leſs, p. 144.

"the

" the ſynod at Jeruſalem. Nor do either Clemens " Alexandrinus (*c*), or Euſebius out of him, men- " tion any more than two, St James put to death " by Herod, and St James the Juſt, biſhop of Jeru- " ſalem, whom they expreſsly affirm to be the ſame " with him whom St Paul calls the brother of our " Lord. Once indeed Euſebius makes our St James " one of the ſeventy; though elſewhere, quoting a " place of Clemens of Alexandria (*d*), he numbers " him with the chief of the apoſtles, and expreſsly " diſtinguiſhes him from the ſeventy diſciples." And though St Jerom (*e*), when he repreſents the opinion of others, ſtyles him the thirteenth apoſtle; yet elſewhere, when ſpeaking his own ſenſe, he ſufficiently proves that there were but two *(f)*, James the ſon of Zebedee, and the other the ſon of Alpheus, the one ſirnamed the Greater, the other the Leſs; and he frequently ſtyles the author of this epiſtle writ to the twelve tribes, James the apoſtle: beſides, ſaith he, the main ſupport of the other opinion is built upon the authority of Clemens his Recognitions, a book, in doubtful caſes, of no eſteem and value.

§ 2. And having thus ſhewed, that James the apoſtle, and brother of our Lord, was the author of this epiſtle, we cannot reaſonably doubt the authority of it; eſpecially if we conſider that it is cited by (*g*) Clemens Romanus four ſeveral times, and by Ignatius *(h)* in his genuine epiſtle to the Epheſians, by Origen (*i*) in his thirteenth homily upon Geneſis. Euſebius ſaith (*k*) it was known to moſt, and publicly read in moſt Chriſtian churches: St Jerom (*l*), " That in proceſs of time it obtained au- " thority." Eſthius notes *(m)*, " That they who " before doubted of it, in the fourth century, em- " braced the opinion of them who received it, and " that from thence no church, no eccleſiaſtical wri- " ter, is found who ever doubted of it; but, on the " contrary, all the catalogues of the books of holy " ſcripture, publiſhed by general or provincial coun- " cils, Roman biſhops, or other orthodox writers, " number it among the canonical ſcriptures;" *quæ probatio ad certam fidem faciendam cuique catholico ſufficere debet*; " which proof muſt give ſufficient " certainty of it to any catholic." As for the ſeeming contradiction of this epiſtle to the doctrine of St Paul, in the matter of juſtification by faith, ſee it ſufficiently cleared in the cloſe of the annotations on the ſecond chapter.

§ 3. 4*thly*, That this epiſtle was directed to the twelve tribes which were ſcattered abroad, the words of this epiſtle ſhew; but whether the twelve tribes import only thoſe of them which returned into Judea, or thoſe of them alſo who were carried away by the Aſſyrians, and never returned to their own nation, ſo as to make any more a diſtinct people, or a body-politic under their own governors, is uncertain: that God had abſolutely determined, that the ten tribes ſhould never more return to ſuch a ſtate, the prophet Hoſea in many places doth inform us; as when God by him ſaith, *I will no more have mercy on the houſe of Iſrael, but I will utterly take them away*, chap. 1. 6.; that they ſhould be among the Gentiles as *a veſſel wherein is no pleaſure*, chap. 8. 8.; that they ſhould not *dwell in the Lord's land*, chap. 9. 3. And again, *I will drive them out of my houſe, I will love them no more: My God will caſt them away, becauſe they did not hearken to him, and they ſhall be wanderers among the nations*, ver. 15. 17.

And yet that God deſigned not to exclude them from the bleſſings promiſed in the days of the Meſſiah, or from being called into the church of Chriſt, is as evident from many expreſſions, and gracious promiſes of God, recorded in that prophet, concerning the ſame tribes of Iſrael; as, *v. g.* That *the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbered: and it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people; there it ſhall be ſaid unto them, Ye are the ſons of the living God*, chap. 1. 10. 11. &c. And again, *I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteouſneſs, and judgment, and in loving kindneſs, and in mercies; I will even betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord*, chap. 2. 19. 20. *I will have mercy on her which had not obtained mercy; and I will ſay to them which were not my people, Thou art my people; and they ſhall ſay, Thou art my God*, ver. 23. And again, *Afterwards ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king, and ſhall fear the Lord, and his goodneſs, in the latter days*, chap. 3. 5. See chap. 14. 4. 8. Now, theſe

(*c*) Δύο δὲ γεγόνασιν Ἰάκωβοι, εἷς ὁ δίκαιος ὁ κατὰ τῆς πτερυγίου βληθείς.---Ἕτερος δὲ ὁ καρατομηθείς, αὐτῷ δὲ δικαίῳ ὁ Παῦλος μεμαρτύρηκε γεγραφώς, ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. Clem. apud Euſeb. l. 2. c. 1. p. 38.

(*d*) Hiſt. Eccl. l. 1. c. 12. p. 31. l. 2. c. 1. p. 38. (*e*) Comment on Eſ. 17. f. 60. (*f*) Adv. Helvid. f. 8. B. C.

(*g*) Ep. Epiph. ad Joh. Hieroſ. f. 57. in l. 58. C. Adv. Pelag. l. 1. f. 96. c. 2. f. 101. E. 103. C.

(*h*) Sect. 10. 12. 17. 30. (*i*) Sect. 5. (*k*) Lib. 2. c. 22. l. 3. c. 25. (*l*) Verb. Jacob.

(*m*) Eſthius in epiſt. Jacob.

prophecies

prophecies being not to be fulfilled upon them, by bringing them into their own land; it ſeemeth reaſonable to conceive, they might be fulfilled, by calling them to embrace the goſpel; and that by doing ſo, were thoſe words fulfilled, *I will call them my people who were not my people*, not only towards the Gentiles, Rom. 9. 24. 25. 26. but alſo towards thoſe Iſraelites of whom they primarily were ſpoken, 1 Pet. 2. 10. And to this the inſcription ſeems to lead us, it being ταῖς δώδεκα φυλαῖς, ταῖς ἐν τῇ διασπορᾷ, *To the twelve tribes; to thoſe who are in the diſperſion.* That the places whither theſe ten tribes were carried by the Aſſyrians, were well known to the other Jews, ſee proved by Dr Lightfoot; that in Meſopotamia, Media, and Babylon, where they were placed, the Jews abounded in a very great meaſure. Joſephus teſtifies (*n*), they had there three famous univerſities, Neerda, Sorana, and Pombeditha. We therefore have great reaſon to believe the goſpel was then preached among them, by the apoſtles of the circumciſion. See the preface to the firſt epiſtle of St John.

There is one farther obſervation taken notice of by Grotius and Dr Hammond, That ſome part of this epiſtle ſeems to be directed, not only to believers, but even to the unbelieving Jews, eſpecially the ſix firſt verſes of the fifth chapter, where he ſaith, *Ye have killed the juſt, and he doth not reſiſt you*; which cannot well agree to the converted Jews, to whom he ſeems to turn his ſpeech, in theſe following words, *Be patient therefore, brethren*, ver. 7. Yea, the whole third and fourth chapters may be equally directed to both; the name of brethren ſuiting to both, when uſed by a Jew writing to them, Rom. 9. 2.

§ 4. As for the occaſion of this epiſtle, it ſeemeth to be written upon two accounts.

1*ſt*, To correct the pernicious errors both in doctrine and manners, which had crept into the theology of the Jews, and had an evil influence on their practice. See note on chap. 2. 11. and ver. 14. to the end of the chapter.

2*dly*, To comfort and eſtabliſh the ſincere believers, under the preſſures which they then ſuffered, or were ſhortly to expect from the unbelieving Jews, or their falſe brethren. Where note,

1. That though the Jews, from the beginning of the apoſtles preaching, were ſtill incenſed againſt the Chriſtians; yet ſeeing Chriſtianity, whilſt they continued preaching to the Jews, did not ſpread much among other nations, and ſince the Jews were under reſtraints in the time of Caius, who had no good affection to them, they could not proceed far in ſhewing their hatred to the Chriſtian faith. What perſecutions therefore happened in thoſe early times, concerned only the churches of Judea, or thereabouts, or ſpent themſelves on the chief leaders, and aſſertors of the Chriſtian faith, St Stephen, St James, St Peter, and St Paul, or on the churches converted from the Jewiſh ſynagogues, and reached no farther than the places where they were converted; and though they were begun by inſtigation of the Jews, yet were they chiefly managed by the heathen powers, or by their own countrymen. For about the 39th year of Chriſt, *then had the churches peace throughout all Judea, Galilee, and Samaria*, Acts 9. 31. and ſo they ſeem to have continued till after the council of Jeruſalem, the churches being then *eſtabliſhed in the faith, and increaſing in number daily*, Acts 16. 5. Yea, when Paul comes to Rome, he receives all that came unto him for two whole years, *preaching the kingdom of God, and teaching the things which concerned the Lord Jeſus Chriſt with all confidence, no man forbidding him*, Acts 28. 30. 31. So that at leaſt till the fourth or fifth year of Nero, the goſpel was freely preached at Rome, without any contradiction either of the Romans or the Jews: but then, in his ſixth year, *afflicti ſuppliciis Chriſtiani*, "the Chriſtians "were ſubjected to puniſhment by him," ſaith Sue tonius (*o*); "and it ſeems very probable," ſaith Dr Lightfoot, "that even then Nero had by ſome act or "edict ſuppreſſed Chriſtianity, not only at Rome, "but alſo at Judea;" as he gathers from that clauſe in Tacitus, "Repreſſaque in præſens exitiabilis ſu- "perſtitio, rurſus erumpebat, non modo per Judæam "originem ejus mali, ſed per urbem etiam;" which ſhews, that before the perſecution began, in the tenth of Nero, of which Tacitus there ſpeaks, Chriſtianity had been by him ſuppreſſed, not at Rome only, but Judea. Here then ſome place St Peter's πύρωσις πρὸς πειρασμὸν, *burning for trial*, which forwarded the defection which was ſo general in the churches of the Jews that had received the goſpel, they falling to Moſes again, or joining the adheſion to the law with the profeſſion of the goſpel, that ſo they might retain their liberty, the religion of the Jews not being at all ſuppreſſed by him, and that they might eſcape the rage of the Jews; who doubtleſs, by his example, would be induced to expreſs that hatred they had ſtill borne againſt the Chriſtians. The ſame Nero, in his 10th year, renews this perſecution of the Chriſtians; and this he did, ſaith Oroſius (*p*), not only at Rome, but, by his

(*n*) Antiq. l. 18. c. 16. (*o*) In Neron. c. 16.

(*p*) Nam primus Romæ Chriſtianos ſuppliciis et mortibus affecit, ac per omnes provincias pari perſecutione excruciari imperavit. *Lib.* 7. *cap.* 7.

edict, " through all the provinces of his empire ;" and this encouraged the Jews every where to ſhew their utmoſt rage againſt all thoſe of their religion, whether Jews or proſelytes, who had embraced the faith of Chriſt ſincerely ; and the more they drew nigh to their final deſolation, the more did Satan inhance their fury againſt thoſe Chriſtians whom he found the fatal enemies and overthrowers of his kingdom.

§ 5. Note, *Laſtly*, That whereas Mr le Clerc ſaith, (note on chap. 5. 3.), That St James doth not ſpeak here to the Jews who had embraced the faith in Paleſtine, but to thoſe who were ſcattered abroad, ſeeing he ſpeaks to the whole twelve tribes, I doubt not but thoſe of Paleſtine muſt be included : but when he adds, that thoſe " Jews only who lived in " Paleſtine, and the neighbouring countries, and " had riſen up in arms againſt the Romans, were " deſtroyed by them," ſuggeſting, that the Jews diſperſed through the other parts of the Roman empire, received no harm : this is a great miſtake ; for theſe being the days of vengeance upon the unbelievers of that nation, God's ſevere judgments reached them every where, as we may fully learn from the rueful account (*q*) Joſephus gives us of their calamities throughout all their diſperſions : " For," ſaith he, " when the Romans had no ene- " mies left in Judea, the danger reached πολλοῖς καὶ " τῶν ἀπωτάτω κατοικούντων, to many of them living " the remoteſt from it ; for many of them periſh- " ed at Alexandria, and Cyrene, and in other ci- " ties of Egypt, and throughout all Syria." And Eleazer, in Joſephus (*r*), having reckoned up many places where they were cruelly ſlaughtered, concludes thus, Μακρὸν ἂν εἴη νῦν ἰδίᾳ λέγειν, " It would be " too long to ſpeak of all theſe places in particular."

We know from Tacitus (*s*), and others, that the Jews were a nation generally hated by all about them, and by thoſe among whom they lived, partly becauſe they uſed *ritus contrarios ceteris mortalibus*, rites contrary to all other nations, and ſpake and thought contemptuouſly of their deities and worſhip ; partly becauſe they bore *adverſus omnes alios hoſtile odium*, the greateſt hatred to men of other nations, and ſhewed the greateſt contempt of them, calling them dogs, and thinking it unlawful to converſe with them, and a pollution even to touch them. All nations therefore where they lived, muſt, upon all occaſions, be ready to riſe up againſt them, as we may learn from the ſlaughter of them in Ceſarea (*t*), Damaſcus, Scythopolis, and throughout all the cities of Syria, about the beginning of the war, of which Joſephus gives us the account. When therefore the Romans were very much incenſed againſt them, becauſe when other nations had ſubmitted to their empire, *ſoli Judæi non ceſſiſſent*, they dared to rebel, muſt they not be ſure to ſuffer in every province where they dwelt, not only from the Roman governors, but alſo from thoſe people in every nation who bore ſo great hatred to them ? And hence Euſebius informs us (*u*), That " they did thus ſuffer in all other places."

2*dly*, Joſephus (*x*) doth confeſs, that the Jews in Judea did expect ἅπαν τὸ ὑπὲρ Εὐφράτην ἐμοέθνιον σφίσι συνεπιθήσεσθαι, " that all of their own nation, even " beyond Euphrates, ſhould be aſſiſtant to them in " this war." And doubtleſs they were not wholly diſappointed in their expectation ; for in their war commenced under Hadrian, Dion (*y*) expreſsly ſays, " That the Jews out of all nations came to their " help." We therefore reaſonably may conceive, this alſo was ſo in the former war under Veſpaſian and Titus ; and then we cannot doubt that they who ſhared in the war, muſt alſo bear a ſhare in the calamities it brought upon that nation, in thoſe days of vengeance, which befel them for their infidelity, and the rejection of the true Meſſiah, of which the Jews who lived in other nations were as guilty as thoſe who lived in Judea.

§ 6. And hence alſo I return an anſwer to an objection which I foreſee may be made againſt my interpretation of ſome paſſages in the fourth and fifth chapters of this epiſtle, *viz.* that I reſtrain them to what was done to, and by the Jews in Judea ; whereas this epiſtle is written to " the twelve " tribes which were ſcattered abroad," ver. 1.

For, 1. As all the Jews of the diſperſion were under the government of the ſanhedrim, and after, of the patriarch of the Jews, reſiding in Judea, and obeyed his pleaſure ; ſo many, both of Jews and proſelytes, went up out of all nations to their feaſts : when the Holy Ghoſt fell down on the apoſtles at the day of Pentecoſt, we find them there, Acts 2. and when Jeruſalem was beſieged at their Paſchal feaſt (*z*) ; and ſo, even upon that account, they muſt be ſomewhat concerned in what was done and ſuffered in Judea ; and if they ſided with them in that war, as I have ſhewed it probable they did, they muſt be more concerned in thoſe matters. But,

(*q*) Lib. 7. c. 36. p. 995. A. c. 37. c. 38. p. 996. (*r*) Cap. 34. p. 992. (*s*) Hiſt. l. 5. ab initio.
(*t*) De bello Jud. l. 2. c. 30. p. 813. 814. c. 41. p. 822.
(*u*) Κατὰ τάυτα τάπον ἄλλον τῶν ἐθνῶν συνέβη κακά. Hiſt. eccl. l. 3. c. 5. (*x*) Proœm. de bello Jud.
(*y*) Καὶ οἱ ἁπανταχῆ γῆς Ἰουδαῖοι συνεταράχθησαν, καὶ συνέστησαν, καὶ πολλὰ εἰς τοὺς Ῥωμαίους τὰ μὲν λάθρᾳ τὰ δὲ καὶ φανερῶς ἐδρῶντο. In vita Adrian. p. 263.
(*z*) Euſeb. hiſt. eccl. l. 3. c. 5.

2. Joſephus

2. Joſephus tells us, That they had wars about the ſame time in many places of their diſperſions with the Gentiles; that when the Alexandrians, in the reign of Nero, had impeached three of their brethren as enemies and ſpies, *(a)* ἤδη πᾶν τὸ Ἰουδαϊκὸν ὑπὲρ τὴν ἄμυναν, "all the Jews there roſe up to "their aid;" and that Tiberius Alexander, the governor of the city, commanded the Roman legions, to ſlay them, καὶ τὰς κτήσεις αὐτῶν διαρπάζειν, καὶ τὰς οἰκίας καταφλέγειν, "and to ſeize upon their goods, "and burn their houſes;" which they did, killing fifty thouſand of them on the ſpot. That the Jews invading the cities and villages of Syria, the Syrians fell upon them in all their cities, and were eſpecially moved thereunto by covetouſneſs, τὰς γὰρ οὐσίας τῶν ἀναιρεθέντων ἀδεῶς διήρπαζον, "for they fell boldly upon the ſubſtance of "the ſlain:" and in theſe, and all the other places mentioned by Joſephus, the Jews were as forward to take up arms againſt the Gentiles, as they were to ſuppreſs the Jews. Here then is a ſufficient account of their wars and tumults mentioned, chap. 4. and of their riches being corrupted, and their fleſh eaten by fire, chap. 5.

(a) De bello Jud. l. 2. c. 36.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

GENERAL EPISTLE of St JAMES.

CHAP. I.

Verſe 1. [a] JAmes a ſervant of God (*the Father*), and of the Lord Jeſus Chriſt, (*ſendeth*) [b] to the twelve tribes which are [c] ſcattered abroad, greeting.

2. My brethren, count it (*matter, not of ſorrow, but of*) all joy when (*through the divine permiſſion*) ye fall [d] into divers temptations, (i. e. *afflictions from the world*);

3. Knowing this, that (*this outward trouble ſent for*) [e] the trial of your faith (*by the help of God's over-ruling grace, and the aid of his Holy Spirit then eſpecially reſiding on you,* 1 *Pet.* 4. 14.) worketh (*in you*) patience.

4. But (*And*) let patience have her perfect work (*in you*), that [f] ye may be perfect and entire, wanting nothing (*to make you perfect in Chriſt Jeſus, and entire as to all Chriſtian graces.*)

5. (Εἰ δὲ, *And*) If any of you lack wiſdom, (*how to exerciſe and preſerve this patience, under the various temptations he may be ſubject to*), let him aſk (*it*) of (*that*) God, who giveth to all men liberally (*whatſoever he ſees needful for us*), and upbraideth (*us*) not (*for want of this wiſdom*); and (*if he duly aſk*) [g] it ſhall be given him.

6. But (*then*) let him (*take care to*) [h] aſk in faith, nothing wavering: for he that wavereth (*in the time of temptation*), is like a wave of the ſea driven with the wind, and toſſed (*to and fro by every temptation.*)

7. For let not (μὴ γὰρ, *let not then*) that man think, that he ſhall receive any thing of the Lord.

8. (*For*) a double-minded man is unſtable in all his ways, (*and therefore cannot pray in faith, as he that would be heard muſt do.*)

9. (*And if temptations be matter of the Chriſtian's joy*), let the brother of [i] low degree (*impoveriſhed by them*) rejoice (*ſtill*) in that he is exalted (*to be rich in faith, and an heir of the kingdom of God,* chap. 2. 5. *Luke* 6. 20.)

10. But (*let*) the [k] rich (*rejoice*), in that he is made low: becauſe as the flower of the graſs he ſhall paſs away. (Gr. *For as the flower of the graſs he ſhall paſs away, when it is ſcorched with the ſun.*)

11. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his ways.

12. Bleſſed is the man that (*thus*) endureth temptation (*for the ſake of Chriſt*): for when he is tried, (Gr. δόκιμος γενόμενος, *being approved*), he ſhall receive the crown of life, which the Lord hath promiſed to them that love him: (i. e. *being, by his patient enduring of theſe afflictions for the ſake of Chriſt, ap-*

proved

proved, as one that loves him more than the world, he ſhall receive the reward promiſed to them that do ſo.)

13. (*As for the other ſorts of temptations unto ſin*), let no man ſay, when he is (*thus*) tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man *(to it.)*

14. [l] But every man is tempted, when he is drawn away by his own luſt, and enticed, (Gr. *being drawn and enticed by his own luſt.*)

15. Then when luſt hath conceived, (i. e. *obtained any conſent to, or approbation, and goodliking to the deſire of the ſenſual appetite*), it bringeth forth (*and engageth the ſoul in*) ſin: and ſin, when it is finiſhed, (*in the deliberate outward action, or ſuch endeavours to perform and execute it, as want nothing on the part of the will to the completion of it, and much more when by a cuſtomary practice it becomes habitual*), [m] bringeth forth death *(the wages of ſin.)*

16. Do not err, my beloved brethren, (*by aſcribing your ſin, or your temptations to it, unto God.*)

17. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, (*the light of nature and of grace*), with whom is no variableneſs, neither ſhadow of turning *(from good to evil; he therefore never will deny thoſe gifts to them that duly aſk him, nor will he ever be wanting in his grace and favour to them that love him, and much leſs will he tempt any one to depart from him.)*

18. *(For)* of his own will begat he us (*Jews*) by the word of truth, that we ſhould be a kind of firſt fruits of his (*new*) creatures: (*we therefore have little cauſe to think he will do any thing to deſtroy that life, or deny us any thing which he ſees neceſſary to preſerve that life which he ſo freely gave.)*

19. Wherefore, my beloved brethren, (*being regenerated by this word of truth*), let every man be [n] ſwift to hear (*it*), [o] ſlow to ſpeak, (*ver. 26. or be a teacher of it, chap. 3. 1.*), [p] ſlow to wrath, (*or contention about it.)*

20. For the wrath of man worketh not the righteouſneſs of God; (i. e. *it tends not to beget or to improve that faith by which we are righteous before God, but rather to hinder it in ourſelves, and others.*

21. Wherefore lay apart all filthineſs, (*all evil luſtings, ver. 14.*), and ſuperfluity of naughtineſs, (*all the diſtempers of your tongue, and of your angry paſſions, ver. 19.*), and receive with meekneſs the [q] ingrafted word, which (*being thus received*) is able to ſave your ſouls.

22. But (*that it may have this effect upon you*) be ye doers of the word, and not hearers only, deceiving your own ſelves, (*by thinking that ſufficient to procure favour with God.)*

23. [r] For if any (*man*) be a hearer of the word (*only*), and not a doer (*of it*), he is like unto a man beholding his (*own*) natural face (*which he was born with*) in a glaſs:

24. For he beholdeth himſelf, and goeth (*preſently*) his way, and ſtraightway forgets what manner of man he was.

25. But whoſo looketh into the perfect law of liberty, (i. e. *the goſpel which gives the ſpirit of liberty, and freedom from the power of ſin and death, and from the ſpirit of bondage, Rom. 8. 2. 15. 2 Cor. 3. 17.*), and continueth therein, he being not a forgetful hearer, but a doer of the word; this man ſhall be bleſſed in his deed.

26. If any man among you ſeem to be religious, and bridleth not his tongue *(from bitter zeal, contentions, and imprecations, chap. 3. 10. 14.)*, but [s] deceiveth (Gr. *deceiving*) his own heart, (*thinks his zeal for God will bear him out in all this*), that man's religion is vain, (*chap. 3. 14. 15.*)

27. Pure religion and undefiled before God, and (i. e. *who is*) the Father, is (*viſible in*) this, (*that it engages the Chriſtian*) [t] to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.

ANNOTATIONS on Chap. I.

Verſe 1. [a] *James.*] That this was James an apoſtle, is confirmed from the teſtimony of Euſebius (*a*), who declares of that James to whom the ancients aſcribed this epiſtle, that he was *the brother of the Lord.* The ſame we learn from the Syriac, Arabic, Vulgar, and Ethiopic verſions, in all which he is ſtyled *James the apoſtle.*

Ibid. [b] Ταῖς δώδεκα φυλαῖς, *to the twelve tribes.*] That ſome of the ten tribes remained in, and ſome of them returned to the land of Iſrael, we are aſſured, from the cities of Manaſſeh, and Ephraim, and Simeon, even to Nepthali, purged by Joſiah from their idols, 2 Chron. 34. 6. from the money ſent in to repair the houſe of the Lord from Manaſſeh, Ephraim, and the remnant of Iſrael, ver. 9. from the mention made of the children of Iſrael, that were come again out of their captivity, Eſd. 6. 21. and the ſin-offering made by Ezra at the dedication of the temple, of *twelve goats*, according to the *number of the tribes of Iſrael*, ver. 17. and from theſe

(*a*) Eccl. hiſt. l. 2. c. 23.

following

following words, chap 8. 35. *The children of thoſe which had been carried away, which were come out of the captivity, offered twelve goats for a ſin-offering.* And, laſtly, from the mention of the twelve tribes by the apoſtle Paul, who inſtantly ſerved God day and night, Acts 26. 7.

Ibid. [c] Ἐν τῇ διασπορᾷ, *which are ſcattered abroad.*] That the Jews were diſperſed throughout the world, we learn from the words of Agrippa, in his oration to them, who tells them, That (*b*) "there was not "a nation upon earth where ſome part of them "was not ſeated:" and that if they of Judea ſhould rebel, all of them that reſided in other places would be deſtroyed, and every city would be filled with the blood of them. From the words of Strabo, cited by Joſephus (*c*), "That it was not eaſy to find an emi-"nent place in the whole world where the Jews did "not reſide." From Philo (*d*), in his oration againſt Flaccus, where he makes mention τῶν πανταχῇ τῆς οἰκουμένης Ἰουδαίων, "of the Jews diſperſed through-"out all the world:" adding, That one region could not contain the Jews, but (*e*) "they dwelt in "moſt of the flouriſhing cities of Aſia, and in Eu-"rope, in the iſlands, and in the continents, not "much leſs in number than the inhabitants;" and introducing (*f*) Agrippa interceding to Caius for them, as inhabiting in the moſt celebrated parts of Africa, Aſia, and Europe. And even Cicero (*g*), in his oration for another Flaccus, declares, That the gold which the Jews ſent to their temple at Jeruſalem, "was ſent from Italy, and all the other pro-"vinces of the Roman empire."

Ver. 2. [d] Πειρασμοῖς ποικίλοις, *into divers temptations.*] Temptations, ſaith Oecumenius, are of two kinds; 1. Such as lead to ſin, which *the luſts of the fleſh*, and *the love of riches* produce in us, 1 Tim. 6. 9. againſt which our Lord inſtructs us to pray that we enter not into them; and of theſe the apoſtle begins to diſcourſe, ver. 13. Or ſuch as are ſent for the trial of our conſtancy and ſincerity in the faith; and to our patience and perſeverance under theſe, is promiſed a great reward in heaven: and of theſe the apoſtle ſpeaketh here, and ver. 12. See Luke 22. 28. Heb. 4. 15.

Ver. 3. [e] Τὸ δοκίμιον, *the trial of our faith,*] Being attended with theſe aſſiſtances, and conſolations of the Holy Ghoſt, and theſe firm hopes of a moſt glorious reward of all our ſufferings, tends naturally to make us bear them patiently, (as the apoſtle ſpeaketh here). But then it is as true, that ὑπομονὴ κατεργάζεται τὴν δοκιμὴν, Rom. 5. 4. i. e. *that this patience worketh the trial*; and by that, in good Chriſtians, the experience of their ſincerity and conſtancy in the faith; and therefore it concerns them not to faint under theſe tribulations.

Ver. 4. [f] Τέλειοι, *that you may be perfect and entire.*] For where there is this perfect work of patience, there muſt be a ſtrong faith as the foundation of it, a ſteddy virtue, or Chriſtian fortitude, enabling us thus to ſuſtain theſe fiery trials; an exact knowledge of our duty, to bear theſe afflictions with a meek and quiet ſpirit, with forgiveneſs of, love to, and prayer for them that perſecute us, which includes the height of charity, under the higheſt provocations; a great love to God, for whoſe ſake we ſuffer, and a ſtrong affection to his ſervice; a greater fear of his diſpleaſure, than of the wrath of man; an entire truſt and dependence on him, and a full reſignation to his will of providence, in which conſiſts the life of godlineſs; an exact temperance, as to the honours, pleaſures, and temporal concernments of this life, we loſe by theſe our ſufferings, and a true charity to our Chriſtian brethren, for whoſe example and encouragement we do thus ſuffer. Now, theſe are all the graces which the apoſtle Peter doth require to make us fruitful and perfect Chriſtians, 2 Pet. 1. 5. 6. 7. 8.

Ver. 5. [g] Δοθήσεται, *it ſhall be given.*] Hence it appears, that this wiſdom depends not on our own ſkill, or ſtrength; nor can it be obtained without divine aſſiſtance.

Ver. 6. [h] Αἰτείτω----μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος] What is the ἀνὴρ δίψυχος, ὁ διακρινόμενος, the *double-minded*, and the *wavering man*, we may learn from Hermes (*h*), who informs us, "that viſions and re-"velations are, διὰ τὴν δίψυχον, for the double mind-"ed, *i. e.* τὴν διαλογιζομένην ἐν ταῖς καρδίαις αὐτῆς, ἢ ἔσται ταῦτα ἢ οὐκ ἔσται, that is, "for them who reaſon "in their hearts, whether theſe things will be, or "not." And again, (*i*) *Credite Deo qui eſtis dubii*, "believe in God, you that are doubtful, for he can "do all things. Wo to the doubtful, who have

(*b*) Οὐ γὰρ ἔστιν ἐπὶ τῆς οἰκουμένης δήμου, ὁ μὴ μοῖραν ὑμετέραν ἔχων, ὡς ἀπάσης πολεμικτάσιν ὑμῶν ἕνεκα καταστῆναι διάθεσιν. Joſ. de bello Jud. l. 2. c. 20. p. 808. G.

(*c*) Καὶ τόπον οὐκ ἔστι ῥᾳδίως εὑρεῖν τῆς οἰκουμένης, ᾧ οὐ παραδέδεκται τοῦτο τὸ φῦλον. Antiq. l. 14. c. 12.

(*d*) Page 752. F.

(*e*) Τὰς πλείστας τῶν εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ, κατὰ τε νήσους, καὶ ἠπείρους οἰκουμένας. Ibid. E. Κίχρατο γὰρ αὐτὰ τε τὰς ἠπείρους καὶ νήσους ἁπάσας, ὡς τῶν αὐδιγενῶν οὐκ ὀλίγῳ τινὶ δοκεῖν ἐλαττοῦσθαι. Ad Caium, p. 791. F.

(*f*) Ibid. p. 798. C.

(*g*) Cum aurum Judæorum nomine quotannis ex Italia, et ex omnibus veſtris provinciis exportari ſoleret. Orat. 24. N. 52. *p.* 367.

(*h*) Lib. 1. viſ. 3. § 4.

(*i*) Viſ. 4. § 2.

"have

" heard thoſe things and contemned them." And again, (*k*) " they that doubt of God, they are the " double-minded, who ſhall receive none of their " requeſts." See the whole mandate to the ſame effect. And from that of Barnabas (*l*), touching him that walketh in the way of light, That ὁ μὴ διψυχήσῃ, " he will not be doubtful whether a thing will be " ſo or not." From the like precept of the Apoſtolical Conſtitutions (*m*), μὴ γίνου διψυχος, " Be not " doubtful in thy prayer, whether thy petition will " be heard or not:" and from St Clement (*n*), " with whom οἱ διψυχοι, *the doubtful are*, οἱ διστάζοντες " περὶ τῆς τῶν Θεῦ δυνάμεως, the diſtruſters of the power " of God." This faith therefore relates to prayer, and is a firm belief that God will afford to his ſincere ſervants, under all their ſufferings for his ſake, ſuch aid as will enable them to bear them with true Chriſtian patience, 1 Cor. 10. 13. and ſuch wiſdom as will direct them to improve theſe ſufferings to his glory, and their good. He that doubts of this, will be now hoping, and anon deſponding, apt to quit his dependence on God, and lean on his own wiſdom, and ready to caſt off that religion which ſubjects him to theſe temptations from which he expects no good iſſue; and therefore wanting that faith in God which is here made the condition of an acceptable prayer, &c. he cannot hope to obtain any thing of him.

Ver. 9.[j] Ὁ ταπεινὸς, *the man of low degree*,] In the Old Teſtament, is the poor and afflicted man. So עני is, in the Septuagint, πένης, ταπεινὸς, *the poor, the afflicted*, עניות, πενία, ταπείνωσις, *poverty, or lowneſs of ſtate*. And this ſenſe here is confirmed from the oppoſition of the rich to him.

Ver. 10.[k] Ὁ πλούσιος, *the rich*.] Let God, ſaith Philo (*o*), be the matter of thy chief joy, not riches, honour, ſtrength, or beauty, theſe being μεγαινόμενα τρόπον τινὰ πρὶν ἀνθῆσαι βεβαίως, *things which wither before they are fully grown up*. Let then the Chriſtian conſider, that the things he loſeth for the ſake of Chriſt, are only things of ſuch a fading nature; whereas he doth ſecure, by his perſeverance, an everlaſting treaſure reſerved for him in the heavens; and then he may rejoice in his humiliation. Note alſo an ellipſis of the verb καυχάσθω, *let him rejoice*, ver. 10. to be taken from ver. 9. So John 15. 4. 1 Cor. 4. 15. Gal. 2. 7. Eph. 1. 12.

Ver. 14.[l] Note here, That the deſires or luſtings of the ſenſual appetite, put us only under a ſtate of temptation, not of actual ſin: they are indeed the root of ſin, but ſo is temptation to ſin, and the ſuggeſtions of Satan; but they are not our ſins, till we conſent to them: they are not a tranſgreſſion of the law, for there is no law given to the ſenſual appetite alone, but to the whole man, who cannot hinder ſenſual appetites from ariſing in him before he perceives them; but he can reſtrain the will from conſenting to them as ſoon as he perceives them; and can refuſe to admit of them, or ſuffer them to make ſtay in, or gain upon his mind to contemplate them with delight, or aſſent to them: and this being all he can do, muſt be all he is obliged by the law to do. There be many ſcriptures urged againſt this opinion in the Synopſis, but they are too impertinent to be inſiſted on.

Ver. 15.[m] Ἀποκύει θάνατον, *bringeth forth death*:] *i. e.* Not only deſerveth death, for ſo doth the conſent of the will; but it renders us obnoxious to death, and will end in it, without repentance. Hence therefore note, That not only the ſoul hardened in ſin, and given up to the frequent practice of the ſame ſin, is guilty of mortal ſin, but every deliberate ſinful action, done againſt the convictions and checks of concience, till by repentance it is retracted, puts us under that ſtate, as being a breach of the goſpel-covenant of ſincere and impartial obedience, a departing of the heart from God, and a wilful and preſumptuous ſin: and therefore David, after his adultery and murder, prays *that God would create in him the clean heart, and renew in him the right ſpirit*. Though therefore God in mercy may, and will deal with ſuch men, not according to their particular failures, but according to the general tenor of their lives; yet can they claim no covenant-right to ſuch a favour, till they have thoroughly repented of ſuch wilful ſins, and returned to the ſincere performance of their duty.

Ver. 18.[n] Λόγῳ ἀληθείας, *by the word of truth*.] Here is a plain evidence, that the word of God is the ordinary means of our regeneration, it being the word *preached*, the word we are to *hear*, ver. 19. 22. and *to receive with meekneſs*, by which the new birth is by God wrought in us, and which, ſaith the apoſtle, is able to ſave the ſoul. And it is ſurely a great diſparagement to the word of God, to think that his perſuaſions, admonitions, exhortations, and threats, ſhould be all inſufficient to prevail with us to turn from our ſinful courſes, and to turn to him; when all men who do uſe theſe methods towards their children, ſervants, friends, or relations, do it in hopes they ſhall be ſucceſsful by theſe means: only this is not ſo to be underſtood, as to exclude the bleſſing and co-operation of God with the word *preached*, or the aſſiſtance of his Holy Spirit, ſetting it home upon our hearts; provided this be not by way of phyſical, but moral operation, by that illumination of the underſtanding from the word, which

(*k*) Οἱ γὰρ διστάζοντες εἰς τὸν Θεὸν, ἤτοι εἰσὶν οἱ δίψυχοι, ᾗ ἐδὲν ὅλως ἐπιτυγχάνουσιν τῶν αἰτημάτων αὐτῶν.
(*l*) Sect. 19. (*m*) Lib. 7. c. 11. (*n*) Ep. ad Cor. § 11. el. 23.
(*o*) De victim. offerent. p. 661. E. F.

produceth

produceth that renovation in the ſpirit of the mind, by which we are enabled to diſcern, and to approve *the good, and acceptable, and perfect will of God*, Rom. 12. 2. Eph. 4. 23. to diſcern *what is acceptable to the Lord*, Eph. 5. 10. to underſtand *what the will of the Lord is*, ver. 17. the things that are moſt excellent. And if the word of God be a perfect rule, able to make us wiſe unto ſalvation, and furniſh us for every good work, ſure the good ſpirit may by his ſuggeſtion of the truths delivered in it, by *bringing them to our remembrance, and opening our underſtanding to perceive the ſcriptures*, remove that darkneſs which is in our minds, either by natural corruption, or by the miſts which Satan caſt upon them; whence the apoſtle doth inform us, 2 Cor. 4. 3. 4. that if the goſpel be hidden from any to whom it is preached, it is *becauſe the god of this world hath blinded the conceptions of their minds, that the light of the glorious goſpel ſhould not ſhine into them*. And, 2. By making deep impreſſions on the mind, of the advantages and rewards promiſed to our converſion, and ſincere obedience, and the tremendous evils threatened to the diſobedient; and bringing theſe things oft to our remembrance, which, in the ſcripture-phraſe, is *putting theſe laws in our minds, and writing them upon our hearts, that we may not depart from him*, Heb. 8. 10. See note on Heb. 8. 10. For what reaſon can be given, why the Spirit of wiſdom, having enlightened the eyes of our underſtanding, to know *what is the hope of our calling, and the glorious riches of the inheritance of the ſaints*, Eph. 1. 18. And theſe things being as firmly believed, and made thus preſent to our minds, ſhould not have greater prevalence upon our wills to obedience, than any temporal concerns to yield obedience to the laws of ſin? It is certain Satan can tempt us no other way, than by ſuggeſting ſome temporal allurements and advantages, or ſome temporal loſſes and affrightments to us. Since then the ſcripture doth aſſure us, *this is our victory over the world, even our faith*, 1 John 5. 4. even that faith which is the *firm expectation of things hoped for, the evidence of things not ſeen*, Heb. 11. 1.; why ſhould not theſe objects of our faith preſented to us, and impreſſed on us by the Holy Spirit, be more powerful to baffle all the temptations of ſin, Satan, and the world? If beyond this there be ſome phyſical and irreſiſtible operation on God's part, requiſite to make men know the things which belong to their peace, and knowing, to chuſe the good, and refuſe the evil, this being not wrought in them who are not *born anew*; why is the want of this new birth, and this ſpiritual renovation, ſo oft imputed to mens want of conſideration, and of laying to heart the things propounded to them? their not *inclining their ear to wiſdom, and applying their heart to underſtanding?* their *hatred of knowledge, their rejecting the counſel of God, and not chuſing the fear of the Lord?* Prov. 1. 24. 25. 29. 30. Why is it ſaid that they continue thus unreformed, becauſe *they would have none of God's counſel, but deſpiſed all his reproofs*; becauſe *they would not frame their doings to turn unto the Lord?* To omit innumerable expreſſions of the like import. See note on Rom. 10. 17. 1 Pet. 1. 23.

Ver. 19. • *Slow to ſpeak.*] It was the imputation which the Heathens caſt upon the Chriſtians, that they were *in publico muti*, not being inclined *palam loqui*, to ſpeak openly of their religion: And this is confeſſed by (*p*) Chriſtians to be true of the laity, who were not by office engaged to preach it to the world; that it was not their cuſtom to aſſert and defend their religion publicly, but only to give an anſwer to them who required a reaſon of the hope that was in them: and in this ſenſe good commentators do expound theſe words, *viz.* as an admonition to be ſlow to ſpeak of divine things, and much more to be teachers of them; but in the uſual ſenſe it agrees with that of Bias (*q*), Μίσει τὸ τάχυ λαλεῖν, μὴ ἁμαρτῇ, μετάνοια γὰρ ἀκολουθεῖ, "Be averſe from raſh "ſpeaking, leſt thou offend, for thou will repent of "it;" as θυμῷ κρατεῖν, "to curb our angry paſſions," agrees with the following words, *Be ſlow to wrath.*

Ibid. ᵖ Βραδὺς εἰς ὀργὴν, *ſlow to wrath.*] This was an admonition needful for the Jewiſh zealots, who were ἐξ ἐριθείας, *of contentious ſpirits*; ſee note on Rom. 2. 8. filled with wrath againſt the teachers of Chriſtianity, and eſpecially againſt thoſe who denied the neceſſity of circumciſing the Gentiles, or requiring them to obſerve the law of Moſes, Acts 13. 45. and 17. 5. (*r*) "They compelling all men to "be circumciſed, if they would abide with them; "and looking upon this as a thing of abſolute ne- "ceſſity," without which nothing elſe would ſatisfy them.

Now, theſe diſputes naturally tended to obſtruct that faith by which men were juſtified, and not by circumciſion, or the works of the law, and which in the epiſtles of St Paul is ſtill ſtyled *the righteouſneſs of God*; ſee note on Rom. 1. 17. 2. They

(*p*) Hæc noſtra ſapientia quam tanquam ſtultitiam derident, quia non defendere hanc publice, atque aſſerere nos ſolemus, &c. *Lact. l.* 7. *c.* 26.

(*q*) Apud. Stob. ſerm. p. 461. 47.

(*r*) Τούτους περιτέμνεσθαι τῶν Ἰουδαίων ἀναγκαζόντων, εἰ θέλουσιν εἶναι παρ' αὐτοῖς. Vita Joſeph. p. 1007. B. Et Antiq. Jud. l. 2. c. 2. p. 685. B.

were

were very prone to ſet up for teachers of the law, though they underſtood not aright thoſe things of which they ſpake, 1 Tim. 1. 7. Rom. 2. 18.; and this might give occaſion to the other admonition here, *to be ſlow to ſpeak*. And chap. 3. 1. they alſo were incontinent, and very prone to luſtings, and to fornications: ſee note on Rom. 2. 22. 2 Tim. 3. 5. Heb. 12. 16. and therefore fitly are admoniſhed to *lay aſide all filthineſs and ſuperfluity of naughtineſs*.

Ver. 21. Τὸν ἔμφυτον λόγον, *the ingrafted word*,] ſaith Oecumenius, is that principle of reaſon by which we are enabled to diſcern good from evil; but of that the apoſtle would not ſay, "that it is "able to ſave our ſouls." But the apoſtles, or preachers of the Chriſtian faith, being ſaid φυτεύειν, *to plant the word* among their hearers, 1 Cor. 3. 6. 7. 8. *the ingrafted word* ſeems to be the word planted in the heart of believers by the miniſters of Chriſt, which St Barnabas ſtyles, τὴν ἔμφυτον δωρεὰν τῆς διδαχῆς αὐτοῦ, "the ingrafted gift of his doctrine," § 9. p. 6. So they who made the Jews underſtand the law read to them, are ſaid ἐμφυσιᾶν ἅμα τὴν ἀνάγνωσιν, *to imprint upon them the knowledge or remembrance of what they read*, Eſd. 9. 48. 55. Againſt this ſenſe it is objected, that the word thus planted in us is not properly λόγος ἔμφυτος, but ἐμφύτευτος. But ſince νόμος ἔμφυτος, "is the law planted in the heart by God," I think not this criticiſm ſufficient to deſtroy the ſenſe of the words here given; eſpecially if we conſider, that *all filthineſs, and ſuperfluity of naughtineſs*, muſt be firſt laid aſide, that we may be fitted to receive with meekneſs this λόγος ἔμφυτος, *ingrafted word*, which ſhews it cannot import any thing, which is by nature always in us.

Ver. 22. [r] That many of the Jews had conceived an opinion, that even the ſtudy and knowledge of the law would procure them a reward in heaven; ſee note on Rom. 2. 13.

Ver. 26. [r] Ἀπατῶν, &c. *deceiving his own heart*.] That the unbelieving Jews had a zeal for God, the apoſtle bears them record, Rom. 10. 2. but then that zeal wrought ſo great a bitterneſs of ſpirit in them, that in thoſe very ſynagogues in which they met to bleſs God, they imprecated a curſe upon the Chriſtians created anew after his image, chap. 3. 10. *I being zealous for God, as all you are this day*, ſaith St Paul, *perſecuted this way unto the death*, Acts 22. 3. 4. and in thus doing, they thought *they did God ſervice*, John 16. 2. The zealots among them, ſaith their own Joſephus (*s*), "who gave themſelves "that name, from their zeal to what was good, "committed all manner of wickedneſs, and account-"ed the worſt of evils good." And yet Eleazer (*t*), the ringleader of them, repreſents them, as "per-"ſons, who had cauſe to hope they ſhould be by "God preſerved, as having not offended againſt "him, and being guilty of no fault, and being "teachers of others." That the believing Jews, who urged upon the Gentiles the neceſſity of circumciſion, had a zeal for God, we learn from Gal. 4. 17. 18. Yet that they had the ſpirit of contention and envy, Phil. 1. 15. 16. and were deceitful workers, the apoſtle doth inform us; ſo that neither of them were truly religious; and to thoſe latter the apoſtle ſeems chiefly to ſpeak, in theſe words, *If ye have bitter zeal and ſtrife in your hearts, glory not, and lie not againſt the truth*, &c.

Ver. 27. [r] Ἐπισκέπτεσθαι, *to viſit the fatherleſs and widows*.] It is very true, that Ignatius (*u*) ſaith of ſome who maintained opinions contrary to the grace of God come unto us, That "they had no regard to "charity, to the widow, and to the orphan, to the "oppreſſed, to thoſe that were in bonds, to the "hungry and thirſty." But then it is not manifeſt from his words that theſe were the Gnoſtics; nothing hinders, but what the apoſtle here ſpeaks of, may be alſo true of the Jews, who, as Joſephus (*x*) notes, were great enemies one to another, and wanted mercy moſt of all; or to thoſe zealots who ſpared none who would not be of their opinion, and their bitter zeal.

CHAP. II.

Verſe 1. MY brethren, have not [s] the faith of our Lord Jeſus Chriſt the Lord of glory, [t] with reſpect of perſons.

2. For if there come [s] into your aſſemblies (*or, conſiſtories for judicature*) a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment;

3. And ye have reſpect unto him that weareth gay

(*s*) Τὸ τῶν ζηλωτῶν ὀνομάζεται γένος----τῶν κυρίως ἔργον ἐξεπολέμησαν----καίτοι τὸν προστάτην αὐτοῖς ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωτείαν ἐπίθετον----τὰ μέγιστα τῶν κακῶν ἀγαθὰ νομίζοντες. De bell. Jud. l. 7. c. 30. p. 986. D. E.

(*t*) Ἡμεῖς δ' ἄρα κ᾽ μόνοι τῶν πάντων Ἰουδαίων γένους, ὑπεσχόμεθα τὴν ἀνδρείαν φυλάξαντες, ὥστε ἀναμάρτητοι πρὸς θεὸν γενήσεσθαι, κ᾽ μηδεμιᾶς μετάσχοντες, οἱ κ᾽ τοὺς ἄλλους διδάξαμεν. Lib. 7. c. 34. p. 990. B.

(*u*) Περὶ ἀγάπης ὑ μέλει αὐτοῖς, ὑ περὶ χήρας, ὑ περὶ ὀρφανῦ, ὑ περὶ θλιβομένου, ὑ περὶ δεδεμένου, ὑ περὶ λιμωμένου, ὑ περὶ διψῶντος. Epiſt. ad Smyrn. ſect. 6.

(*x*) De bell. Jud. l. 5. c. 22.

cloathing, and ſay unto him, Sit thou here in a good place; and ſay to the poor, Stand thou there, or ſit here under my footſtool:

4. [a] Are ye not then partial in yourſelves, (*do you not both put a difference among yourſelves, on theſe accounts*), and (*alſo are*) become [b] judges of evil thoughts, (*in thinking that the rich is to be preferred in judgment, and the poor deſpiſed, ver.* 6. *on theſe accounts?*)

5. Hearken, my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom which he hath promiſed to them that love him? (*And are they fit to be deſpiſed by you, who are ſo highly honoured and enriched by him?*)

6. But (*ſo it is, that*) ye have deſpiſed the poor, (*and had a partial reſpect to the rich: and yet*) do not (*theſe*) rich men oppreſs you, and draw you before the judgment-ſeats, (*on the account of your Chriſtian profeſſion?*)

7. Do not they blaſpheme that worthy name, by which ye are called?

8. If (*in this matter*) you fulfil [c] the royal law, (*which is*) according to the ſcripture, (*ſaying*), Thou ſhalt love thy neighbour as thyſelf, ye do well; (*for then ye will not be guilty of this reſpect of perſons, for you would not be deſpiſed becauſe you are poor, or have a rich man preferred before you in judgment.*)

9. But if ye have (*ſuch*) reſpect to perſons, (*as to honour the rich, and deſpiſe the poor, in judicial cauſes*), ye commit ſin, and are convinced of (*or, by*) the law (*now mentioned*) as tranſgreſſors (*of God's law in the general; this law comprehending all the duties of the ſecond table, Rom.* 13. 9. *Matth.* 22. 39.)

10. For whoſoever ſhall keep the whole law (*in other matters*), and yet (*knowingly*) offend in one point, he is guilty of all.

11. For he that ſaid, Do not commit adultery; ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become [d] a tranſgreſſor of the law (*of love, mentioned ver.* 8. *which comprehends all the duties of the ſecond table, in which here the apoſtle inſtanceth.*)

12. So (*therefore*) ſpeak ye, and ſo do, as they that (*know they*) ſhall be judged [e] by the law of liberty.

13. [f] For he ſhall have judgment without mercy, who hath ſhewed no mercy, (*and ſo hath highly thwarted the great law of love*); and mercy rejoiceth againſt (*or, triumpheth over*) judgment, (*i. e. it enables the merciful man to rejoice, as being free from the judgment of condemnation from that God, who to the merciful will ſhew himſelf merciful, Pſal.* 18. 27.)

14. (*And let not any Jew or Chriſtian think his faith ſufficient to juſtify and ſave him, without theſe works of charity and mercy; for*) what doth it profit, my brethren, though a man ſay he hath faith (*in God, ver.* 19. *or in Chriſt*), and hath not works (*to evidence his faith*)? can (*ſuch a naked, fruitleſs*) faith ſave him?

15. If a brother or a ſiſter be naked, and deſtitute of daily food;

16. And one of you ſay unto them, Depart in peace, be you warmed, and filled, (*wiſhing only that they may be ſo*): notwithſtanding ye give them not thoſe things which be needful for (*the clothing or feeding*) the body; what doth it profit (*them to hear your kind wiſhes?*)

17. Even ſo faith, if it hath not works, is dead (*fruitleſs and lifeleſs as theſe words*) being alone (*without works ſhewing the truth of it.*)

18. [g] Yea, a man may ſay (*to ſuch a ſolifidian*), Thou haſt (*in thy pretenſions*) faith, and I have (*real*) works: ſhew me thy faith (*of which thou boaſteſt*) without thy works, (*which thou canſt never do; ſince faith being ſeated in the heart, can only be diſcovered by its effects*), and I will ſhew thee my faith by my works, (*as the cauſe is demonſtrated by the effect.*)

19. Thou (*being a Jew*) believeſt that there is one God; thou (*in that*) doſt well: (*but doſt no more than the very devils, for*) the (*y*) devils alſo believe, and tremble; (*and if thou haſt no better faith than they, thou haſt the ſame reaſon to tremble which they have.*)

20. But wilt thou know, O vain man, (*who boaſteſt of a faith deſtitute of works*), that faith without works is dead, (*and ſo unable to juſtify and ſave thee? See it in the example of that very Abraham, in thy relation to whom thou ſo confideſt*).

21. (*For*) was not Abraham (*whom we ſtyle*) our father juſtified by works (*proceeding from his faith*), [h] when he had offered his ſon Iſaac upon the altar, (*counting that God was able to raiſe him from the dead? Heb.* 11. 17. 19.)

22. Seeſt thou how (Gr. *thou ſeeſt by this example, that*) faith wrought with his works (*to produce them*), and by works was faith made perfect (*in him?*)

23. And the ſcripture was (*again*) fulfilled, which ſaith, Abraham believed God, and it (viz. *that faith which produced theſe works*) [i] was imputed to him for righteouſneſs: and (*upon that account*) he was called the friend of God.

24. Ye ſee then how that by works (*proceeding from faith*) a man is juſtified, and not by faith only, (*alone without them.*)

(*y*) Gigantes contremiſcunt, *Targ. in Job* 26. 4.

25. Likewiſe

25. Likewiſe alſo was not [a] Rahab the harlot juſtified by works (*proceeding from her faith*), when ſhe had received the meſſengers, and had ſent them out another way?

26. (*And ſo it muſt be in all other perſons who would be ſaved, they muſt ſhew their faith by their works:*) [a] for as the body without the ſpirit is dead, ſo faith without works is dead alſo, (*and therefore cannot ſave us, or give life unto us.*)

ANNOTATIONS on Chap. II.

Verſe 1. [a] Τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης, *the faith of our Lord Jeſus Chriſt, the Lord of glory.*] This verſion ſeems obnoxious to this exception, that the pronoun ἡμῶν will not ſuffer the word *Lord* to be joined with *glory*; therefore that which renders the words thus, *The faith of the glory of the Lord Jeſus Chriſt*, or, *Hold not the glorious faith of the Lord Jeſus Chriſt with reſpect of perſons*, ſeems to be the better verſion, and more agreeable to the deſign of the apoſtle, as giving the beſt reaſon againſt the accepting perſons on the account of their riches, or their gay attire; becauſe their faith hath clothed them with a greater and more valuable glory, which renders them more honourable than any riches or gay cloathing could do. For this faith, ſaith the apoſtle, is the miniſtration of glory, and by it we all beholding *the glory of the Lord, are changed into the ſame image from glory to glory, as by the Spirit of the Lord*, 2 Cor. 3. 8. 18.; ſee the note there. And whom God *hath juſtified* by faith, *he hath alſo glorified*, by giving them this Spirit of glory, Rom. 8. 30. See the note there.

Ibid. [b] Ἐν προσωπολημψίαις, *with reſpect of perſons.*] Προσωπολημψία is *the reſpect of perſons in judgment*, not purely according to the merits of the cauſe, but according to external reſpects which relate not to it. As for inſtance, the dread of any man's power, or the fear of what he may do to us, if we judge againſt him. So Lev. 19. 15. *Thou ſhalt not honour the perſon of the great, or reſpect the perſon of the poor; in juſtice ſhalt thou judge thy neighbour*; and Deut. 1. 17. *Ye ſhall not reſpect perſons in judgment, ye ſhall hear alike the ſmall and the great; ye ſhall not be afraid of the face of man, for the judgment is the Lord's.* Or, 2. The poverty of any man, which renders him leſs able to ſuffer the puniſhment of his injuſtice: *Thou ſhalt not reſpect a poor man in his cauſe*, Exod. 23. 3. 3. It is the reſpecting perſons in judgment, by reaſon of any gift, or hope of gain, by favouring any cauſe; *Thou ſhalt not wreſt judgment, thou ſhalt not reſpect perſons, neither take a gift*, Deut. 16. 19. Or, 4. By reaſon of relation, affinity, friendſhip, or affection. In ſpiritual or evangelical matters, it is to have regard to men in reference to things which render them neither better nor worſe, more or leſs acceptable in the ſight of God. As for inſtance, to regard them, 1. In reſpect to their nation, and their offſpring: *Of a truth I perceive that God is no reſpecter of perſons; but in every nation he that feareth him, and worketh righteouſneſs, is accepted of him*, Acts 10. 31.; he will have no reſpect to nations, or external profeſſions, in his future recompenſes, Rom. 2. 6. 10. Or, 2. With regard to their condition, as being maſters or ſervants: hence maſters are bid to deal with their ſervants, as *knowing they have a maſter in heaven, with whom is no reſpect of perſons*, Eph. 6: 9.; and ſervants to be juſt to their maſters, becauſe *he that is unjuſt ſhall receive for the wrong that he hath done, and there is no reſpect of perſons with God*, Col. 3. 25. 1 Pet. 1. 17. Or, 3. To their quality; for *God acceptеth not the perſons of princes, nor regardeth the rich more than the poor; for they are all the works of his hands*, Job 34. 39. And this is the thing here cenſured.

Ver. 2. [c] Εἰς τὴν συναγωγὴν, *into your aſſembly.*] That here the apoſtle ſpeaketh of conſiſtories for civil judicatures, is argued, 1. From the accepting of perſons, mentioned, ver. 1. which in the Old Teſtament and the New, as oft as it is applied to men, reſpecteth human judicatures. 2. From the foot-ſtool, mentioned, ver. 3. which obtained in their judicial conſiſtories, and which was proper to princes on their thrones, and judges on their tribunals. 3. From the judges mentioned, ver. 4. and the κριτήρια, or *judgment-ſeats*, ver. 6. 4. From the law violated by this reſpect of perſons, ver. 8. 9. And, *laſtly*, From the canon of the Jews, by which it is provided, "That when the rich and poor have a ſuit "together in their conſiſtories, either both muſt ſit, "or both ſtand, to avoid all marks of partiality." *R. Levi Barcinon, l.* 142. *Juris Hebraici.*

Yet becauſe the Jewiſh Chriſtians then had no diſtinct churches of their own, much leſs any with ſuch diſtinct ſeats for men of rank, or ſuch πρωτοκαθεδρίαι, *chief places*, as the Jews had, Matth. 23. 6. both in Judea, Alexandria, and other places, *Campeg. Vitringa de ſynag. vet. l.* 1. *c.* 9. but rather aſſembled ſtill in the Jewiſh ſynagogues, where there was a *Beth-din*, or *houſe of judgment*, where the head of the ſynagogue, and the ſeniors that aſſiſted him, ſat to give judgment on offenders, and where they were brought before them, and ſcourged for their offences, Matth. 10. 17. and 23. 34. Acts 22. 19. and 26. 11.; ſee the notes there; the aſſembly here mentioned might be a Jewiſh ſynagogue. Moreover, the Jews

living among the Gentiles, retained ſtill a juriſdiction over men of their own nation and religion, even as to matrimonial and pecuniary, as well as religious cauſes; and ſo the Jewiſh Chriſtians might be drawn before their judgment-ſeats on thoſe accounts, ver. 6. this being long after forbidden by a law of Honorius and Theodoſius. *Theod. cod.* 16. *tit.* 8. *leg.* 22. *Vid. not. Gothofr. p.* 240.

Ver. 4. [a] Καὶ ὐ διακρίθητε ἐν ἑαυτοῖς;] *Do you not put a difference* or *diſcrimination among yourſelves* on thoſe accounts, which are alien from the cauſe? That this is the frequent ſenſe of the word διακρινόμενοι and διακρίνεσθαι, ſee Acts 15. 9. where οὐδὲν διέκρινε is rendered, *He put no difference betwixt us and them*; and Jude, ver. 22. where we read thus, *Of ſome have compaſſion,* διακρινόμενοι, *making a difference.* See note on Rom. 14. 23.

Ibid. [b] Κριταὶ διαλογισμῶν πονηρῶν, *judges of evil thoughts*;] *i. e.* who paſs judgment from your own evil thoughts, as judging the rich worthy of reſpect in judgment, for his gorgeous attire, and outward appearance, and the poor fit to be deſpiſed for his outward meanneſs.

Ver. 8. [c] Νόμον βασιλικὸν, *the royal law.*] Not ſo much becauſe it is the law of Chriſt our king, it being a law of the Old Teſtament, as becauſe it is the law which, of all laws which concern our neighbour, is moſt excellent, and which governs and moderates other laws, eſpecially the ceremonial and poſitive laws, which are to give place to that of charity and mercy. Moreover, the Jews themſelves ſo interpret this law, as to forbid the contempt of our brother, as you may ſee in Dr Cartwright's *Mellificium* on this place.

Ver. 11. [d] Παραβάτης νόμου, *a tranſgreſſor of the law*;] or, becauſe the authority of the lawgiver is as much deſpiſed by the breaking any one of his laws, as by the violation of them all; and he that by it will not be reſtrained from the violation of it in one point, under the like temptations will do it in another.

Note farther, that theſe words ſeem to be directly levelled againſt that looſe doctrine of the Jewiſh doctors, mentioned by Dr Pocock (*z*), "That God "gave ſo many commandments to them, that by "doing any of them they might be ſaved." So Kimchi expounds thoſe words of Hoſea, *Take away iniquity,* קח טוב, *and receive good*; i. e. ſaith he, "receive in lieu of them any good, אזות מצוה, any "commandment that we have done." It was a vulgar rule among them, ſaith Dr Smith (*a*), "That men "ſhould ſingle out ſome one commandment of God's "law, and therein eſpecially exerciſe themſelves, "that ſo they might make God their friend by that, "leſt in others they ſhould too much diſpleaſe him." And he cites from them this rule (*b*), "He that ob- "ſerves any one precept, it ſhall be well with him, "and his days ſhall be prolonged, and he ſhall poſ- "ſeſs the earth." And this precept was with them uſually that of the ſabbath, of ſacrifices, or of tithes; for theſe they looked upon as *the great commandments of the law*, not thoſe of *mercy and judgment*, which in our Saviour's account were ſo.

Ver. 12. [e] Διὰ νόμου ἐλευθερίας, *by the law of liberty*;] by that law of love which makes all men our neighbours, and frees us from thoſe reſtraints the ceremonial law, and the traditions of the Jewiſh doctors, lay upon them, of confining their love and freedom of converſe to thoſe that were of their own nation, or were circumciſed. The Jews had great need of theſe inſtructions; for as they held it unlawful to converſe with publicans and ſinners, Luke 15. 1. 2. though it were to inſtruct them in the way of life, ſo much more to come to, or converſe with *one of another nation*, Acts 10. 28.; yea, they would not ſuffer them to be among them who would not be circumciſed. *Vide Joſeph. in vita ſua, p.* 1007. B.

Ver. 13. [f] Of this mercy the Jews were ſo unmindful, that Joſephus (*c*) having ſaid, "They vio- "lated the laws of nature, and polluted the divinity "with their injuſtice towards men," he adds, "That "no good affection was ſo entirely loſt among them "as ἐλεημοσύνη, as that of mercy."

Ver. 18. [k] The Greek in moſt copies runs thus, Δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου, i. e. *Shew me thy faith by thy works, and I will ſhew thee by my works my faith*: *i. e.* Shew me by the proper fruits of it the faith of which thou boaſteſt, and I, by the ſame effects, will ſhew I have that faith alſo, though I boaſt not of it. But it is further to be obſerved, that ἐκ τῶν ἔργων σου, is left out in Oecumenius, and one Greek copy: and, 2. That the Alexandrian MSS. and thoſe peruſed by Curcellæus read χωρὶς τῶν ἔργων σου, *without thy works.* So did the Vulgar, the Syriac, and the Æthiopic verſions; and ſo the following words, ver. 20. *Know, O vain man, that faith* χωρὶς ἔργων, *without works, is dead*, ſeem to require; and this reading our tranſlation follows.

Ver. 21. [l] Ἀνενέγκας, &c. *when he offered his ſon Iſaac.*] This being a greater act of faith than that by which he was at firſt juſtified; for that was only faith in God's promiſe, that he would raiſe up ſeed from his dead body, and the dead womb of Sarah, Rom. 4. 20.; this was a belief, that he would raiſe up this very ſeed, conſumed to aſhes, from the dead; and therefore by this work was his faith made perfect, *i. e.* advanced to the greateſt height, there being no more noble act of faith than this of the re-

(*z*) In Hoſ. 14. 2. p. 774. (*a*) P. 354. (*b*) P. 300. (*c*) De bell. Jud. l. 5. c. 22. p. 886.

ſurrection

ſurrection of the dead conſumed to aſhes, and none by which we give more glory to God. See Ecclus 44. 20.

Ver. 23. [m] Ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, *was accounted to him for righteouſneſs*;] that is, it engaged God to own him as a truly religious perſon, or one that did ſincerely fear him, by ſaying, *Now I know that thou feareſt God, ſeeing thou haſt not with-held thy only ſon from me*, Gen. 22. 15. or as one who upon trial had been found faithful: ſo Mattathias, *Was not Abraham found faithful in temptation, and that was accounted to him for righteouſneſs?* 1 Mac. 2. 52.; and alſo to deal with him as a righteous perſon, ſo as to renew the covenant made with him, and to eſtabliſh it with an oath, Gen. 22. 16. 17. 18. and to give him the high title, not only of his ſervant, but his *friend*, 2 Chron. 20. 7. Iſ. 41. 8.

Ver. 25. [n] Ῥαὰβ ἡ πόρνη, *Rahab the harlot.*] That Rahab had a ſtrong faith in God, the apoſtle teſtifies, by ſaying, *By faith Rahab the harlot periſhed not with thoſe that believed not, receiving the ſpies in peace*, Heb. 11. 31.; and this ſhe ſhewed, by ſaying, *The Lord your God, he is God in heaven above, and in earth beneath*, Joſh. 2. 11.; and this ſhe teſtified, by being ſo induſtrious to preſerve the meſſengers, and to do all things agreed on betwixt them and her, for her ſafety.

Ver. 26. [o] There have been many ways invented how to reconcile theſe words of St James with the apoſtle Paul, aſſerting, that *a man is juſtified by faith, without the deeds of the law*, Rom. 3. 28. As,

1. That when St Paul ſaith, *We are juſtified by faith, without the works of the law*; and that, *To him that worketh not, but believeth, faith is imputed unto him for righteouſneſs*, Rom. 4. 5. or *to juſtification*; juſtification, there aſcribed to faith alone, imports only our abſolution from condemation, by reaſon of our paſt offences committed before faith, and our reconciliation to God, by the pardon, or not imputing them to believers. It conſiſts, ſaith the apoſtle, *in the remiſſion of ſins that are paſt*, Rom. 3. 25.; it is, ſaith Peter, *the purgation of us from our old ſins*, 2 Pet. 1. 9.; it is effected by the death of Chriſt, procuring *redemption for ſins committed under the old covenant*, Heb. 9. 15. This is apparent from the chief argument the apoſtle uſeth to prove the neceſſity, that both Jew and Gentile ſhould be *juſtified freely by his grace, and not by the works of the law*, becauſe *they were all under ſin, all become guilty before God, all having ſinned, and come ſhort of the glory of God*, Rom. 3. 9. and 19. 23.; whereas, ſaith he, *being juſtified by faith, we have peace with God, and rejoice in hope of the glory of God*, Rom. 5. 1. 2.; therefore, chap. 3. he muſt be ſpeaking of the condition of Jew and Gentile before faith. So again, when the apoſtle ſaith, *The ſcripture hath concluded all under ſin, that the promiſe* (of juſtification) *by* (the) *faith of Jeſus Chriſt might be given to them that believe* (in him), Gal. 3. 22. 23. 24. *Wherefore the law was* (then) *our ſchoolmaſter to bring us to Chriſt, that we might be juſtified by faith* (in him), ver. 25. *But now, after that faith is come, we are no longer under a ſchoolmaſter*, (*i. e.* under the pædagogy of the law), ver. 26. *For ye are all the children of God through faith in Chriſt Jeſus*; he plainly inſinuates, that we cannot be juſtified by the works of the law, becauſe the law leads us to Chriſt for juſtification and ceaſeth, now the way of juſtification by faith in Chriſt is made known. And again, *We are juſtified by grace, not of works; for we are his workmanſhip, created in Chriſt Jeſus to good works*, Eph. 2. 8. 9. 10. where the argument ſeems plainly to run thus, We cannot be juſtified by works preceding faith, becauſe we do no good works till by faith we are intereſted in Chriſt Jeſus; whereas St James ſpeaks plainly of thoſe works which follow faith, are wrought by it, and are the fruits of it, and of their neceſſity in order to our continuance in a ſtate of juſtification and freedom from our final condemnation.

2. That St Paul excludes from juſtification only thoſe works which are oppoſed to juſtification by an act of grace, and make it to be of debt, and ſo give occaſion to our glorying in our being righteous in the ſight of God, purely by reaſon of our works, as in theſe words, *If it be of grace, it is no more of works, otherwiſe grace is no more grace; but if it be of works, then it is no more of grace, otherwiſe work is no more work*, Rom. 11. 6. And again, *To him that worketh, the reward is reckoned, not of grace, but of debt; but to him that worketh not, but believeth, faith is accounted unto him for righteouſneſs*, Rom. 4. 4. 5. And again, *Where then is glorying? It is excluded. By what law? by that of works? No; but by the law of faith*, Rom. 3. 27.; whereas St James requires only thoſe works to our ſalvation, and our continuance in a ſtate of juſtification, which proceed from, and are accepted through grace, and ſo can never render our juſtification of debt, or give us a juſt ground of boaſting.

3. That St Paul is arguing againſt the Jews, who fought for juſtification by virtue of the law of Moſes, and ſought it not by faith, Rom. 9. 32. nor ever conceived that ſufficient for that end, declaring againſt that way of juſtification, becauſe it would confine the bleſſing of Abraham to the circumciſion only, Rom. 4. 9.; and becauſe the law of Moſes was four hundred and thirty years after the promiſe made to Abraham, ſpeaking of that law which ſaid, *Do this and live*, Gal. 3. 17. which was *our ſchoolmaſter to bring us to Chriſt*, and which was then to ceaſe, as to the obligation of it; whereas St James

ſpeaks

ſpeaks of juſtification by works performed under the covenant of grace, and as conditions even of that new covenant. Now, I except not againſt any of theſe ways of reconciling theſe two apoſtles in their diſcourſe upon this ſubject; but then I alſo think we may add this other to them.

4. That St Paul plainly ſpeaks to Chriſtians only concerning their juſtification from their paſt offences by faith in the blood of Jeſus; but St James ſpeaks as well to the unbelieving as believing Jews, touching faith in God, ſuch as Abraham had when he believed God's promiſe, ver. 23. and ſuch as Rahab the harlot had, ver. 25. ſaying, *Thou believeſt there is one God*, ver. 19. without the leaſt mention of faith in Chriſt; and who, perhaps, thought it ſufficient to keep them in the favour of God, and render them his friends, that they had caſt off all idolatry, and only owned the true God; proving this not to be ſufficient to procure the divine favour, unleſs, by the obedience of their lives, they glorified him as God, ſince otherwiſe they only did in words profeſs to own him, but in works deny him, being diſobedient.

CHAP. III.

Verſe 1. MY brethren, [a] be not many maſters, (i. e. διδάσκαλοι, *teachers of the law*), knowing that *(thereby)* we ſhall receive the greater condemnation *(for our offences againſt that law we teach to others.)*

2. *(And this we ought the rather to beware of)*; for in many things we offend all *(againſt the law, and more eſpecially in that member that we employ in teaching of others. For)* if any man offend not in word, the ſame is [b] a perfect man, and able alſo to bridle *(curb, and direct the motions of)* the whole body.

3. *(I uſe the metaphor of a bridle as appoſite in this caſe; for)* behold we put bits *(or bridles)* in the horſes mouths, that they may obey us, and *(with them)* we turn about their whole bodies; *(even ſo, if we by any means can bridle, and thereby govern the tongue, by the like means we may govern the whole man.)*

4. Behold alſo the ſhips, which though they be ſo great *(in bulk)*, and are driven with fierce winds; yet are they turned about with a very ſmall helm, whitherſoever the governor *(or pilot of the ſhip)* liſteth.

5. Even ſo *(is it with)* the tongue *(as with this bit and helm; it)* is a little member, [c] and boaſteth great things, (ὑ μεγαλαυχῶ, *but it mightily exalts itſelf by its great performances.)* Behold how great a matter *(how much wood)* a little fire kindleth.

6. [d] And the tongue is *(as)* a fire, a world of iniquity *(is kindled by it)*: ſo is the tongue amongſt our members *(as fire among wood)*, that it defileth (Gr. *ſpotting or blackening)* the whole body, and ſetteth (Gr. *inflaming or ſetting)* on fire the courſe of nature, *(or the ſucceſſion of men in the world)*; and it is ſet on fire of hell, (Gr. *being ſet on fire by hell.*)

7. *(And it reſembles fire in this alſo, that when it hath once got the maſtery, it cannot eaſily be ſubdued and extinguiſhed)*; for every kind of beaſts, and of birds, and of ſerpents, and things in the ſea, is tamed, and hath been tamed [e] by mankind;

8. But the tongue *(of others)* can no man tame; it is an unruly evil, *(and like the ſerpents mentioned, ver. 7.)*, full of deadly poiſon.

9. Therewith bleſs we God, even the Father *(of us all)*; and therewith [f] curſe we men, which are made [g] after the ſimilitude of God, *(and upon that account are to be reverenced by us.)*

10. Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be. *(For)*

11. Doth a fountain ſend forth at the ſame place ſweet water and bitter?

12. Can the fig-tree, my brethren, bear olive-berries, or a vine, figs? *(ſurely no: even)* ſo no fountain can both yield ſalt water and freſh. *(And if nature produceth no ſuch contrary fruits, much leſs ſhould grace produce things ſo extremely oppoſite as are bleſſing and curſing.)*

13. Who *(then)* is [h] a wiſe man and endued with knowledge among you? *(to which you are great pretenders)*, let him ſhew out of a good converſation his works with meekneſs of wiſdom, *(or the works of wiſdom with meekneſs*, i. e. *let him, by his charity and meekneſs towards his brethren, ſhew forth his wiſdom.)*

14. But if ye have [i] bitter envying and ſtrife in your hearts, glory not *(of your wiſdom)*, and lie not againſt the truth *(in pretending to be wiſe as to it.)*

15. This wiſdom deſcendeth not from above, but is earthly, *(from the love of earthly things)*, ſenſual, *(proceeding from the luſts of the fleſh, among which ſtrife and envy are reckoned, Gal. 5. 20.)*, deviliſh, *coming from Satan, the promoter of ſtrife and envy, and from pride and ambition, by which he fell, 1 Tim. 3. 6.)*

16. For where envying and ſtrife is (*as the root*), there is [k] confuſion, and every evil work (*as the fruit.*)

17. But the wiſdom which is from above is firſt pure *(from ſenſuality and earthly-mindedneſs, ver. 15)*, then peaceable *(and)* gentle, *(in oppoſition to contention,*

contention, ver. 14.), eaſy to be entreated, (*or perſuaded, in oppoſition to the inflexibility of the Jews*), [i] full of mercy and good fruits, (*wanting in them, ver.* 13.), [m] without partiality, and [n] without hypocriſy, (*of which things the Jews were highly guilty.*)

18. And the [o] fruit of righteouſneſs is ſown in peace of (*for* or *to*) them that make peace.

ANNOTATIONS on Chap. III.

Verſe 1. [a] Μὴ πολλοὶ διδάσκαλοι γίνεσθε, *Be not many teachers.*] The Jews had not only in Judea, but in their ſeveral diſperſions, their מוֹרִים, or doctors of the law, who being created doctors, maſters, or Rabbins, by impoſition of hands, were authoriſed to teach the law to others. This office the Jews much affected, θέλοντες εἶναι νομοδιδάσκαλοι, *affecting to be teachers of the law*, 1 Tim. 1. 7. and being confident of their abilities to be *guides to the blind, a light to them that ſat in darkneſs, inſtructors of the fooliſh*, and διδάσκαλοι νηπίων, *teachers of babes*, Rom. 2. 19. 20. And ſuch eſpecially were the zealots among them. Whence (*d*) Eleazer the chief of them ſaith, "They had eſpecial reaſon to "expect a ſhare in the divine favour, as being "blameleſs as to the obſervation of the law, and alſo "teachers of it to others." This affectation of that office the apoſtle here warns them to avoid, as that which would expoſe them to greater condemnation, for their offences againſt that law they taught to others, and ſo confeſſed they knew themſelves.

Ver. 2. [b] Τέλειον ἄνδρα, *a perfect man*,] Is a perſon fully inſtructed in his duty. See note on 1 Cor. 2. 6.

Ver. 5. [c] Καὶ μεγαλαυχεῖ, *and boaſteth great things.*] This word ſignifies not only to vaunt of, but alſo to do great things; μεγάλα ἐργάζεται καλὰ, καὶ κακὰ, *it works great good, and evil*, ſaith Oecumenius: *Magnificatrix eſt*, It is a doer of great things, ſo Faber. It anſwers to the Hebrew עָרַץ, which ſignifies to to be valid, and move itſelf violently, to be haughty, and exalt itſelf, Pſal. 9. 19. Ezek. 16. 50. Zeph. 3. 11. Ecclus 48. 18. And this ſignification, both the text, and the reſemblance of the tongue to fire, ſeem plainly to require. (See *Examen Millii.*)

Ver. 6. [d] Ἡ γλῶσσα πῦρ, *the tongue is a fire.*] The compariſon of the tongue to fire, firſt blackening, and then waſting the whole world, (*or wood*), is taken from the ſcripture, and from the ſayings of the Hebrew doctors: *The froward man bringeth deſtruction; in his mouth there is a burning fire*, Prov. 16. 27. And, ver. 28. Λαμπτῆρα δόλος πυρσεύει κακοῖς, *he kindles a firebrand of deceit to the wicked.* As the matter of fire, κατὰ τὴν ὕλην πυρὸς, *according to the wood of the fire, ſo it burneth; and the ſtronger they are that contend, the more they will be inflamed*, Ecclus 28. 10. *A haſty contention kindleth a fire, the fire burning kindles great heaps*, ſaith Ben Syra; which is thus explained, *As a little fire conſumes great heaps of wood, ſo nothing more waſtes the world than an evil tongue.*

Note, 2. If the original was, as our tranſlation hath it, *a world of iniquity*, ſomething muſt be added to it to make the ſenſe complete, as I have done in the paraphraſe, or as the Ethiopic, "a world "of iniquity is contained in it." But the Syriac reads thus, "And the wicked world is as the wood;" and this makes both the ſenſe and the ſimilitude run clear.

Ver. 7. [e] Τῇ φύσει ἀνθρωπίνῃ, *by mankind*], is the Hebrew phraſe for man, as ἀνθρωπίνη κτίσις is a *man*, 1 Pet. 2. 13.

Ver. 9. [f] Καταρώμεθα, *curſe we men.*] This the unbelieving Jews did towards the Chriſtians, curſing and anathematiſing them in their ſynagogues; as Juſtin Martyr (*e*) often teſtifieth to the face of Trypho the Jew.

Ibid. [g] Καθ' ὁμοίωσιν Θεοῦ, *after the ſimilitude of God.*] From this 9th verſe it appears that man loſt not the image of God by the fall; and thence it is probable that it conſiſts not primarily in holineſs, but in dominion, Gen. 1. 26.

Ver. 13. [h] Ἐπιστήμων ἐν ὑμῖν, *a wiſe man among you.*] That the Jews were great pretenders to knowledge, ſee Rom. 2. 18.; that they gloried in the title of *chochamim* or *wiſe men*, ſee note on 1 Cor. 1. 20. 3. 18. Hence their divines are ſtyled חכמי האמת, *wiſe men as to the truth*, ſaith Buxtf.

Ver. 14. [i] Ζῆλον πικρὸν καὶ ἐριθείαν, *bitter envy and ſtrife.*] The unbelieving Jews are repreſented ſtill as οἱ ἐξ ἐριθείας, *men of contention, who obeyed not the truth*, Rom. 2. 8.; men who were filled with bitter zeal againſt the preachers of the goſpel, Acts 13. 45. 17. 5. and very mad againſt them. And ſome of them who owned the goſpel, did yet preach Chriſt ἐξ ἐριθείας, *out of contention*, and envy againſt St Paul, Philip. 1. 15. and the effects of their diſputes were, ſaith the apoſtle, φθόνος καὶ ἔρις, *envy and ſtrife*, 1 Tim. 6. 4. ἔρις καὶ μάχαι νομικαὶ, *conten-*

(*d*) Ὥσπερ ἀναμάρτητοι πρὸς τὸν Θεὸν γινόμενοι, καὶ μεθόριοι μιτάσχοντες, οἱ καὶ τὰς ἄλλας ἰδιδάξαμεν. Apud Joſeph. de bello Jud. l. 7. c. 34. p. 990. C.

(*e*) Καταρώμενοι ἐν ταῖς συναγωγαῖς ὑμῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστόν. Dial. cum Tryph. p. 234. B. Αὐτοῦ τὸ ἰκμὸν, καὶ τῶν ὡς ἐκεῖνον πιστεύσαντων καταρᾶσθαι. P. 323. B. See p. 335. D. p. 363. C.

tions,

tions, and fightings about the law: and where they were mixed with the converted Gentiles, we find eſpecial cautions againſt ſtrife and envy, as at Rome, Rom. 13. 13. againſt *provoking one another, and envying one another*, Gal. 5. 26. againſt doing things *through ſtrife and vain-glory*, Phil. 2. 3. Or complaints of the abounding of theſe vices, 1 Cor. 1. 11. 3. 3. See eſpecially 2 Cor. 12. 20.

Ver. 16. [k] Ἀκαταστασία, *confuſion.*] i. e. Tumult, ſedition, and diſturbance of peace, and order; for contention naturally tends to fighting, and envy to the deſtruction of him we hate; φθονεῖτε καὶ ζηλοῦτε, *you are envious and zealous againſt one another*, chap. 4. 2. and then it follows, μάχεσθε καὶ πολεμεῖτε, *ye fight and war.*

Ver. 17. [l] Μετὰ ἐλέους, *full of mercy.*] Which, ſaith Joſephus *(f)*, "of all good paſſions was moſt of all "loſt among the Jews."

Ibid. [m] Ἀδιάκριτος, *without partiality.*] Or, as the word ſignifies, without putting a difference betwixt men of their own, and other nations, as the Jews did, accounting all other nations dogs; unclean, not fit to be converſed with, and dealing with them accordingly; for as Tacitus (*g*) hath obſerved of them, *apud ipſos fides obſtinata, miſericordia in promptu, adverſus omnes alios hoſtile odium*: "They "would be merciful to men of their own religion "and country, but hated all mankind beſides;" confining brotherly love to men of their own nation, as we learn from our Saviour's parable of the good Samaritan. When they broke into ſects and parties, they had the ſame hatred to thoſe of their own nation, who would not think and do as they did. The zealots, and thoſe that were for war, ſet themſelves againſt, and even threatened death to them who were for peace, looking upon them as no better than heathens, ſaith Joſephus (*h*): Whereas true Chriſtian wiſdom requires us to live peaceably with, and to do good to all.

Ibid. [n] Ἀνυπόκριτος, *and without hypocriſy.*] For which our Saviour ſo ſeverely inveighs againſt the Scribes and Phariſees, the leaders of the Jews.

Ver. 18. [o] Καρπὸς τῆς δικαιοσύνης, *the fruit of righteouſneſs*,] i. e. The reward of righteouſneſs to them who make it their buſineſs to live peaceably themſelves, and incline others to it, is here ſown happily and quietly, by the preachers of the goſpel of peace declaring it to the world, and ſhall hereafter aſſuredly be reaped by them. Or thus, Theſe fruits of righteouſneſs now ſown by the Chriſtian endued with this heavenly wiſdom, will yield a plentiful and happy crop to them who are promoters of peace.

CHAP. IV.

Verſe 1. FRom [a] whence come wars and fightings among you *(Jews)*? come they not hence, even of your luſts (*or pleaſures*), that war in your members (*againſt the ſoul*? 1 *Pet.* 2. 11.)

2. [b] Ye luſt, and have not: ye kill, and deſire to have, and cannot obtain: ye fight and war, yet ye have not, becauſe ye aſk not.

3. Ye aſk, and receive not, becauſe ye aſk amiſs, that ye may conſume it upon your luſts.

4. Ye adulterers, and adultereſſes, know ye not that the friendſhip of the world *(which ſtands in competition with, and indiſpoſeth you to believe, and obey God's will)* is enmity with God, (*and ſo idolatry, which in the language of ſcripture is adultery?*) whoſoever therefore will be (*thus*) a friend of the world, is the enemy of God, (*having renounced him to have Mammon for his Lord, Matth.* 6. 24.)

5. [c] Do you think that the ſcripture ſaith (Gr. *ſpeaks*) in vain, *(againſt this worldly-mindedneſs)*, The Spirit that dwelleth in us (*Chriſtians*) luſteth (*he*) to envy, (*as yours doth? ver.* 2. *Is he not rather the ſpirit of love and goodneſs, engaging us to love all men, and eſpecially our Chriſtian brethren?* 1 *Pet.* 1. 22.)

6. But *(ſo far is he from this envy, that where he dwells)* [d] he giveth more grace, (*or favour*): wherefore he (*or it, the ſcripture*) ſaith, God reſiſteth the proud, but giveth grace *(or ſheweth favour)* to the humble, (*Prov.* 3. 34.)

7. *(Be ye then humble, and)* ſubmit yourſelves therefore to (*that*) God *(who giveth grace to the humble)*; reſiſt the devil (*the author of thoſe wars, envyings, and luſtings which are among you)*, and (*then*) he will fly from you.

8. [e] Draw nigh to God *(by prayer, humiliation, repentance, and obedience)*, and he will draw nigh to you (*in mercy*): [f] cleanſe your hands *(from rapine and injuſtice)*, ye ſinners, and purify your hearts *(from the love of the world)*, ye double-minded, *(whoſe hearts are divided betwixt God and Mammon.)*

(f) Οὐδὲν ἧσσον ἀπολώλει χρηστὸν παθὸς ἐν ταῖς τότε συμφοραῖς, ὡς ἔλεος. De bell. Jud. l. 4. c. 22. p. 885. G.

(g) Hiſt. l. 5. ed. Lipſ. p. 616.

(h) Ἦν δὲ τῶν ἐρώντων τῷ πολέμῳ πρὸς τοὺς ἐπιθυμοῦντας τῆς εἰρήνης ἔρις χαλεπή. De bell. Jud. l. 4. c. 10. p. 871. Vid. p. 797. C. D.

9. Be

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heavineſs.

10. Humble yourſelves (*therefore*) in the ſight of the Lord, (*and under his mighty hand that is upon you, 1 Pet.* 5. 6.), and he ſhall lift you up, (*that he may exalt you* ἐν καιρῷ, *in that ſeaſon of his viſitation, as he did then his faithful ſervants, by a wonderful deliverance, according to his promiſe. See note on Matth.* 24. 31.)

11. [b] Speak not evil one of (*or againſt*) another, brethren. He that ſpeaketh evil of (*or againſt*) his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law, (*or ſpeaketh againſt the law, as being evil, or imperfect, in that it doth not command or condemn thoſe things which thou doſt command or condemn*): but if thou (*take upon thee to*) judge the law, thou art not (*in thy behaviour as*) a doer of the law, but a judge (*of it.*)

12. (*Whereas indeed*) there is (*only*) one lawgiver, who is able to ſave and to deſtroy: who (*therefore*) art thou that judgeſt another?

13. Go to now, ye that (*preſume to*) ſay, To-day or to-morrow we will go into ſuch a city, and continue there a year, and buy, and ſell, and get gain, (*as if both life, and the advantages of life, depended wholly on yourſelves, and not at all on divine providence.*)

14. Whereas ye (*who ſpeak with ſuch confidence of the future*) know not what ſhall be on the morrow: For what is your life? It is even (*as*) a vapour that appeareth for a little time, and then vaniſheth away.

15. (*Thus you are wont to ſpeak*); for that (Gr. *whereas*) ye ought to ſay, [i] If the Lord will, we ſhall live, and do this or that.

16. But now you rejoice in your boaſtings (*of the future*): all ſuch rejoicing is evil, (*as being an aſſuming to yourſelves what belongs to God only, and ſo an evidence that you do not ſubject your own will to the will of God: For ſince this life is ſo ſhort and uncertain, and thereby teaches you to think humbly, and ſpeak modeſtly, and with due dependence on the divine providence, with reſpect both to your lives and future actions; you by thus pleaſing yourſelves in theſe vain boaſtings, and talking as if you were immortal, and independent upon providence, are guilty of an evil exaltation, and vain boaſting.*)

17. Therefore to him that knoweth to do good, and doth it not, to him it is ſin. (*If after my admonition to avoid this and other crimes, you continue in them, you will be inexcuſably guilty of ſin, John* 15. 22. *and the guilt of it will abide upon you, John* 9. 41. *as it will alſo in all other things done againſt knowledge, and the convictions of your conſcience? for in ſuch things the heart departs from, and rebels againſt the Lord; he that thus ſins, deſpiſeth the word of the Lord, and reproacheth him that ſpake it, Numb.* 15. 30. 31.)

ANNOTATIONS on Chap. IV.

Verſe 1. [a] Πόθεν πόλεμοι; *whence come wars?* This epiſtle ſeems to have been writ about the 8th year of Nero, and the 62d of Chriſt, the year before the death of James; before which time the Jews had great wars and fightings, not only with their neighbours, (ſee note on Matth. 24. 6.), but even among themſelves in every city and family, ſaith Joſephus (*i*); not only in Judea, but in Alexandria, Syria, and many other places. See the preface, § 5. 6.

Ver. 2. [b] Ἐπιθυμεῖτε, &c. *Ye luſt*, &c.] For explication of theſe words we are to note, that the Jews were then vehemently luſting after two things.

1. Liberty and freedom from tribute; which was, ſay they, the token of ſubjection. Joſephus (*k*) ſaith they were continually clamouring, "to have "the tributes taken away," and that upon this very account; and that the zealots (*l*), "the band "of thieves, and their magicians, were ſtill preſſ- "ing the people to fight for their liberty from the "Roman yoke."

2. Dominion over other nations: for having got this fancy into their heads, That their Meſſiah (*m*) was to be a temporal prince, who ſhould enable them to lord it over the Heathens, they were zealous to have theſe pretended prophecies accompliſhed; and (*n*) "the hopes of it encouraged them to "fight." Whence we may paraphraſe on theſe two verſes thus: *You luſt* (for liberty and dominion), *and you have it not; ye* (in purſuit and deſire of

(*i*) Ἐκινεῖτο ὑπ' ἐκάστῃ πόλει ταραχὴ, καὶ πόλεμος ἐμφύλιος, ὅσον τι ἀπὸ Ῥωμαίων ἀνίπνιον εἰς ἀλλήλους τὰς χεῖρας ἀπέτριφον — καὶ φάσις μὲν ἦν πανταχοῦ. De bell. Jud. l. 4. c. 10. p. 871. *Vide reliqua.*

(*k*) Ἀναιρεῖν τὰ τέλη. De bello Jud. l. 2. c. 1. Τὴν τι ἀποτίμησιν ὀδὶ ἄλλο ἢ ἀντικρυς δουλείαν ἐπιφέρειν λέγοντες. Antiq. l. 18. c. 1. Vid. de bello Jud.

(*l*) Οἱ γὰρ γόητες καὶ λῃστρικοὶ συναχθέντες πολλοὺς εἰς ἀπόστασιν ἤγαγον, καὶ πρὸς ἐλευθερίαν παρεκρότουν, θάνατον ἐπετιμῶντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἐγκρατείᾳ. L. 2. c. 23. p. 797. C.

(*m*) Ὅτι μέγαν, καὶ δυνατὸν, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν, καὶ στρατοπέδων κύριον φασιν οἱ προφῆται εἶναι τὸν ἐπιδημήσαντα. Jud. apud Orig. contra Celſ. l. 2. p. 78.

(*n*) Τὸ δὲ ἐπαρσιν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον, ἣν χρησμὸς ἀμφίβολος, ὁμοίως ἐν τοῖς ἱεροῖς ἐγκειμένοις γράμμασιν, ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης. Joſeph. de bell. Jud. l. 7. c. 31. p. 961. F. Vide l. 1. p. 705. D. Tryph. apud Juſt. p. 249.

them) *kill, and* (yet) *you cannot obtain* (them), *becauſe you aſk not*, (whether that be according to the will of God which you ſo greedily deſire.) *Ye aſk theſe things, and receive them not, becauſe ye aſk amiſs, that you may conſume them upon your luſts:* (viz. that having this liberty and empire, you may poſſeſs the good things of this world you luſt after, and may lord it over the Heathen world.)

Ver. 4. Φιλία τῦ κόσμυ ἔχθρα τῦ Θεῦ ἐστὶν, *The friendſhip of this world is enmity to God.*] This one mentioned here by Oecumenius explains thus; κόσμον ἐνταῦθα πᾶσαν τὴν ὑλικὴν ζωὴν ἀποκαλεῖ, "he here ſtyles "the whole ſenſual life the world, ὡς μητέρα τῆς "φθορᾶς ὡς ὁ μετασχεῖν σπεύδων ὀλιγώρως ἔχει τῶν θείων, καὶ "ὑπερορίζοντας, as being the mother of corruption, "which he that is haſty to enjoy, overlooks, and "deſpiſeth divine things." See the text defended here, *Examen Millii.*

Ver. 5. [c] Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; *Or do you think that the ſcripture ſaith in vain?* &c.] They who make this whole verſe one ſentence, are obliged to ſhew where the ſcripture hath theſe words, *The Spirit that dwelleth in us luſteth to envy*; which no interpreter hath yet ſucceſsfully attempted. But in the expoſition given in the paraphraſe, which makes the whole to conſiſt of two queſtions, this is needleſs. Now, in favour of this expoſition, let it be noted,

1. That nothing is more ordinary than for particles to be repeated from the precedent member. So Pſal. 9. 19. *The needy ſhall not always be forgotten, the expectation of the poor ſhall (not) periſh for ever.* See Pſal. 38. 1. 44. 19. 1 Sam. 2. 3. Job 30. 25. 31. 20. Prov. 25. 27. 30. 3. So ם, *if*, Pſal. 139. 8. Prov. 6. 1. 9. 12. See *Glaſſius de ellipſi partic. l. 4. tr. 2. obſerv. 10. p. 721.* So here the particle ἢ may be repeated thus, *Or doth the Spirit that is in you luſt to envy?* though the ſenſe be full only by reading the words by way of interrogation. Note,

2. That *not to ſpeak in vain*, is not to do it without cauſe or juſt reaſon, as Ezek. 6. 10. And God, or the ſcripture, is ſaid to *ſpeak in vain* to them who attend not to, or receive no benefit by his words, Jer. 8. 8. So then the ſenſe runs thus, Doth the ſcripture ſpeak without cauſe againſt this worldly-mindedneſs? Would it not have you attend to, and receive advantage by what it ſaith againſt it?

Ver. 6. [d] Μείζονα δὲ δίδωσι χάριν, *but he giveth more grace.*] That חן and χάρις throughout the ſcripture ſignifies favour, and good will; ſee note on 2 Cor. 6. 1. And this ſenſe the oppoſition here requires; God being diſpleaſed with, and oppoſing himſelf to the proud, but ſhewing favour to the humble, and cauſing them to find favour among men, Prov. 3. 34. What Monſ. le Clerc here ſaith, "That in thoſe "times the Jews uſed to produce, as out of ſcripture, not only the ſenſe of places without regarding the words, but alſo a Jewiſh tradition "or interpretation of ſcripture, and ſo we are "not to look for what is here ſaid, in the Old "Teſtament," is intolerable: for is it fit to make an apoſtle, giving us theſe ſcriptures which are to be our rule of faith, ſpeak thus, Do you think the ſcripture ſpeaks in vain, what it ſpeaks not at all? and to call a Jewiſh tradition the ſcripture?

Ver. 8. [e] Ἐγγίσατε τῷ Θεῷ, *Draw nigh to God.*] The way of drawing nigh to God being now, under the goſpel-diſpenſation, through faith in Chriſt, and in his blood ſhed for the propitiation of our ſins, we being made *nigh to him through the blood of Chriſt*, Eph. 2. 13. and through the introduction of that better hope, by which ἐγγίζομεν τῷ Θεῷ, *we draw nigh to God*, Heb. 7. 19. it being Chriſt alone by whom we have an introduction to the Father through faith in him, Eph. 2. 18. 3. 12. and who hath ſuffered for us, *that he might bring us to God*, 1 Pet. 3. 18. This may be looked on as an exhortation to the ἁμαρτωλοὶ, the *unbelieving Jews*, to believe in Chriſt, and to the δίψυχοι, the *wavering Jews*, (ſee note on chap. 1. ver. 8.), to cleave ſtedfaſtly to the faith.

Ibid. [f] Καθαρίσατε χεῖρας, *cleanſe your hands.*] That the hands of the Jews, and eſpecially of the zealots among them, were full of blood and rapine, we learn from Joſephus (o), who makes very often ſad complaints of the murders and rapines committed by them. (See chap. 5. 4. 6.). And ſo this exhortation muſt be very properly directed to them. True alſo is the note of Eſthius here, "Porro ſi jubentur "homines emundare manus, et purificare corda, "nec jubetur quid impoſſibile, conſequens eſt eos "poſſe hæc præſtare."

Ver. 9. [g] Εἰς κατήφειαν, *into heavineſs.*] For now the day of vengeance upon the unbelieving and backſliding Jews approacheth, Luke 21. 22. Now the coming of the Lord to execute vengeance on them draweth near, chap. 5. 8. *when wrath ſhall come upon them to the uttermoſt*, 2 Theſſ. 2. 16.

Ver. 11. [h] Μὴ καταλαλεῖτε, *ſpeak not evil.*] For explication of theſe verſes, let it be noted, that the great exception which both the unbelieving Jews, and the Judaiſing Chriſtians among them, had againſt the believing Gentiles, was this, That "(p) they obſerved not their feaſts or ſabbaths, "and

(o) Πόθοι δὲ ἦσαν ἁρπαγῆς ἀναπλήσαντες, καὶ τῶν πλησίον οἴκων ἔρημα, φόνῳ τε ἀνδρῶν καὶ γυναικῶν ὕβρεις ἐπαίζοντο, μιᾷ δ' αἱμάτῳ δὲ τὰ συλληφθέντα κατέπινον, &c. De bell. Jud. l. 5. c. 34. p. 897. C.

(p) Ἐκεῖνο δὲ ἀποῤῥῆξαι μάλιστα, εἰ ὑμεῖς, ἰουδαῖοι λέγεσθε, καὶ τῶν ἄλλων βίοιμεν διαφέρειν, κατ' ἐθῶν αὐτῶν ἀπολιπόντες, ἐθνικοῖς διαλλάττεσθε

" and that they were not circumciſed," whence they conclude they differed little from the Heathens. This was the thing thing for which the (*q*) Chriſtian fathers did contend againſt them; *viz.* That the ancient patriarchs of old were acceptable to God, and conſequently the Chriſtians, and eſpecially the converted Gentiles, might be acceptable to God without the obſervation of theſe feaſts and ſabbaths, or of circumciſion. Hence the apoſtle is ſo concerned that they ſhould not judge one another *on the account of days or meats*, Rom. 14. 4. 5. 6. Hence he inveighs againſt the Galatians, as being brought in bondage by the Judaiſers, to the obſervation of circumciſion, chap. 5. 3.; *and of days, months, times, and years*, chap. 4. 10.: and warns his Coloſſians not to be induced to follow thoſe rudiments of the world, as being circumciſed in Chriſt, Col. 2. 11.: And ſaith, *Let no man judge you in reſpect of feaſts, or new moons, or of the ſabbaths*, ver. 16. So that the argument of the apoſtle here ſeems to run thus, Let no man ſpeak againſt his Chriſtian brethren the Gentiles, for not obſerving theſe things; for, the law itſelf requiring theſe things, not of the Gentiles that even dwelt among them, but only of the Jews, he that ſpeaks againſt them, and judgeth them for the non-obſervation of theſe things, he in effect ſpeaks againſt and judgeth that law as deficient, which required not theſe things. And thou who takeſt upon thee to ſay they cannot be ſaved, Acts 15. 1. and ſo judgeſt them to deſtruction without the obſervation of them, thou even takeſt upon thee the office of this great lawgiver, who *alone is able to ſave and to deſtroy*, and who, by not requiring thoſe things of the Gentiles, ſhews, he will ſave them without them, and not deſtroy them for neglect of them. So the Targum on Ezek. 13. 18. brings in God ſpeaking to the falſe prophets thus, " Can you kill or make alive the ſouls " of my people?" Others indeed refer this to the law of Chriſtian love, but that is ſtill ſtyled the law of Chriſt, Gal. 6. 2. or the law of liberty, chap. 2. 12. but never abſolutely *the law*, as here: and therefore I prefer the former interpretation.

Ibid. Κρίνει τὸν νόμον, *judgeth.*] That is, ſaith Oecumenius, καταγέλᾳ, καταφρονεῖ, he condemns and deſpiſeth the law forbidding him to condemn, and to ſpeak evil of his brother, and ſo will not be a doer of it; ἢ γὰρ τὶς καταφρονεῖ, πῶς ἀνέξεται ὑπ' αὐτὸν ἔτι ζῆν; *for how will a man be induced to live by that law which he deſpiſeth?*

Ver. 15. ἐὰν ὁ Κύριος θελήσῃ, *if the Lord will.*] It was a rule of Ben Syria, (Buxt. Flor. p. 4.), " Let no " man ſay he will do any thing, unleſs he firſt ſay, " If the Lord will:" Who alſo adds, that " one " died before night, for refuſing to add this." And when Alcibiades had ſaid to Socrates, " I will do " ſo, if you will:" (*r*) Socrates tells him, he ought to have ſaid, ἐὰν ὁ Θεὸς ἐθέλῃ, *if God will.* Not that we are obliged always to ſay thus, Rom. 15. 28. but only ſtill to own our dependence on divine providence, ver. 17. εἰδότι οὖν, *to him that knoweth to do good, and doth it not, it is ſin.* So Menander ſaith, εὐηθία μοι φαίνεται δηλαδὴ τὸ νοεῖν μὲν ὅσα δεῖ, μὴ φυλάττεσθαι δ' ἃ δεῖ. *It is manifeſt folly to know what we ought to do, and not to do it.* Apud Stob. ſerm. 4. p. 53.

Ver. 16. Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν πᾶσα καύχησις, &c.] Theſe words I would render thus, *But now you vaunt yourſelves in your boaſtings, all ſuch vaunting is evil*, i. e. You boaſt how much you will gain, and then what brave men you will be.

CHAP. V.

Verſe 1. GO to now, ye rich men, *(of the Jewiſh nation, you will have cauſe to)* weep and howl for the miſeries that ſhall come (Gr. *are coming)* upon you.

2. Your riches are corrupted, *(or are as things putrified by being kept too long)*, and your garments *(are become)* moth-eaten: *(They being laid up in your wardrobes, and not uſed to clothe your naked brother, ſhall be as uſeleſs to you as if they were devoured by the moth.)*

3. Your gold and ſilver is cankered, *(or eaten out with ruſt)*; and the ruſt of them ſhall be a witneſs againſt you, *(of your covetous and worldly minds)*, and ſhall eat your fleſh as it were fire: ye have heaped treaſure together for the laſt days, (Gr. *It ſhall eat your fleſh as fire, you have treaſured it up for the laſt days.)*

4. Behold the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them that have reaped, *(and are thus defrauded of their wages by you)*, are entered into the ears of the Lord of ſabaoth.

διαλλάττειν ἀπὸ τῶν ἰδίων τὸν ὑμέτερον βίον, ἢ τῷ μήτε τὰς ἑορτὰς, μήτε τὰ σάββατα τηρεῖν, μήτε τὴν περιτομὴν ἔχειν. Tryph. apud Juſt. p. 227.

(*q*) Περὶ τῆς Ἀβραὰμ ἐκ ἦν χρεία περιτομῆς, ἀδὲ πρὸ Μωϋσέως σαββατισμοῦ, καὶ ἑορτῶν, καὶ προσφορῶν. Juſt. M. p. 240. D. 241. B. 245. B. Iren. l. 4. c. 30. Tertul. adv. Jud. c. 2.

(*r*) Plat. Alcib. 1. in fine.

5. [s] Ye have lived in pleaſure on the earth, and been wanton; ye have nouriſhed your hearts, as in *(or for)* [t] a day of ſlaughter.

6. Ye have condemned [u] and killed the juſt; and he doth not reſiſt you.

7. Be patient therefore, brethren, unto the coming of our Lord, *(to avenge you of theſe murtherers)*. Behold, the [x] huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and latter rain, *(the firſt to make the corn ſown ſwell and grow up, the latter to make the ear plump before harveſt.)*

8. Be ye alſo patient; ſtabliſh your hearts *(in expectation of this advent)*: for [y] the coming of the Lord draweth nigh.

9. [z] Grudge not (Gr. *groan not)* one againſt another, brethren, *(as men impatient, and deſiring vengeance, uſe to do)*, leſt ye be condemned, *(as wanting in that patience which ought to have its perfect work in you, and in that Chriſtian charity, which requires you to pray for mercy, and not to cry for vengeance on your enemies)*: behold, the judge *(who will plead your cauſe againſt your perſecuting brethren)* ſtandeth before the door.

10. Take, my brethren, the prophets, who have ſpoken *(to you Jews)* in the name of the Lord, for an example of ſuffering afflictions, and of patience, (i. e. *of patient ſuffering; for they had experience of cruel mockings, and of death, and yet they ſuffered theſe things patiently.)*

11. Behold, we count them happy that endure *(afflictions for righteouſneſs ſake, and for the trial of their faith, Matth. 5. 12. 1 Pet. 4. 14.)*. Ye have heard of the [a] patience of Job, and have ſeen *(i. e. known)* the end of the Lord, that the Lord is very pitiful, and of tender mercy, *(as then he was to him a deliverer and a rewarder of his patience, ſo will he be to you.)*

12. [b] But above all things, my brethren, ſwear not, neither by heaven, nor by the earth, nor by any other oath; but let your *yea*, be yea, and your nay, nay; (i. e. *let your actions be agreeable to your words: ſee note on 2 Cor. 1. 17.)*; [c] leſt ye fall into condemnation.

13. Is any man among you afflicted? let him pray *(to God to alleviate and ſanctify his affliction)*. Is any merry? let him ſing pſalms *(of praiſe, to that God who hath given him this chearfulneſs of ſpirit.)*

14. Is any *(man)* ſick among you? [d] let him call for the elders of the church; and let them pray over him, [e] anointing him with oil in the name of the Lord.

15. [f] And the prayer of faith ſhall ſave the ſick, and the Lord *(in anſwer to this prayer of faith)* ſhall raiſe him up; and if he [g] hath committed *(ſuch)* ſins *(as brought this ſickneſs on him)*, they ſhall be forgiven him *(upon this prayer of faith.)*

16. Confeſs *(therefore)* your faults one to another, and pray one for another, that ye may be healed: The [h] effectual fervent (Gr. *the inſpired*) prayer of a righteous man availeth much.

17. Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain: and it rained not on the earth by the ſpace of [i] three years and ſix months.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19. Brethren, if any of you do err from the faith, and one convert him;

20. [k] Let him know, that he who converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

ANNOTATIONS on Chap. V.

Verſe 1. Ἄγε νῦν, *go to now.*] This is only a form of tranſition, chap. 4. 13. and converting of ſpeech to any perſon; as if he ſhould have ſaid, And now to ſpeak to you that are rich, I call upon you to weep, &c.

That this prediction was exactly fulfilled by the ſlaughter and ſpoiling of the rich Jews throughout Galilee and Judea, Joſephus (*s*) will not ſuffer us to doubt. For he informs us, that the "zealots ſpared "none but thoſe who were ταπεινοὶ διὰ τυχὴν, poor "and low in fortune," and that they were ſo inſatiably rapacious, that they ſearched all the houſes of the rich, killing the men, and abuſing the women. And that it alſo was fulfilled touching thoſe of the diſperſion, ſee the preface, § 5. 6.

Ver. 3. [l] *It ſhall eat your fleſh as fire,* ὡς πῦρ φάγεται τὰς σάρκας ὑμῶν ἐν ταῖς ἐσχάταις ἡμέραις, *in the laſt days.*] As the ruſt eats into the gold and ſilver, ſo ſhall your fleſh and ſubſtance be eaten up as with fire, as if you had treaſured up fire in the midſt of it. For,

1. This is a frequent metaphor among the prophets, who often ſpeak of the fire eating up the wicked, and devouring their fleſh: *Thou ſhalt make them as a fiery oven in the time of thy wrath,* καὶ καταφάγεται αὐτοὺς πῦρ, *and the fire ſhall eat them up,* Pſal. 21. 9.; *the light of Iſrael ſhall be for a fire, and his Holy One for a flame, and it ſhall burn,* καὶ φάγεται, *and eat up his thorns and briers in one day,* καὶ καταφάγεται ἀπὸ ψυχῆς ἕως σαρκῶν, *and it ſhall eat up from the ſoul to the fleſh,* Iſ. 10. 16. 17.; πῦρ τοὺς ὑπεναντίους ἔδεται, *The fire ſhall up the adverſaries,* chap. 27. 11.; *Behold, the name of the Lord cometh forth from far,*

(*s*) De bell. Jud. l. 5. c. 20. 34. l. 4. c. 19.

burning

burning with anger, καὶ ἡ ὀργὴ τοῦ θυμοῦ αὐτῶν πῦρ ἔδεται, *and the anger of his fury ſhall eat as the fire,* chap. 30. 11.; *Behold, I will make my word in thy mouth fire, and this people wood,* καὶ κατα φάγεται αὐτοὺς, *and it ſhall eat them up,* Jer. 5. 14.; *They ſhall go out from one fire,* καὶ πῦρ αὐτοὺς καταφάγεται, *and another fire ſhall eat them up,* Ezek. 15. 7.; *I will bring forth a fire from the midſt of thee, and the fire* καταφάγεταί σε, *ſhall eat thee up.* See Amos 5. 6.

2. This was punctually fulfilled in the deſtruction of that nation by their own ſeditions, and the Roman wars. For amongſt the Sicarii and the zealots, the ringleaders of all their ſeditions, it was crime enough to be rich, and their inſatiable avarice induced them ſtill to make τῶν πλουσίων οἴκων ἔρευναν, "a ſearch into the houſes of the rich:" for them to remain among theſe tyrants was deſtruction; "for "(*t*) by falſe accuſations they were ſlain as deſer-"ters," for their ſubſtance. Yea, both their ſubſtance and their fleſh were (*u*) devoured by the flames which burnt up the city and the temple, "and "ſo conſumed both their dead bodies, and their "ſubſtance, and their wardrobes;" and that which remained became a prey to the army of the Romans. See the like done in their diſperſions, Preface, § 6.

Ver. 4. [c] Ὁ μισθὸς, *the hire.*] The precept in the law touching this matter running thus, *Thou ſhalt not defraud thy neighbour — The wages of him that is hired, ſhall not abide with thee all night until the morning,* Lev. 19. 13. This keeping of it back is truly ſtyled *fraud* and *oppreſſion,* and all ſins of that nature, cry to heaven for vengeance on the fraudulent oppreſſor. So the cry of the Iſraelites, under their oppreſſion in the land of Egypt, *came up to God,* Exod. 2. 23. 3. 7.; *the cry of the afflicted widow, and the fatherleſs,* Exod. 22. 27.; *the cry of the poor and the afflicted,* Job 34. 28. Pſal. 9. 12.; *the cry of him that wants his pledge to cover him,* Exod. 22. 27.; *and the cry of him whoſe wages is kept back. Thou ſhalt not oppreſs an hired ſervant that is poor and needy; at his day thou ſhalt give him his hire, neither ſhall the ſun go down upon it — leſt he cry againſt thee to the Lord, and it be a ſin unto thee,* Deut. 24. 14. 15.

Ver. 5. [d] Ἐτρυφήσατε καὶ ἐσπαταλήσατε, *ye have lived in pleaſure, and been wanton.*] The firſt word ἐτρυφήσατε, ſay critics, refers to their luxurious eating; the ſecond, ἐσπαταλήσατε, to their carnal luſtings and laſciviouſneſs, 1 Tim. 5. 6. Ezek. 16. 49. both which were vices the Jews then were very ſubject to, eating and drinking to exceſs in their feaſts. See note on 1 Cor. 11. 21.; and were, ſaith Tacitus (*x*), *projectiſſima ad libidinem gens,* "a nation very prone "to luſt."

Ibid. [e] *As for a day of ſlaughter.*] *i. e* As the ſacrifices, which are firſt fattened, and then ſlaughtered, ſaith the Chaldee on thoſe words, *The enemies of the Lord ſhall be as the fat of lambs,* Pſal. 37. 20. See *Examen Millii.*

Ver. 6. [f] Ἐφονεύσατε, *Ye have killed,* &c.] Here Oecumenius ſaith, Ἀναντιῤῥήτως τὸ ἐφονεύσατε δίκαιον ἐπὶ τὸν Χριστὸν ἀναφέρεται, "this is undoubtedly to be refer-"red to Chriſt, who is emphatically ſtyled *the Juſt* "*One,* Acts 3. 14. 7. 52. 22. 14." So Juſtin Martyr (*y*), Ἀπεκτόνατε τὸν δίκαιον, "Ye have killed the "Juſt One, and before him the prophets." But againſt this interpretation it is objected by Eſthius, 1. That the apoſtle here ſpeaks by way of diſtinction to the rich, who dragged the Chriſtians before the tribunals; whereas the death of Chriſt is imputed to the princes and rulers of the Jews, and to the people in general, Acts 3. 14. 7. 52. 13. 27. 28. 2. It is ſaid in the preſent tenſe, *And he doth not reſiſt you*; whereas, had this been ſpoken of Chriſt, it ſhould have been ſaid, *He did not reſiſt you:* and therefore Oecumenius doth acknowledge this is to be extended alſo to all thoſe juſt men, St Stephen, and others who ſuffered in like manner from the Jews, according to our Lord's prediction, Matth. 24. 9. and St Paul's confeſſion, That, before his converſion, *he perſecuted this way unto the death,* Acts 22. 4. Hence this paſſage is connected to the enſuing words directed to the Chriſtians in general, by this particle, *therefore.*

Ver. 7. [g] *The huſbandman waiteth,* &c.] So the Targum of Jonathan, on 2 Sam. 23. 4. compareth thoſe who expect "the years of conſolation," to the huſbandman, who in a year of drought waiteth for rain upon the earth. See the text defended, *Examen Millii.*

Ver. 8. [h] Ἡ παρουσία τοῦ Κυρίου ἤγγικε, *the coming of the Lord is at hand.*] He ſpeaks, ſaith (*z*) Oecumenius, "of the coming of the Romans to captivate the "Jews, which he calls the coming of our Lord;" as St John does, chap. 21. 22. And this expoſition

(*t*) Τοῖς γε μὴν ὑπάρχοις, καὶ τὸ μέτριον πρὸς ἀπώλειαν ἦσαν· ἢ προφάσει γὰρ αὐτομολίας ἁρπαγή τις διὰ τὴν ἕνδειαν. De bell. Jud. l. 6. c. 27. F. Οἱ δὲ ἀξιώματι καὶ πλούτῳ πρὸς τὰς τυράννους αἰτίαγοῦλο, τούτων οἱ μὲν ἐπιβούλαις ψευδέσι ἐπικαλούμενοι διεφθείροντο, οἱ δὲ ὡς προδιδοῦσι Ῥωμαίοις τὴν πόλιν. Ibid. p. 931. 932. F.

(*u*) Ἔκαιον δὲ καὶ τὰ γηροφυλάκια ἐν οἷς ἄπιροι μὲν χρημάτων πλήθουσι, ἄπορροι δ' ἐσθῆτος, καὶ ἄλλα κτημάτια, συνελόντι δ' εἰπεῖν πᾶς ὁ Ἰουδαίων ἐπισώρευτο πλοῦτος ἀναπεπταμένων ἐκεῖ τῶν οἴκων τῶν ἐνόπλων. Lib. 7. c. 29. p. 959. G. Vide c. 32. p. 962. B. B. Cap. 37. p. 964. F. Cap. 46. p. 969. B. Cap. 34. p. 990. E.

(*x*) Hiſt. l. 5. ab initio. (*y*) Dial. cum. Tryph. p. 234.

(*z*) Λέγει δὲ τὴν Ῥωμαϊκὴν ἔφοδον, καὶ τὴν ὑπὸ τούτων αἰχμαλωσίαν τῶν Ἰουδαίων, ἣν καὶ παρουσίαν καλεῖ τοῦ Κυρίου, ὡς ὁ Ἰωάννης. Κεφ. v. 22.

is confirmed, 1. From the conſtant uſe of the like phraſe, Ἐγγὺς ἡμέρα Κυρίου, *the day of the Lord is at hand*, Iſ. 13. 6. Ezek. 30. 3. Joel 1. 15. and 2. 1. and 3. 14. Obad. ver. 15. Zeph. 1. 7. 14. From the evils which he ſaith are coming on the *rich*, ver. 1. and which then eſpecially came upon them. 2. From his ſaying, This *coming is at hand*, and *the judge ſtandeth at the door*, ver. 9. or in St Peter's phraſe, τὸ τέλος ἤγγικε, *the end is at hand*, 1 Pet. 4. 7. which anſwers exactly to the words of Chriſt, touching the deſtruction of Jeruſalem, *Then ſhall* τὸ τέλος, *the end come*, Matth. 24. 14.; it is near, ἐπὶ θύραις, *even at the door*, ver. 33.; her *deſolation* ἤγγικε, *draweth nigh*, Luke 21. 20. See note on Phil. 4. 5. And this was a true ground for patience, and anſwers the objection of Eſthius againſt this expoſition.

Ver. 9. [1] Μὴ στενάζετε, *groan not.*] Theſe groanings, in the ſcripture, have a voice and cry; and God is ſaid to hear them. Thus the *children of Iſrael groaned, by reaſon of their hard bondage,* κατεστέναξαν; *and their cry came up to God*, Exod. 2. 23. And the Spirit is ſaid to intercede, in Chriſt's ſuffering members, *with groans unuttered*, Rom. 8. 26. Thus David prays, that God would *hear the voice of his groanings, and the groaning of the priſoners*, Pſal. 102. 5. 20. Theſe groanings, when they are only the natural iſſues of an afflicted ſoul, move God to pity, Judg. 2. 18. and remember us in mercy, Exod. 6. 5. But when they are the fruits of impatience under troubles, and a deſire of revenge upon our enemies, they tend to our condemnation; and the perſecuting Jews, being of the ſame ſtock with the converted Jews, their groaning againſt them is ſtyled *groaning againſt one another*.

It is the obſervation of Juſtin (*a*), That the converts among the Gentiles were not only more than thoſe among the Jews, and the Samaritans, but alſo that they were better Chriſtians, and more truly ſo; for theſe Jewiſh converts were ſtill leavened with an expectation of a temporal kingdom, and of liberty from the Roman yoke, and the dominion over all Heathen governors. Whence the apoſtles do ſo frequently injoin them *to be ſubject to the higher powers*, Rom. 13. 1.; to be *ſubject to principalities and powers*, Tit. 3. 1.; to be *ſubject to every human ordinance, and not uſe the liberty to which they were called, as a cloak of maliciouſneſs*, 1 Pet. 2. 13. 16. Now theſe, as Dr Hammond well obſerves, lived intermixed with the unconverted Jews and zealots, who were ſtill grudging, and contending againſt all that would not ſtand up for liberty, and fight for this temporal kingdom, (*b*) "accounting them no "better than the very Heathens," on that account; and theſe may be the grudgers here intended.

Ver. 11. [k] *The patience of Job.*] Hence may we very probably conclude, That what is written in the book of Job, is truly an hiſtory of what happened to him; and not, as ſome conceive, a parable or fiction of a thing not truly done: for feigned things contain no ſerious motives to, nor juſt examples of patience. 2. We find this holy man numbered with Noah and Daniel, as perſons very prevalent in prayer, Ezek. 14. 14. 20. As therefore Noah and Daniel were perſons truly prevalent in their ſupplications, Gen. 8. 21. Dan. 9. 23. ſo alſo Job muſt be, as he is repreſented, chap. 42. 8. 10.

Ver. 12. [l] Μὴ ὀμνύετε, *ſwear not:*] *i. e.* Let not your afflictions move you to uſe raſh oaths, as men are wont to do when much provoked. That raſh oaths are only forbidden here, and Matth. 5. 34. ſee the note there. The oaths here forbidden being ſuch as our impatience under ſufferings, and our unbridled paſſions, do produce; or elſe the oaths forbidden here, may be illuſive oaths, *viz.* ſuch as the Jews were free to uſe, becauſe they thought they did not bind, (ſee note on Matth. 9. 34.), and ſo were free to make, to purchaſe their deliverance.

Ibid. [m] Ἵνα μὴ ὑπὸ κρίσιν πέσητε, *that ye fall not into condemnation.*] Some copies read, εἰς ὑπόκρισιν, into *hypocriſy*. But, 1. This reading is not found in many copies. 2. The apoſtle, ver. 9. puts them in mind of *the judge ſtanding at the door*, requiring them not to *grudge againſt one another, leſt they be condemned by him:* it is therefore far more probable he ſpeaketh alſo here of condemnation by the judge. 3. To be falſe to the oath of God, is perjury in the proper ſenſe, for which God threatens *he will not hold the offender guiltleſs*, but is not properly hypocriſy. If therefore this had been the meaning of St James, Swear not, leſt you be tempted to the violation of your oaths, he ſhould have called that *perjury*, not *hypocriſy*.

Ver. 14. [n] Προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, *the elders of the church.*] That it was the office of the preſbyters, ἐπισκέπτεσθαι πάντας ἀσθενεῖς, *to viſit all the ſick*, we learn from the epiſtle of Polycarp *ad Philip.* § 6. But that theſe preſbyters ſhould be biſhops properly ſo called, as ſome conceive, ſeems not very probable; for then it muſt not only be the office of the biſhop perſonally to viſit the ſick; but the duty of every ſick perſon to ſend to him, and to no other. Yea, there muſt be more than one biſhop in the church, of which the ſick man is a

(*a*) Πλείονας τῶν ἀληθεστέρας τῶν ἀπὸ Ἰουδαίων καὶ Σαμαρέων Χριστιανὸς ὄντας. Apol. 2. p. 88. B.

(*b*) Οὐδὲν γὰρ ἀλλοφύλων αὐτοὺς ἔφασκον διαφέρειν, ὅτως ἀγνοῦς τὸν πεπρωμένον Ἰουδαίοις ἐλευθερίαν πρεσμένους, καὶ δειλίαν αἰρεῖσθαι τὸν ὑπὸ Ρωμαίοις ἀνομολογηκότας. Joſeph. de bello Jud. l. 7. c. 30. p. 985. F.

member,

member, and he muſt be obliged to ſend to more; for the text runs wholly in the plural, "Let him "call for the *elders* of the church, ὑ πρεσβυτέρους, "and let them (not, one of them) pray over him;" and therefore the ſick man muſt be obliged by this text, to call for more than one of them, where more were to be had, as we know there were in the primitive conſtitution of the church.

Ibid. *Anointing him with oil.*] This was agreeable to the practice of the Jews (*c*), who anointed the ſick, *pro more*, cuſtomarily, ſaith their tradition: hence, though our Lord only commiſſionated his diſciples *to heal the ſick*, Matth. 10. 8. Luke 9. 2. yet St Mark informs us, that they added their uſual ceremonies in doing this, *for they anointed many that were ſick with oil, and healed them*, Mark 6. 13. And St James, ſpeaking to the elders of the Jews, bids them uſe this unction *in the name of the Lord*, as doubtleſs the apoſtles did; as in caſting out of devils, Luke 10. 17. ſo in healing the ſick, Acts 3. 16. and 4. 10. 30.; and this addition made the cure miraculous.

Ver. 15. ῥ Ἡ ἐυχὴ τῆς πίστεως, *and the prayer of faith ſhall ſave the ſick.*] Among the χαρίσματα, or the miraculous and extraordinary gifts vouchſafed at firſt to the preachers of the goſpel, and to the rulers or elders of the churches, was *the gift of faith*, as in theſe words, *To another is given faith by the ſame Spirit*, 1 Cor. 12. 9.; *i. e.* by a ſtrong impulſe of the Spirit, fully perſuading them that God would enable them to do this or that. This ſeems to be that faith which is ſtyled πίστις Θεοῦ, *the faith of God*, to which even the removing of mountains, or the performing things moſt difficult and extraordinary, is promiſed, Mark 11. 22. 23. Matth. 21. 21. and of which the apoſtle ſpeaks, ſaying, *If I had all faith ſo as to remove mountains*, 1 Cor. 13. 2.; and by which they healed the ſick, even by *faith in his name*, Acts 3. 16.; and therefore this is here promiſed, that where the prayer of the elders was attended with ſuch a faith, it ſhould be ſtill ſucceſsful for the healing of the ſick, or the raiſing him up again from the bed of ſickneſs; for σώσει, *will ſave*, is ἐγερεῖ, *he will raiſe him up.*

Ibid. ϛ *And if he hath committed ſins;*] *i. e.* Such ſins for which God was pleaſed to inflict this bodily diſeaſe upon him, as he did on the members of the church of Corinth, for their diſorderly celebrating the Lord's ſupper; *for which cauſe*, ſaith the apoſtle, *many are weak and ſickly among you*, 1 Cor. 11. 30.; they being thus *chaſtened of the Lord*, ver. 32. And where the ſickneſs is by way of chaſtiſement, the healing it is a teſtimony of God's forgiveneſs of it. Hence, *Thy ſins be forgiven*, is our Lord's uſual expreſſion when he healed the ſick, Matth. 9. 2. 6. 7.: ſee the note there; according to thoſe words of the prophet Iſaiah, *The inhabitants ſhall not ſay they are ſick, the people ſhall be forgiven their iniquity*, chap. 33. 24. Hence it is evident, that there is no foundation for the ſacrament of extreme unction, called by the Romiſh church, *The ſacrament of the dying*, and adminiſtered for the purgation of their ſins, when they ſeem paſt hopes of recovery: for how can they gather a ſacrament of extreme unction, from an unction that is not extreme; or a perpetual ordinance from an action that was extraordinary and miraculous, and is long ſince ceaſed? How can they prove a ſacrament that is proper to dying perſons, from a right uſed only upon perſons who were not to die, but to be raiſed up from ſickneſs? or promiſe to him forgiveneſs of his ſins, to whom they cannot promiſe that recovery which was the token of it? Moreover, the things already obſerved, afford us a ſufficient anſwer to the objections of Eſthius, againſt our expoſition, which are theſe.

Object. 1. Firſt, That the grace of miracles extended not to ſpiritual effects, as the forgiveneſs of ſins, but temporal.

Anſ. This is ſaid in flat contradiction to our Lord, who doth ſo often preface his miraculous cures of the ſick with this expreſſion, *Thy ſins are forgiven thee*, Matth. 9. 2. Nor was this forgiveneſs ſo much a ſpiritual effect, as temporal, it being only the remiſſion of a temporal puniſhment of ſin, *viz.* ſickneſs inflicted for it.

Obj. 2. Had the apoſtle ſpoke of miraculous cures, he would only have adviſed them to call thoſe who had the gift of healing, whether preſbyters or not, all the preſbyters, and them only.

Anſ. He reaſonably adviſeth to call them, and them only, to pray over the ſick, who were by office appointed for that work; and doth here only tell them what they might expect from it, when that miraculous faith was raiſed in them, which often, in thoſe times of miracles, accompanied their prayers.

Obj. 3. The apoſtle ſpeaks of a ſick Chriſtian brother to be anointed by a faithful preſbyter, whereas the uſe of miracles was chiefly for converting infidels; and hence this unction was not uſed towards Trophimus left at Miletum ſick, 2 Tim. 4. 20. or to Epaphroditus ſick near unto death, Phil. 2. 27.

Anſ. If it were not uſed by St Paul to them, and eſpecially to Epaphroditus, it is certain that he knew nothing of this ſacrament. 2. Eſthius hath no cauſe to aſſert, that of miracles in general, which the apoſtle ſaith only *of the gift of tongues*, That they were only for unbelievers; the gift of healing, for

(*c*) See Light. in Matth. 6. 17.

ought

ought he knows to the contrary, might be ſtill exerciſed upon believers, but only under the conduct of the Spirit raiſing up this miraculous faith, which aſſured them of it in reſpect to ſome, and not to others, as he ſaw fit. See note on Phil. 2. 27.

Obj. 4. That had the apoſtle intended miraculous healing, oil had not been preſcribed; Chriſt having ſaid, *They ſhould lay their hands on the ſick only*, Mark. 16. 18.

Anſ. One ceremony excludes not the other; moreover, laying on of hands is there preſcribed in preaching to the Gentiles, anointing with oil here to the Jews, as being cuſtomary in caſe of ſickneſs.

Obj. 5. All the other things delivered in this epiſtle, belong to the Chriſtians of all ages; this therefore muſt do ſo too.

Anſ. As if this hindered the apoſtles, as they had occaſion, to give rules touching the ſpiritual gifts proper to their own times; that, when they ſpake of other matters not to ceaſe, their precepts reach unto all times. St Peter, in his following epiſtle, hath one direction concerning thoſe ſpiritual gifts, 1 Pet. 4. 10. 11. though the other precepts contained in that epiſtle do concern all ages.

Ver. 16. [r] Δέησις ἐνεργουμένη, *the inſpired prayer.*] As they who were inwardly acted by an evil ſpirit were ſtyled ἐνεργούμενοι, ſo they that were acted by the Holy Spirit, and inwardly moved by his impulſes, were alſo ἐνεργούμενοι in the good ſenſe; and therefore it ſeems moſt proper to apply theſe words, not to the prayer of every righteous perſon, but to the prayer offered by ſuch an extraordinary impulſe: not only from the force of this expreſſion, but, 2*dly*, from the ſame thing here mentioned as the ſubject of this prayer, that our ſick brother may be healed, which was to be done by the prayer of faith, *ver.* 15. 3*dly*, From the example of Elias; for his prayer was the prayer of faith, in the ſenſe now mentioned; for he abſolutely foretold, and confirmed it with an oath, that there *ſhould be no rain thoſe years but according to his word*, 1 Kings 18. 1.; and his prayer for rain was upon God's promiſe, *to ſend rain upon the earth*, chap. 19. 1.

Ver. 17. [s] *Three years and ſix months.*] So Luke 4. 35. When therefore it is ſaid, that *Elijah came to Ahab in the third year, and the Lord ſaid, I will ſend rain upon the earth*, note, that Elias tarried before a year at the brook Kerith, and then in the middle of the third year came to Ahab.

Ver. 20. [t] This ſeemeth to be meant, not of the ſins of the perſon thus converted, (for the ſaving of his ſoul includes the remiſſion of his ſins), but of the ſins of him that converts him; *i. e.* this charitable work ſhall be ſo pleaſing to God, as to prevail with him to cover many of his ſins.

THE

THE

PREFACE

TO THE

First EPISTLE of St PETER.

CONcerning this epiſtle, allowed by the church of all ages to be the genuine work of the apoſtle Peter, it may be inquired, 1. When? 2. Whence? 3. To whom? 4. On what account it was written? And,

Queſt. 1. *1ſt*, Whereas it is ordinarily affirmed by the Romaniſts, that this epiſtle was written in the 44th year of Chriſt, as that opinion ſeems to have been taken up by them, in favour of their avowed tenet, that St Peter was twenty-five years in that ſee; and therefore he dying in the year of our Lord 69, muſt have come thither in the year 44. So is it eaſily confuted, both from this epiſtle, and by many other cogent arguments.

1. From theſe words of this epiſtle, chap. 4. 8. τὸ τέλος πάντων ἤγγικε, *the end of all things is at hand*; that is, ſaith Dr Hammond, who alſo follows this opinion, "the great and fatal deſtruction to the obdurate Jews, ſo often ſpoken of by Chriſt, and his "apoſtles, is now near at hand;" which could not have been ſaid in the 44th year of Chriſt, that is, about twenty-ſix years before it happened; ſeeing the apoſtle St Paul, in his ſecond epiſtle to the Theſſalonians, writ, ſaith the Rev. Dr Hammond, *A. D.* 51. warneth the Theſſalonians, *not to be ſhaken by any word, or epiſtle, as coming from the apoſtles*; which intimated, *that the coming of the Lord was at hand*; and ſo he muſt have contradicted St Peter, had he delivered this poſitively ſeven years before. 2. The apoſtle James hath the like expreſſions, ſaying, Ἡ παρουσία τοῦ Κυρίου ἤγγικε, *The coming of the Lord draweth near*, chap. 5. 8. *Behold, the judge ſtands* πρὸ τῶν θυρῶν, *before the door*. Whence Dr Hammond and Dr Lightfoot well conclude, that this epiſtle could not be written long before the death of St James, which happened in the year 63; and this argument concludes as ſtrongly for this epiſtle's being endited after the ſame time. Add to this, that theſe expreſſions, τέλος, and ἡ παρουσία τοῦ Κυρίου ἤγγικε, *the end, the coming of the Lord is at hand, and* πρὸ τῶν θυρῶν, *before the door*, are plainly taken from our Saviour's words, in his prediction of the deſtruction of Jeruſalem; where alſo the time is fixed by two remarkable characters. 1. *When you ſhall ſee Jeruſalem compaſſed about with armies, then know ye* ὅτι ἤγγικεν ἐρήμωσις αὐτῆς, *that her deſolation draweth near*, Luke 21. 20.; that is, ſaith Dr Hammond, "When you ſee Jeruſalem beſieged by the Ro-"mans, then know the deſtruction of the city is "near." Now, this happened not at all till the twelfth year of Nero, and the 66th year of our Lord, when Ceſthius (*a*) beſieged Jeruſalem. It happened not, ſay the beſt interpreters, according to the words of the evangeliſt, till the year 68, when Veſpaſian coming thither, his army (*b*) compaſſed the city round about. *Theſe*, ſaith St Luke, *are the days of vengeance, when all things which are written ſhall be fulfilled*, ver. 22. and *then ſhall they ſee the Son of man coming in the clouds*, ver. 27. Again, Our Lord having foretold all the ſigns of his coming, καὶ τῆς συντελείας, *and of the end of the Jewiſh age*, adds, *When you ſee all theſe things come to paſs, then know that this deſolation* ἐγγύς ἐστιν ἐπὶ θύραις, *is nigh, even at the door*, Matth. 24. 33. Mark 13. 29. clearly ſhewing, that phraſe importeth ſtill a nearer approach of that great deſolation.

2. That St Peter was not at Rome, nor departed from Judea, till a long time after the 44th year of

(*a*) Joſeph. de bello Jud. l. 2. c. 39. (*b*) Εἶργεν ἡ τρατιὰ πανταχόθεν τὴν πόλιν περιέχουσα. Ibid. l. 5. c. 28. p. 893. B.

Chriſt, is ſo evident from the hiſtory of the Acts, and the epiſtles of St Paul, that he that runs may read it. For, that St Luke, in an hiſtory, deſigned eſpecially to record the acts of St Peter and St Paul, ſhould omit a matter of ſuch vaſt moment and importance to the whole Chriſtian world, happening within that very time in which he ſpeaketh of St Peter, that ſaying of him, chap. 12. 17. *He departed, and went to another place*; he ſhould not ſay, as Bellarmine and Baronius, that place was Rome, but in flat contradiction to them, *that he went down from Judea to Ceſarea, and there abode*, ver. 19. That he ſhould tell us how Aquila and Priſcilla came from Italy, becauſe Claudius had commanded that all the Jews ſhould depart from Rome; but ſhould not tell us, as they do, that St Peter came thence to Jeruſalem on the ſame account, and therefore was found preſent at the council of Jeruſalem about ſix years after, but ſpeak of him there, as if he never had left Jeruſalem: that in this council he ſhould urge againſt the neceſſity of impoſing circumciſion on the Gentiles, only the example of Cornelius, and his kinſmen, converted and not circumciſed; and ſay not one word of the church of Rome, the ſeat of all ſpiritual power and infallibility, and to which all other churches were to veil and do homage, converted by him in like manner, and free alſo from the yoke of circumciſion: nay, that he ſhould not mention that ever he was there, in an hiſtory continued till the fifth of Nero, though he mentions his travels to, his preaching, and abode at ſeveral other places: theſe, ſure, are things ſufficient to convince all unprejudiced perſons that St Peter was not then at Rome.

3. The ſame may ſtrongly be concluded from the epiſtles of St Paul. For about the year 57, ſaith Biſhop Pearſon, he writ his epiſtle to the Romans, in which he ſpends the greateſt part of one chapter in ſaluting particular perſons that were there, but yet we find no ſalutation to St Peter, who, had he been then at Rome, would doubtleſs have been mentioned in the firſt place; and yet in ſo large an epiſtle, he neither is directly nor indirectly taken notice of. Moreover, St Paul himſelf, in the beginning, intimates his earneſt deſire to come thither, that *he might impart unto them ſome ſpiritual gifts, to the end they might be eſtabliſhed* in the faith; for which there could be no apparent cauſe had the apoſtle Peter been there ſo long before him. St Paul himſelf ſoon after comes to Rome, *which when the brethren heard of, they came to meet him, as far as Appii Forum*, Acts 28. 15. but not a word of St Peter either coming or ſending to him. When he is come, he goes not to ſojourn with, or ſo much as to ſalute St Peter, (which ſure he would have done if he had been there), but dwells in his own hired houſe. Being come, he calls the chief of the Jews together, who deſire to hear of him what he thought of the ſect of the Chriſtians, they knowing this only of it, that *it was every where ſpoken againſt*, ver. 22. And what then had St Peter, the apoſtle of the circumciſion, been doing all this while among them? And how unlikely is it that there ſhould be then, as Dr Hammond (*c*) ſaith, a church conſiſting much of the Jews reſiding there? And how reflecting on the ſuppoſed labours of St Peter among the Jews there are the following words, ver. 26. 27. 28. that *becauſe they would not hear, or be converted, he would not leave them to St Peter, but turn unto the Gentiles*, who would hear? After his coming to Rome he writes epiſtles to ſeveral churches, to the Epheſians, Philippians, Coloſſians, and one to Philemon; in which two laſt we have ſent from Rome the ſalutation of Ariſtarchus, Marcus, Juſtus, Epaphras, Luke, and Demas, Col. 4. 10.—14. Philem. ver. 23. 24. but not a word from St Peter. In that to the Coloſſians he tells them he had no other helpers, or fellow-workers unto the kingdom of God among the Jews, which had been a comfort to him, but Ariſtarchus, Marcus, and Juſtus, chap. 4. 10. 11. which evidently excludes St Peter. In his epiſtle to Timothy he ſaith, that at his firſt anſwer at Rome, *all men forſook him*, 2 Tim. 4. 16. which we can hardly believe had St Peter been there. He adds, That *only Luke was with him*; that Creſcens was gone to this place, Titus to that, and Tychicus was left at another. Strange therefore it is, that if St Peter were then gone from Rome, St Paul ſhould take no notice of it. Was he a perſon ſo inconſiderable as not to deſerve to be remembered? or was he gone upon a ſleeveleſs errand, not worthy of the notice of St Paul? or was he not rather one, who, being not at Rome, could give St Paul no reaſon to take notice of him when he writ from thence? But this ſubject is ſo fully handled, and the hypotheſis of Baronius ſo learnedly confuted by Dr Cave (*d*), that it is ſuperfluous to inſiſt longer on this ſubject.

Queſt. 2. To the ſecond inquiry, Whence this epiſtle was indited? I have returned a ſufficient anſwer in the note upon theſe words, chap. 5. 13. *The church which is at Babylon ſaluteth you*; by ſhewing that by Babylon, Rome is to be underſtood; whence this epiſtle muſt be therefore written: and then it muſt be written after the perſecution in the 10th of Nero, at which time neither Paul nor Peter were at Rome.

Queſt. 3. That it was written to the Jews diſperſed through Pontus, Galatia, Cappadocia, Aſia Minor,

(*c*) Preface to the epiſtle to the Romans. (*d*) In the life of St Peter.

and

and Bithynia, the inscription shews (*e*); but that it must be also written either to the Gentiles proselyted to the Jewish religion, of whom see the note on 1 Pet. 1. 1. or to the converts of the twelve tribes scattered among the Heathens, and there serving their gods, according to the threat denounced upon them, Deut. 28. 36. 64. that *they should serve other gods, which neither they nor their fathers had known*, seems evident from these words, *that they were delivered from their vain conversation, delivered to them from their fathers*, chap. 1. 18.; see the note there: that *in times past they were not the people, but now are the people of God*; that *they had not obtained mercy, but now had obtained mercy*, chap. 2. 10. which words were spoken of the ten tribes, Hos. 1. 10. and 2. 23.; and that *the time past might suffice them to have done the will of the Gentiles, when they walked in lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries*, chap. 4. 3.

To imagine that the apostle is here speaking of the dispersion mentioned, Acts 8. 1. is to speak what is very improbable, they being dispersed only into the countries of Judea and Samaria, saith the text there; nor is it said that any travelled any farther than Phœnice, Cyprus, and Antioch, chap. 11. 19.; nor is it likely that many of them travelled so far, the churches of Judea and Samaria having peace soon after this dispersion, Acts 9. 31. That any of them went to all, or any of the places here mentioned by St Peter, we have no reason to imagine; but that there was long before a great dispersion of the Jews throughout these parts of Asia; see the note on James 1. 1.

Lastly, Upon what account this epistle was written, we may best learn from the epistle itself, which informs us, 1*st*, That it was written to encourage them to persevere, and to continue constant under those *manifold temptations*, chap. 1. 6.; those *fiery trials*, chap. 4. 12.; and *persecutions*, chap. 2. 3. 4. 5. they were then subject to. 2*dly*, To preserve them from being concerned in the Jewish wars, or bearing any part in that rebellion against Cæsar and his officers, which was then beginning among the Jews, chap. 2. from ver. 12. to the 23d, and chap. 3. 16. 17. 18. And 3*dly*, To engage them to lead a Christian conversation, that so they might bring over others to the Christian faith, chap. 2. 12. and 3. 1. and might stop the mouths of those who spake against them as evil-doers, chap. 3. 16.

(*e*) Whence by Tertullian in Scorp. and by St Cyprian, l. 3. test. § 39. it is styled, *Epistola Petri ad Ponticos*.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

First EPISTLE of St PETER.

CHAP. I.

Verse 1. PEter an apoſtle of Jeſus Chriſt, (*writeth*) to the [a] ſtrangers [b] ſcattered throughout Pontus, Galatia, Cappadocia, Aſia (*Minor*), and Bithynia,

2. (*That is, to thoſe of them who are*) [c] elect [d] according to the foreknowledge of God the Father, [e] through ſanctification of the Spirit unto obedience, and (*to the*) [f] ſprinkling of the blood of Jeſus Chriſt; (*wiſhing that*) grace to you and peace (*may*) be multiplied.

3. Bleſſed be the [g] God and Father of our Lord Jeſus Chriſt, who, according to his abundant mercy, hath begotten us again unto a [h] lively (Gr. *living*) hope, by the reſurrection of Jeſus Chriſt from the dead,

4. (*We being begotten by his reſurrection as the firſt-fruits of ours*, 1 *Cor.* 15. 20. 23.), to (*the hope of*) an inheritance incorruptible, and [i] undefiled, and that fadeth not away, reſerved in heaven for you (*believers*),

5. [k] Who are kept by the power of God through faith [l] unto (*the*) ſalvation ready to be revealed in the laſt time.

6. Wherein (i. e. *on the account of which*) you greatly rejoice, though now for a ſeaſon [m] (if need be) ye are in heavineſs through manifold temptations.

7. That the trial of your faith being (*which is*) much more precious (*and advantageous to you*) than (*the trial*) of gold that periſheth, though it be [n] tried by fire, (*or, though upon trial it endure the fire*), might be found to (*your*) praiſe, honour, and glory, at the appearance of Jeſus Chriſt (*in glory*):

8. [o] Whom having not ſeen, ye love; in whom, though now you ſee him not, yet (Gr. *not now ſeeing, but*) believing, ye rejoice with joy unſpeakable, and full of glory:

9. Receiving the end of your faith, [p] even the ſalvation of your ſouls.

10. Of which ſalvation the prophets have inquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you; (i. e. *of the grace to be brought unto us at the revelation of Jeſus Chriſt*, *ver.* 13. *Matth.* 13. 17.):

11. [q] Searching what, or what manner of time the [r] Spirit of Chriſt which was in them did ſignify, (*or to what time he did relate*), when he teſtified beforehand [s] the ſufferings of Chriſt (*in himſelf, and his members*), and the glories that ſhould follow (*them, Dan.* 9. 24.)

12. To whom it was revealed, that not unto themſelves, but unto us they did miniſter the (*ſame*) things which are now reported (*or have been now declared*) to you by them who have preached the goſpel to you, [t] with the Holy Ghoſt ſent down from heaven; which things the [u] angels deſire to look into.

13. [x] Wherefore

13. [x] Wherefore, gird up the loins of your mind; be ſober, (Gr. *vigilant*), and hope to the end, for the grace that is to be brought (Gr. *that is brought*) to you at (*by*) the revelation of Jeſus Chriſt, (*who hath brought life and immortality to light by the goſpel*, 2 *Tim.* 1. 10.);

14. As (*it becometh*) obedient children, not faſhioning yourſelves according to the former luſts (*you practiſed*) in your ignorance:

15. But as he (*God the Father, ver.* 17.) who hath called you is holy, ſo be ye holy in all manner of converſation;

16. Becauſe it is written (*thus*), Be ye holy, for [y] I (*the Lord your God*) am holy, (*Lev.* 11. 44. *and* 19. 2.)

17. And if ye call upon the Father, who [z] without reſpect of perſons judgeth according to every man's works, paſs the time of your ſojourning here in fear (*of condemnation from this impartial judge at that day.*)

18. Foraſmuch as ye know that ye were not redeemed with corruptible things, (*ſuch*) as (*are*) ſilver and gold, (*ſuch as the Jews brought up to Jeruſalem to buy their offerings*), from (*the demerit of*) your [a] vain converſation received by tradition from your fathers;

19. But with the precious blood of Chriſt, (*who was delivered up to death for you*), as [b] a lamb without blemiſh, and without ſpot:

20. Who verily was [c] foreordained (Gr. *foreknown*, i. e. *deſigned as the Meſſiah*), before the foundation of the world, but was manifeſted in theſe laſt times for your-(*r ſakes*);

21. [d] Who by (*faith in*) him (*thus riſen*) do believe in God that raiſed him up from the dead, that your faith and hope (*of a bleſſed reſurrection*) might be in God.

22. Seeing ye have purified your ſouls in (*by*) obeying the truth through the Spirit, (*by whom you are enabled to perform this obedience*), to unfeigned love of the brethren, (*which is one part of that obedience*); ſee that you love (Gr. *ye will love*) one another with a pure heart fervently:

23. Being born again, not of corruptible ſeed, (*as is that from which you had your firſt nativity, whence you alſo who are thus begotten are corruptible*), [e] but of incorruptible, (*as being born again*) [f] by the word of God which liveth and abideth for ever.

24. For all fleſh is as graſs, and all the glory of man as the flower of graſs. (*As then*) the graſs withereth, and the flower of it falleth away, (*ſo will it be with our body of fleſh*):

25. But the word of the Lord (*ſaith the prophet Iſaiah, chap.* 40. 8.) endureth for ever (*in itſelf, as being of eternal truth; and in its effects upon us, as nouriſhing us to life eternal*). And this is the word which by the goſpel is preached to you.

ANNOTATIONS on Chap. I.

Verſe 1. [a] Παρεπιδήμοις, *to the ſtrangers.*] He writes eſpecially to the diſperſion of the Jews, to whom the word *ſtrangers*, or foreigners, here chiefly doth belong; but not to them only, for he ſpeaks to them alſo *who in time paſt had walked according to the will of the Gentiles, in abominable idolatries*, chap. 4. 3. and of them who *formerly were not the people of God, and had not found mercy*. We therefore are to underſtand, that among them were many devout Greeks and proſelytes of the Gentiles converted with them to the Chriſtian faith. Thus when St Paul and Barnabas preached in a ſynagogue of the Jews at Iconium, *a great multitude both of Jews and Greeks believed*, Acts 14. 1.; and Paul preaching at Epheſus, and thereabouts, two years, prevailed ſo, *that all that dwelt in Aſia heard the word of the Lord Jeſus, both Jews and Greeks*, Acts 19. 10.; ſee chap. 17. 4. 12. and 18. 4. In the Acts of the apoſtles we read of proſelytes of all nations. They were reckoned in the days of David and Solomon 153,600 perſons, 2 Chron. 2. 17. In the days of Artaxerxes we are told, that πολλοὶ τῶν ἐθνῶν περιετέμνοντο, καὶ Ἰουδαΐζον, *many of the Heathens were circumciſed, and turned Jews*, Eſth. 8. 17.; and ſo it was alſo in the ſucceeding ages; for Joſephus (*a*) informs us, "That after the times of Antiochus Epi-"phanes, the Jews in Antioch, and other places, "always converting to their worſhip a great many "Greeks, made them, as it were, a part of them-"ſelves:" and at Damaſcus (*b*), he ſaith, "They "would have deſtroyed the Jews among them, but "that they feared their own wives, who all, except "ſome few, were converts to the religion of the "Jews."

Ibid. [b] Διασπορᾶς, *of the diſperſion;*] *i. e.* diſperſed through Pontus, *&c.* The apoſtle ſpeaks not of the diſperſion made by the perſecution mentioned, Acts 8. 1. for that ſcattered the Chriſtians only through Judea and Samaria, *ibid.*; nor were they afterwards diſperſed farther by the malice of the Jews, but went themſelves to preach the word, not in Aſia, but in the parts of Syria, in Phenice, Cyprus, and Antioch,

(*a*) Ἀεὶ προσαγόμενοι ταῖς θρησκείαις πολὺ πλῆθος Ἑλλήνων, κἀκείνους τρόπον τινὶ μοῖραν αὐτῶν ἐποιοῦντο. De bello Jud. l. 7. p. 973. B.

(*b*) Ἁπάσας πλὴν ὀλίγων ὑπεχωρούσας τῇ Ἰουδαϊκῇ θρησκείᾳ. L. 2. c. 41. p. 822. B.

Acts

Acts 11. 19. Of their diſperſion thence into Aſia we read not one word; but that there were great diſperſions before of the Jews through the places here mentioned, from the time of the captivity under Salmanaſſer, we learn from Agrippa's addreſs to Caius (*c*), where he informs him, that they poſſeſſed moſt parts of Aſia, to the utmoſt borders of Bithynia and Pontus.

Ver. 2. [c] Ἐκλεκτοῖς, *elect*;] *i. e.* to the converted Jews, ſtyled *the elect*, Matth. 24. 22.; ſee note on chap. 2. 9. So alſo Oecumenius interprets theſe words, *to the elect*, that is, τοῖς ἀφωρισμένοις ἐκ τῶν ἄλλων ἐθνῶν εἶναι λαὸν περιούσιον, *to them that are ſeparated from other nations to be his holy and peculiar people.*

Ibid. [d] Κατὰ πρόγνωσιν, *according to the foreknowledge of God*,] diſcovered in the prophetical writings, which foretold of theſe bleſſings to be conveyed to them by the Meſſiah, who alſo is ſaid to be foreknown before the foundations of the world, *i. e.* propheſied of from the beginning, Gen. 3. 15. but manifeſted in the laſt times for them, ver. 20.

Ibid. [e] Ἐν ἁγιασμῷ, *through ſanctification of the Spirit*,] the great principle of all true obedience; ſo ver. 22. *Having ſanctified your ſouls, or lives, to the obedience of the truth through the Spirit.*

Ibid. [f] Καὶ ῥαντισμὸν, *and ſprinkling of the blood of Jeſus*,] by way of obſignation of that covenant, by which we are engaged to that obedience; for ſo it was in the delivery of the old law: for upon the reading of that covenant in the audience of all the people, and upon their profeſſing, *All that the Lord hath ſaid, we will do, and be obedient*, Moſes took the blood, and ſprinkled it upon the people, and ſaid, *Behold the blood of the covenant which the Lord hath made with you, concerning all theſe words*, Exod. 24. 7. 8; ſo Dr Hammond. Or to that ſprinkling of the blood of Jeſus Chriſt which *cleanſeth us from all ſin*, 1 John 1. 7. *i. e.* from all the ſinful imperfections which cleave to our obedience, and by which the full pardon of our paſt ſins is procured, and we obtain an entrance into the *holy of holies*, Heb. 10. 19. 20. and which procures for us not only acceptance upon earth, but an *inheritance in heaven*, Heb. 9. 15. and 12. 24.; whence this blood is ſtyled αἷμα ῥαντισμοῦ, *the blood of ſprinkling*, Heb. 12. 24.; and of Chriſt it is ſaid, *He ſhall ſprinkle many nations*, Iſ. 52. 15.

Ver. 3. [g] Ὁ Θεὸς καὶ Πατὴρ, *the God and Father of our Lord Jeſus Chriſt.*] Here, ſaith Schlictingius, as formerly, the God of Abraham, Iſaac, and Jacob, diſtinguiſhed the one true God from any other; ſo now this phraſe diſtinguiſheth him who is called *his God and Father*, from Jeſus Chriſt. But yet the primitive fathers (*d*) thought otherwiſe; for they ſtiffly maintained againſt the Gnoſtics, who held there was another God above the God of Abraham, *&c.* or the God of the Jews, *That he was the God and Father of all*, ſupra quem non eſt alius; and yet that Jeſus Chriſt was God, as being in the Father from all eternity, and receiving the divine nature from him.

Ibid. [h] Εἰς ἐλπίδα ζῶσαν, *to a living hope.*] Either an hope that giveth life, as ὕδωρ ζῶν, *living water*, John 4. 10. 11. 14.; Ὁ ἄρτος ὁ ζῶν, *The living bread which came down from heaven, of which if a man eat, he ſhall live for ever*, John 6. 51. and 7. 38. λόγια ζῶντα, *the living oracles*, Acts 7. 38. *which if a obſerve*, ſaith Moſes, *he ſhall live by them*, Lev. 18. 4.; ὁδὸς ζῶσα, *a living way*, Heb. 10. 20. as leading to life eternal; and ζωῆς πηγαὶ, *living fountains of waters*, Rev. 7. 17. for *by hope we are ſaved*, Rom. 8. 24.; or a *hope* that makes us active and lively, joyful and comfortable in our lives, *rejoicing in the hope of the glory of God*, Rom. 5. 2.; in which ſenſe it is ſaid of the word of God, that it is ζῶν καὶ ἐνεργὴς, *living and active*, Heb. 4. 12. Of the members of Chriſt's ſpiritual houſe, that they are λίθοι ζῶντες, i. e. *living ſtones*, 1 Pet. 2. 5.; and we are bid to offer our bodies θυσίαν ζῶσαν, *a living ſacrifice*, Rom. 12. 1. Hence it ſeems to follow, that the Jews before had not this lively hope which our Lord's reſurrection miniſters.

Ver. 4. [i] Ἀμίαντον, *undefiled.*] The land in which men who are ſinners dwell on earth is ſaid to be *defiled by their ſins*, Lev. 18. 28. Numb. 5. 3. and 35. 34. Deut. 21. 23. Iſ. 24. 5. Jer. 2. 7. and 16. 18. heaven, into which *no unclean thing can enter*, being the only inheritance undefiled. Oecumenius hence obſerves, *1ſt*, That this therefore was not ſuch a hope as that which was contained in the law of Moſes, ἥτις θνητὰ, θνητοῖς ἐπαγγέλλεται θνητὰ, *a dying hope, which promiſed dying things to mortal men.* *2dly*, That if this inheritance be in heaven, μυθώδης ἡ χιλιοίτης ἀποκατάστασις, *the opinion of the millenaries muſt be fabulous.*

Ver. 5. [k] Ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, *who are kept by the power of God through faith.*] Not that all who have true faith, are kept by the power of God, ſo as that they ſhall certainly continue in the faith; but that they ſhall be thus preſerved, *if they*

(*c*) Πολλὰ τῆς Ἀσίας ἄχρι Βιθυνίας καὶ τῶν τοῦ Πόντου μυχῶν. Philo Legat. at Caium, p. 798. C.

(*d*) Juſtin. M. de angelo Domini Moſæ apparente, Κύριον αὐτὸν ὄντα καὶ Θεὸν σημαίνει. Τὸ αὐτὸν λέγειν ὃν καὶ διὰ πολλῶν τῶν λελεγμένων ὑπερτέθεντα τῷ ὑπὲρ κόσμον Θεῷ ὑπὲρ ὃν ἄλλος οὐκ ἔστι, σημαίνει. Dial. cum Tryph. p. 284. A. et p. 275. D. Ὁ γὰρ Χριστὸς καὶ Θεὸς καὶ Κύριος, p. 251. D, 287. B. 354. A. 355. B. Solus et verus Deus ſuper quem alius non eſt. *Iren. l.* 3. *c.* 6. Neminem alium Deum vel Dominum vocaverunt apoſtoli, niſi ſolum Deum verum patrem et verbum ejus, qui in omnibus principatum ejus habet, *l.* 3. *c.* 16.

continue

continue in the faith, rooted, and settled, and are not removed from the hope of the gospel, Col. 1. 23. *If they hold the beginning of their confidence firm unto the end,* Heb. 3. 4. This place therefore only proves, *1st,* That all who are preserved to salvation are preserved by God, but not that all true believers will be certainly so kept. *2dly,* This place proves only, that they who are thus preserved, are kept through faith, *i. e. if they hold the beginning of their confidence firm to the end,* Heb. 5. 14. for this faith, thus continued in them, will render them victorious over the world, 1 John 5. 4. It will enable them to *resist the devil* so effectually, that *he shall fly from them,* 1 Pet. 5. 9. and *to quench all the fiery darts of Satan,* Eph. 6. 16.; and *even to suffer death, not accepting a deliverance, that they may obtain a better resurrection;* but this place does not prove that all who are once true believers, shall certainly continue in the faith, and never make shipwreck of the faith, as did Hymenæus and Alexander, 1 Tim. 1. 19. never have their faith overturned as some had, 2 Tim. 2. 10.; never *draw back to perdition,* as the apostle supposeth some might do, Heb. 10. 38. 39.

Ibid. [l] Ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *the salvation ready to be revealed in the last time:*] *i. e.* say some, The deliverance ready to be vouchsafed to the Christians, at the destruction of the church and polity of Jerusalem, this being the salvation then ready to be revealed. But this seems not very probable: 1. Because in this salvation Christians are said *to rejoice greatly,* or, *to exult for joy,* ver. 6. which it becomes not them to do for temporal, but for spiritual blessings. 2. Because it is the salvation, not of our bodies, but our souls, even that salvation which *is the end of our faith,* ver. 9.; see the note there. To the argument produced for the other sense from the words,

I answer, 1. That though *the last times and days,* in the plural, do mostly signify the times of the gospel-dispensation, concurring with the last times of the Jewish state; yet *the last time,* or *day,* in the singular, often signifies the time of the resurrection, or the last judgment, especially when it is joined with *the resurrection of the body* mentioned here, ver. 3. So, John 6. 39. *I will raise him up* ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *in the last day.* See ver. 40. 44. 45. chap. 11. 24. *I know that he shall rise in the last day;* and chap. 12. 48. *The word that I have spoken, shall judge him in the last day.*

2. As there is mention of a double revelation of Jesus Christ, one, when he appeared as a prophet to the world, styled usually φανέρωσις, *the manifestation of Jesus Christ;* another, at the day of judgment, styled ἀποκάλυψις, *the revelation of our Lord Jesus Christ,* 1 Cor. 1. 7. *the revelation of Jesus Christ from heaven,* 2 Thess. 1. 7.; *his glorious revelation,* 1 Pet. 4. 13. and here emphatically, *the revelation of Christ,* ver. 7. 13.: so is there a double revelation of the salvation promised in the gospel; one, by the preaching of the gospel, which *brought life and salvation to light,* 2 Tim. 1. 10. And a farther revelation of it to be made hereafter, *when Christ, who is our life, shall appear,* Col. 3. 3. 4. 1 John 3. 2. styled the glory ready to be revealed, *when the great shepherd shall appear,* 1 Pet. 5. 4. The glory ready to be revealed at the redemption of our bodies, Rom. 8. 18. 23. to which this passage may refer.

Ver. 6. [m] Εἰ δέον ἐστὶ, *if need be.*] This is great consolation, under all the afflictions of God's servants, That they then only shall befal them, when God sees them needful for the promotion of his glory, or for the furtherance of our salvation, as when they tend to make us partakers of his holiness, and to work in us the comfortable fruits of righteousness, Heb. 12. 10. 11. or, *work for us an exceeding and eternal weight of glory,* 2 Cor. 4. 17. by conforming us to him in sufferings, to whom we shall be like in glory, 1 Pet. 4. 13. Rom. 8. 17. 2 Tim. 2. 11.

Ver. 7. [n] Διὰ πυρὸς δοκιμαζομένου.] Proved to be genuine by the fire it endures; as your faith is, by patiently enduring fiery trials. See note on chap. 4. 12.

Ver. 8. [o] Ὃν οὐκ εἰδότες.] If this reading be true, it is most proper to translate the words thus, *whom having not known;* if ὃν οὐκ ἰδόντες, as other copies have it, and all the versions do translate it, be the true reading, then our translation is right also.

Ver. 9. [p] Σωτηρίαν ψυχῶν.] The *preservation of your lives;* so Dr Hammond. But there is no ὑμῶν in the Greek, to answer to the word *your,* in the English; and the salvation of lives seems not so properly assigned as the end of our faith, as the salvation of souls; as we may learn also from the following words.

Ver. 11. [q] Εἰς τίνα ἢ ποῖον καιρὸν; *what, or what manner of time?*] The particle ὡς is oft redundant; see Nold. p. 66. 67. and p. 464. Or it may here be rendered *de,* of what time, as, 2 Cor. 12. 6. *Let no man think* ὡς ἐμὲ, *of me, more than he ought to think,* Eph. 5. 32.; *I speak* ὡς Χριστὸν, καὶ ὡς τὴν ἐκκλησίαν, *of Christ and the church,* Acts 2. 25.; David spake ὡς αὐτοῦ, *of him.* So, Acts 25. 20. Heb. 7. 14. ὡς ἐν φυλῇ, *of which tribe.* They testified of his sufferings, saith Oecumenius, in those words of Isaiah, *He was led as a sheep to the slaughter.*

Ibid. [r] Τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, *the Spirit of Christ which was in them:*] That is, say the Socinians, the Spirit in them, which spake of Christ as the word of life, and of salvation, is the word which speaks of life, and of salvation. But in this sense he might as well have been styled the spirit of Antichrist,

tichriſt, or the falſe prophets, becauſe he alſo ſpake of them. All the ancients agree in the other ſenſe, That (*e*) Chriſt ſpake by his Spirit in the prophets, "they being inſpired with his grace, and taught by "his Spirit, their words proceeded from the divine "word moving them, and by him they propheſied; "he ſpake in Iſaiah, in Elias, and in the mouth "of the prophets." So the Fathers.

Ibid. [r] Τὰ εἰς Χριστὸν παθήματα, *the ſufferings of Chriſt.*] Not only in himſelf, but in his members, and the glories which ſhould be after, as well to them, as to their Saviour, Rom. 8. 18. 2 Tim. 2. 11. 12. 1 Pet. 4. 13. as appears from ver. 13. where this glory is ſtyled, *the grace to be brought to us at the revelation of Jeſus Chriſt.*

Ver. 12. [s] Ἐν πνεύματι ἁγίῳ, *by the Holy Spirit ſent down from heaven.*] Hence it is evident, that the apoſtles, in all thoſe writings in which they declared the goſpel of Chriſt, were διάκτοροι, *men aſſiſted by the Holy Ghoſt;* and that they, in preaching and enditing the goſpel, were acted by the ſame Spirit who moved formerly the prophets. See the General Preface.

Ibid. [t] Παρακύψαι, *angels deſire to look into.*] And ſhall holy prophets be ſo deſirous to know the time when theſe things ſhould happen, and holy angels ſo diligent to look into theſe glorious revelations; and ſhall we, to whom, and for whoſe happineſs this goſpel was revealed, neglect not only to obtain, but even to know this great ſalvation? Some refer this to Dan. 8. 13.

Ver. 13. [u] Note, That from this, and the foregoing verſe, we have ſeveral arguments to prove, theſe things relate not to the temporal deliverance of Chriſtians from the perſecution of the Jews, but to their deliverance from the guilt of ſin, by the blood of Chriſt, ver. 19. and that eternal deliverance which is the object of the Chriſtian's hope. For, 1. That cannot properly be ſtyled, *the grace which is to come to us by the revelation of Jeſus Chriſt*; that being *the grace which brings ſalvation*, Titus 2. 11. 13. [x] 2. That was not the thing which they who preached the goſpel did ἀναγγέλλειν ὑμῖν, *declare unto us*; but, as St John informs us, they did ἀναγγέλλειν ζωὴν αἰώνιον, *ſhew unto us eternal life*, 1 John 1. 2. 3. They could not be the things the angels did deſire to look into. 4. The motive to *perſeverance to the end*, is not a temporal deliverance from the Jews, but a ſpiritual and eternal deliverance, Rom. 8. 18. 2 Cor. 4. 17. Heb. 10. 35. 36.

Ver. 16. [y] Ἐγὼ ἅγιος εἰμι.] The *holineſs of God*, in ſcripture, hath reſpect to a double object, *viz.* ſin; and ſo it doth import his perfect freedom from, his hatred of, and oppoſition to all impiety. 1. His entire freedom from all impurity; for *God is light*, ſaith the apoſtle, *and in him is no darkneſs at all*, 1 John 1. 5. *He is a juſt God, and without iniquity*, Deut. 32. 4.; a God of *purer eyes than to behold evil*, Hab. 1. 13.; *i. e.* without the greateſt deteſtation. 2. His perfect hatred of it; whence he is ſaid to loath, deteſt, and to abhor it, and the workers of it; and it is ſtyled *the abominable thing which his ſoul hateth*, Jer. 44. 4. And ſince God's nature is immutable, his holineſs unchangeable, he muſt for ever hate, with a moſt perfect hatred, whatſoever is unholy and impure; and to ſuppoſe an interruption in his hatred of evil-doers, is to ſuppoſe he can ceaſe to be a pure and holy God. And, 3. From this hatred naturally flows a juſt aſſurance of his oppoſition to all impiety and unholineſs, that he *by no means will clear the guilty*, Exod. 34. 7. *or let the ſinner always go unpuniſhed*, Nahum 1. 3. And this ſeems to be the import of the *holineſs of God* we are here called to imitate, becauſe it ſtands in oppoſition to *the former luſts of their ignorance*: Or, 2. *God's holineſs* reſpects ſuch perſons as are, by conſecration, or by reſemblance of him, holy; and ſo it intimates his great affection to them, and concernment for them.

Ver. 17. [z] Ἀπροσωπολήπτως.] *i. e.* Without difference of nations, whether Jew or Gentile, or without reſpect had to any man's progenitors, in the great day of his account, Acts 10. 34. 35. Rom. 2. 58. See note on James 2. 1.

Ver. 18. [aa] Ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς, *from your vain converſation.*] Two expreſſions in this chapter ſeem to intimate, that the apoſtle ſpeaks here, not only to the native Jews, but alſo to the converted Gentiles. 1. His exhortation to them, *not to faſhion themſelves according to their former luſts,* ἐν τῇ ἀγνοίᾳ ὑμῶν, *in their ignorance*; which phraſe, in the New Teſtament, hath ſtill relation to the times of ignorance in which the Gentiles lay, before the preaching of the goſpel to them. So, Acts 17. 30. Τοὺς χρόνους τῆς ἀγνοίας, *the times of ignorance God winked at*, Eph. 4. 10. being darkened in your mind, διὰ τὴν ἄγνοιαν, *by the ignorance that is in you.* 2. This of their *converſation, received by tradition from their forefathers*: for though the Scribes and Phariſees had delivered traditions to the people, which ren-

(*e*) Ἐμπνεύμενοι ὑπὸ τῆς χάριτος αὐτῆ. Τῷ πνεύματι ὡς διδάσκαλον αὐτὸν προσιδέκαν. Ign. ep. ad Magneſ. § 8. 9. Spiritus prophetarum, πνεῦμα Κυρίε. Barnab. § 9. Ἀπὸ τῦ κινῆτες αὐτὰς Ζωὴ λόγε. Juſt. M. Apol. 1. p. 49. A. Apol. 2. p. 76. D. Αὐτὰς ἐν Ἡσαΐα, ὁ Κυρίος αὐτὸς ἐν Ἠλίᾳ, ἐν σώματι προφητῶν αὐτός. Clem. Al. adm. ad Gent. p. 7. B. et Strom. 6. p. 642. B. Theoph. ad Autol. l. 2. p. 88. Iren. l. 4. p. 29. Hippol. de Antichriſto, § 2. Tertul. adv. Marcion, l. 2. c. 27. adv. Prax. c. 16.

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dered the worship of God vain, Matth. 15. 9. yet *a vain conversation, received by tradition from their forefathers*, seems rather to respect the conversation of the Heathens, ἀναστροφὴ being the word by which the *conversation of the Gentiles* is designed, Eph. 2. 3. and 4. 22. 2 Pet. 2. 7. 18. and ματαια here added to it, determining the *conversation to the worship of vain gods*, Acts 14. 15. Eph. 4. 17. Their plea for their religion and vain worship being also this, that "they received it from their fathers," saying, That (*f*) "they were not to be moved, by "any persuasions, from the religion which they had "received (*g*) from their forefathers." But yet I confess, these things may relate to the Gentile proselytes among the Jews, which were very numerous. See note on ver. 1.

Ver. 19. [bb] Ὡς ἀμνοῦ ἀμώμου, *a lamb without blemish.*] Christ being perfect, and without spot of sin, was typified by the lamb offered daily for their sins; and that lamb being bought with the half-shekel, every one gave for the buying of the daily sacrifice, Exod. 30. 14. 15. 16. and which was therefore styled *Keseph kipputim*, "the money of expiations," and was sent up to Jerusalem from every city of Judea, and all the provinces where the Jews lived, "in silver and gold," the apostle may here allude to this, when he saith, *You were not redeemed with silver and gold, by which the daily sacrifice was bought, which made atonement for your souls, but with the precious blood of Jesus, who shed his blood for your redemption from that death which by your sins you had contracted.* Others refer this to the paschal lamb, by the sprinkling of whose blood they were delivered from destruction, when the first-born of the Egyptians perished, Exod. 12. 11. 17. Both these lambs were to be ἀμνοὶ ἄμωμοι, *perfect, and without spot*, that they might be accepted, Exod. 12. 5. Lev. 22. 21. Numb. 28. 3. 9. 11. 19. *&c.*

Ver. 20. [cc] Προεγνωσμένου, *foreknown.*] The Jews say, that (*h*) "When God created the world, he held "forth his hand under the throne of glory, and created the soul of the Messiah, and his company, and "said to him, Wilt thou heal and redeem my sons "after six thousand years? He answered, Yes. God "said to him, If so, wilt thou bear chastisements, "to expiate their iniquity, according to what is "written, Is. 53. 4. *Surely he bore our griefs?* "He answered, I will endure them with joy." And to this representation of this covenant made with the Messiah, "before the creation of the world," it may be the apostle here refers. See the note on Eph. 1. 4. In the style of Philo (*i*), he is ἀιδιος λογος, "the eternal Word, the first-born," and "the "most ancient Son of the Father, by whom all the "species were framed." This therefore is according to the received opinion of the Jews.

Ver. 21. [dd] Πιστεύοντας εἰς Θεὸν, *by him do believe in God.*] Here the Socinians object thus: He by whom we believe in God, is not that God in whom we believe; for the means of faith can never be the object of it: but Christ is he by whom we believe in God; *ergo*, Christ is not God. To this I answer, That Christ, according to the nature which died for us, and which was raised from the dead, is he by whom we believe in God, *i. e.* own him to be able to raise us also from the dead; and according to the same nature we acknowledge him not to be God: but that hinders not his being God, according to that nature by which he had power to, and did actually raise himself from the dead, John 10. 18. and 2. 19.

But still they object, That "by him we believe "in him that raised him from the dead, that our "faith and hope might be in God," to wit, the Father: faith, therefore, and hope in Christ, is not faith and hope in God. *Ans.* 1. It only follows hence, that it is not faith and hope in God the Father; but, 2*dly*, The apostle here saith, That by believing in him who raised up Christ from the dead, *we believe in God*, because we believe in that divine power which can raise us also from the dead: since therefore the holy scripture expressly and frequently asserts, that we shall be raised up from the dead, *by the voice of the Son of God*, John 5. 25. 28.; and that because *as the Father hath life in himself*, and so is able to give life to the dead; so hath he given to the Son, to have life in himself, ver. 26. Seeing Christ often saith of him that believeth in him, *I will raise him up at the last day*, John 6. 39. 40. 44. 45. for *I am the resurrection and the life*, John 11. 24. 25. Since the apostle saith, He hath *dominion over the dead, and over the living*, Rom. 14. 9.; that *by him all men shall be made alive*, 1 Cor. 15. 22.; and, That *he will change our vile bodies into the likeness of his glorious body, according to the mighty power whereby he is able to subdue all things to himself*; it rather follows hence, That our faith and hope in Christ thus raising us from the dead, as his Father did him, is faith and hope in God.

Ver. 23. [ee] Ἀναγεγεννημένοι, *being born again of in-*

(*f*) Plato Tim. p. 1053. E. (*g*) Cicero de nat. deor. l. 3. n. 3. 6.
(*h*) Cartw. Mellif. l. 1. p. 2974. 2975.
(*i*) De Plant. Noe, p. 169. D. Τοῦτον μὲν γὰρ πρεσβύτατον υἱὸν ὁ τῶν ὅλων ἀκήρατος Πατὴρ, ὃν ἐτέρωθι πρωτόγονον ὠνόμασε, τὸν δὲ γενητὸν μιμούμενος τὰς τοῦ Πατρὸς οὐσίας πρὸς παραδείγματα ἀρχέτυπα ἑκάστῳ βλάστων ἐμφέρη ἐποίει. De consul. ling. p. 258. A. B.

corruptible ſeed.] Here is a further evidence, that the word of God is the ordinary means of our new birth: for it is τὸ ῥῆμα τὸ ἐυαγγελισθὲν, *the word preached*, (not any inward word infuſed), which is here ſtyled *that incorruptible ſeed* from which this new birth is derived.

Ibid. [ff] Διὰ λόγε ζῶντ@ Θεῦ, *the living word of God.*] This epithet is aſcribed to the word of God, Heb. 4. 12. And that this is not ſpoken of the living God, is evident; becauſe in the Greek it is not διὰ λόγε Θεῦ ζῶντος, but ζῶντος Θεῦ, *i. e.* not *by the word of the living God*, but *by the living word of God.* 2*dly*, That it is to be underſtood of the *word preached*, is clear; becauſe the epithet, *living*, and *abiding for ever*, agrees to the ſame thing. Now, the apoſtle ſaith, It is the *word preached*, that *abideth for ever*; and ſo the prophet Iſaiah had ſaid before him, chap. 40. 8. Τὸ δὲ ῥῆμα τᾶ Θεᾶ ἡμῶν μενει εἰς τὸν αἰῶνα.

CHAP. II.

Verſe 1. WHerefore, laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil ſpeaking, (*vices to which the Jewiſh nation was then very prone, and for which they are ſeverely taxed by their own Joſephus*; *ſee the parallel place, James* 1. 21.; *and which are contrary to the great Chriſtian command of love, and obſtructive of the word of truth, by which we are born again*),

2. As new-born babes deſire the [a] ſincere milk of the word, that (*as you were begotten, chap.* 1. 23. *ſo*) you may grow thereby (*unto a perfect man in Chriſt Jeſus, Eph.* 4. 13.):

3. If ſo be (ἴπερ, *ſince*) ye have taſted that the Lord is gracious, (*as having pardoned them who crucified him, and procured the favour of God to them. That* ἴπερ *ſignifies* ſince, *ſee note on Eph.* 3. 2.)

4. To whom coming, as to a living ſtone, [b] diſallowed (Gr. *rejected*) indeed of men, but choſen of God, and precious,

5. Ye alſo, as [c] lively (Gr. *living*) [d] ſtones, are built up a ſpiritual houſe, (*and are*) an holy [e] prieſthood to offer up [f] ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

6. Wherefore alſo it is contained in the ſcripture, (*Iſ.* 28. 16.) [g] Behold, I lay in Sion a chief corner-ſtone, elect, precious: and he that believeth on him, ſhall not be confounded, (Gr. *aſhamed. And it is alſo written in the ſame ſcripture, Behold, I lay in Zion a ſtone of ſtumbling, and a rock of offence, Iſ.* 8. 14. 15. *Rom.* 9. 33.)

7. To you therefore that believe he is precious, (Gr. ἡ τιμὴ, *belongs the honour of being thus built upon the corner-ſtone to a ſpiritual houſe*); but to them which be diſobedient, (*belongs what is written, Pſal.* 118. 22.), the ſtone which the builders diſallowed, the ſame is made the head of the corner.

8. And (*alſo what is written, Iſ.* 8. 14. 15.) a ſtone of ſtumbling, and a a rock of offence, (*or falling*), even to them who ſtumbled at the word, being diſobedient, [h] whereunto alſo they were appointed.

9. But ye (*who are built upon him*) are [i] a choſen generation, a [k] royal prieſthood, [l] an holy nation, [m] a peculiar people; that ye ſhould ſhew forth [n] the praiſes of him who hath called you out of darkneſs into his marvellous light:

10. [o] Who in times paſt were not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beſeech you, [p] as ſtrangers and pilgrims, (*to*) abſtain from fleſhly luſts which [q] war againſt the ſoul;

12. Having your converſation honeſt (Gr. *honourable*) among the Gentiles; that whereas they [r] ſpeak againſt you as evil-doers, they may, by your good works which they ſhall behold, (*be induced to*) glorify God [s] in the day of viſitation.

13. Submit yourſelves (Gr. *Be ye ſubject therefore*) to every ordinance of man for the Lord's ſake: whether it be to the king, as ſupreme;

14. Or unto governors, as to them who are ſent [t] by him, for the puniſhment of evil-doers, and for the praiſe of them that do well.

15. For ſo is the will of God (*concerning you*), that (*ſo*) with well-doing you may put to ſilence the ignorance of fooliſh men, (*i. e. of thoſe Gentiles, which, eſtimating you by the turbulent Jews, are apt to repreſent you alſo as* ἔθνος δυσμαχητὸν καὶ δυσκινήτοις φύσει πρὸς τὰς βασιλείας, *a people naturally averſe from ſubjection to kings, Joſ. de bell. Jud. l.* 2. *c.* 8. *p.* 782. F.)

16. [u] As free (*men*), and (*but*) not uſing your liberty for a cloak of maliciouſneſs, (*as the Jews do*), but as (*thoſe who are*) the ſervants of God, (*and ſo, for conſcience towards him, are ſubject to his ordinance.*)

17. Honour (*therefore*) all men, (*even Heathens*). Love the brotherhood. Fear God. Honour the king, (*who then was Nero, the worſt of kings, and the perſecutor of Chriſtians.*)

18. [x] Servants (*alſo*), be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward.

19. For this is [y] thank-worthy, if a man for conſcience towards God endure grief, ſuffering wrongfully.

20. For

20. [y] For what *(ground of)* glory is it *(to you)*, if when ye be buffeted for your faults, you shall take it patiently? But if when ye do well, and *(yet)* suffer for it, ye take it patiently; this is acceptable with God.

21. *(And it is also suitable to your profession)*: For even hereunto were ye called: because Christ also *(whose followers ye profess to be)* suffered for us, leaving us an example *(both of well-doing, and patient suffering)*, that ye should follow his steps.

22. *(For he was one)* who did no sin, neither was guile found in his mouth, *(and so he could not suffer for evil-doing)*:

23. *(And also one)* who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously, *(and so was an example of perfect patience)*:

24. Who *(was not only to us an example of sufferings, but)* his own self [z] bare our sins in his own body on the tree; that we being dead to sin, should live unto righteousness: by whose stripes ye were healed.

25. [a] For ye were as sheep going astray *(from)*, but are now returned to the Shepherd and Bishop of your souls.

ANNOTATIONS on Chap. II.

Verse 2. [b] Τὸ λογικὸν γάλα.] The *milk which rational creatures feed on.* (So λογικὴ λατρεία is *the service performed by men of reason*, Rom. 12. 1. It seems to be the same in sense with the *ingrafted word*, James 1. 21.)

Ver. 4. [b] Ἀποδεδοκιμασμένον, *disallowed*, or *rejected of men)*, i. e. of the Jewish sanhedrim, the builders mentioned, Psal. 118. 22. So R. Solomon Jarchi on those words of Micah, chap. 5. 2. *Out of thee shall come a governor that shall rule my people Israel*; i. e. *the Messiah, the son of David, shall come from thee; as it is written*, Psal. 118. 22. *The stone which the builders refused, is become the head-stone in the corner.* And so our Lord expounds these words to the high priests, scribes, and Pharisees, Matth. 21. 42. 45. Luke 20. 17. 19. So Peter, *full of the Holy Ghost*, Acts 4. 11.

Ver. 5. [c] Ὡς λίθοι ζῶντες, *a living stone*, ver. 4. *Living stones.*] The Christian church being not a building made up of materials without life, as was the temple of Jerusalem; but a spiritual building, consisting of the members of Christ's body, living by the Spirit communicated from Christ their head, and the fountain of life to them, Eph. 4. 16. Col. 2. 19. He who communicates this life to them, is therefore styled *a living stone*; and they who receive it from him, are also *living stones*: and being by this Spirit thus fitly put together, compacted, and edified into one building, Rom. 14. 19. 1 Thess. 5. 11. are said to be built up *a spiritual house.*

Ibid. [d] Ἱεράτευμα ἅγιον, *an holy priesthood.*] The legal sacrifices were to be offered by the *priests alone, and only in the temple:* accordingly the Christian church is here represented as God's temple; the praises they offer up to God in their assemblies, are styled, *spiritual sacrifices acceptable to God through Jesus Christ*, Heb. 13. 15. the persons who offer them, *an holy priesthood.* See ver. 9.

Ibid. [e] Πνευματικὰς θυσίας, *spiritual sacrifices.*] Thus (*k*) Philo having said, agreeably to the psalmist, That God delights not in hecatombs, since *the whole world is his, and he can want nothing*, adds, *That men* τὸν ἀρίστην ἀνάγκαι θυσίαν ὕμνοις τὸν εὐεργέτην καὶ σωτῆρα γεραίροντες, *then offer the best sacrifice, when they honour their benefactor and saviour with hymns*: he adds, That the altar for burnt-offerings was made of stone, and placed in the court before the tabernacle, but the altar of incense of gold was in the holy place within the vail: whence he infers, That as much as gold is better than stone, and the *holy place more sacred than the court*, (*l*) τοσούτῳ κρείττων ἡ διὰ τῶν ἐπιθυμιαμένων εὐχαριστία τῆς διὰ τῶν αἱμάτων, *so much is the thanksgiving offered up with incense, better than that of sacrifices.* And lastly, he saith, That the *fire always burning* on the *altar*, was τὸ σύμβολον τῆς εὐχαριστίας, *a symbol of thanksgiving.* And this thanksgiving, sent up to God with the oblation of bread and wine in the eucharist, in commemoration of our Saviour's passion, and with prayer for our acceptance through his Beloved, is by the primitive Christians styled, *their spiritual sacrifice*, and that pure incense, which, according to the prophet Malachi, chap. 1. 11. the Gentiles were to offer to God throughout the world. See the text defended, *Examen Millii.*

Ver. 6. [f] That both these stones relate to the Messiah, see Voisin on Rom. 9. 33. and *Pug. fid. part.* 3. *c.* 5. § 2. *p.* 274.

Ver. 7. Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.] See these words vindicated against Grotius and Dr Mills, *Examen Millii*, as also the reading of the text, chap. 3. 16.

Ver. 8. [g] Εἰς ὃ καὶ ἐτέθησαν, *Whereunto also they were appointed*:] That is, saith the Reverend Dr Hammond, they that disobey the gospel, that stand out obstinately against it, were appointed by God to

(*k*) De vict. offer. p. 657. F.

(*l*) P. 698. B. F.

ſtumble and fall at that ſtone, *i. e.* to be bruiſed, and ruined by that means, to be deſtroyed among the crucifiers of the Meſſiah, and condemned with them hereafter; it being juſt with God, that they who will not reform, and amend, at the preaching of the goſpel, and ſo receive benefit by it, ſhould, for their obſtinacy, be condemned, and ſo the worſe for it; Chriſt being ſet *for the falling*, as well as *the riſing* of many in Iſrael, Luke 2. 34. and the goſpel being *a ſavour of death* to them that periſh, 2 Cor. 2. 15. 16. and they being thoſe whom ἔθετο ὁ Θεὸς εἰς ὀργὴν, *God hath appointed for wrath*, 1 Theſſ. 5. 6. And to be ſure it cannot ſignify, that God abſolutely ordained the unbelieving Jews εἰς ἀπείθειαν, *to diſobedience*; for then this diſobedience would be a compliance with the divine ordinance, or will, and ſo could not deſerve the name of diſobedience: nor could this diſobedience be objected to them as their crime, unleſs compliance with his ordinance and will be ſo, and it be a fault to be ſuch as God by his immutable counſel and decree hath ordained we ſhould be; or it ſhould render men criminal, and obnoxious to puniſhment, that they have not made void God's abſolute decree, or done what that made it impoſſible for them to do. Wherefore this paſſage cannot ſignify, that the unbelieving Jews were appointed to diſobedience; but only, that being diſobedient to the goſpel ſo clearly revealed, and by ſo many miracles and diſtributions of the Holy Ghoſt confirmed, they were appointed to the puniſhment of that diſobedience, to fall and periſh: for ſo the Hebrew בשל, and the Greek προσκόμμα, and σκάνδαλον, import, *viz.* the ruin and fall of them who ſtumble at this ſtone; as hath been proved on Rom. 14. 13. See Prov. 16. 19. If. 8. 14. 15. Jer. 6. 21. Ezek. 3. 20. and 21. 15. Zech. 12. 3. Matth. 21. 41. Luke 20. 18. So Oecumenius (*m*) on this place. Or, 2*dly*, The words may be thus conſtrued, *To them who are diſobedient*, and through that diſobedience ſtumble at the word, this other character of the ſtone belongs, "of a ſtone of ſtum-"bling; whereunto thoſe ſtones were put, one for "honour to the believer, the other for a ſtone of "ſtumbling to the unbeliever and diſobedient;" for to both theſe ſtones the apoſtle Paul, Rom. 9. 33. and St Peter here, do put this preface, *Behold, I lay in Zion a ſtone.* And this agrees with that of Simeon, *Behold, this child is placed for the fall and riſing of many in Iſrael*, Luke 2. 34.

Ibid. The titles here given to the Chriſtians, are the ſame which formerly were given to the whole Jewiſh nation, and are accordingly to be interpreted.

Γένος ἐκλεκτὸν, *a choſen or elected nation.*] Not only the righteous and obedient perſons among them, but the whole nation of the Jews, are ſtyled, *the elect of God*, throughout the Old Teſtament. Thus, Deut. 4. 37. *Becauſe he loved thy fathers, Abraham, Iſaac, and Jacob, therefore* ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτὸν ὑμᾶς, *he choſe you their ſeed after them, and brought you out of Egypt by his mighty power.* Where it is evident, that their whole ſeed, *even all that came out of Egypt*, were the elect, Deut. 7. 6. 7. *Jehovah thy God hath choſen thee to be a peculiar people to himſelf, above all people that are on the face of the earth. The Lord did not ſet his love upon you, becauſe you were more in number than any people; but becauſe the Lord loved you, and becauſe he would keep the oath which he had ſworn to your fathers, hath he brought you out with a mighty hand, and redeemed you out of the houſe of bondmen.* Where evident it is, 1. That their being choſen, before other nations, to be God's peculiar people, is their election. 2. That all that were brought out of Egypt were thus beloved, and thus elected. 3. That to theſe elect and choſen people, God only promiſeth *to keep covenant and mercy*, provided they would love him, and obey him; and that he threateneth to deſtroy them, and *to repay them to their face*, if they neglect ſo to do. In the 10th chapter, ver. 14. 15. 16. he ſpeaks thus, *The Lord had a delight in thy fathers, to love them,* ᾧ ἐξελέξατο, *and he elected you their ſeed after them above all people: circumciſe therefore the foreſkin of your hearts, and be no more ſtiff-necked.* Where again evident it is, that the whole ſeed of Abraham, by Iſaac, even the ſtiff-necked of them, were the beloved, and elect of God. Chap. 14. he ſaith, to all to whom the following precepts did belong, and therefore doubtleſs to all Iſrael, *Thou art an holy people to the Lord thy God,* ᾧ σε ἐξελέξατο ὁ Κύριος, *and the Lord hath choſen thee out to be a peculiar people above all nations.*

And with this notion of the words, accords the conſtant uſe of the ſame phraſe in all the prophets and ſacred writers of the Old Teſtament. Thus Solomon ſaith, 1 Kings 3. 8. *Thy ſervant is in the midſt of thy people,* ὃν ἐξελέξω, *which thou haſt elected; a great people, that cannot be numbered, nor counted for multitude.* In the book of Pſalms, the Jews in general are ſtyled, *the ſeed of Iſrael his ſervant, the children of Jacob,* ἐκλεκτοὶ αὐτοῦ, *his elect*, Pſal. 105. 6. 43. and 135. 4. There doth he ſay, Τὸν Ἰακὼβ ἑαυτῷ ἐξελέξατο ὁ Κύριος, *the Lord hath choſen Jacob to himſelf, and Iſrael for his own inheritance*, Pſal. 106. 5. There doth he tell us, that *the Lord*

(*m*) Οὐδεμία γὰρ αἰτία ἀπωλείας παρὰ τῶ πάντας ἀνθρώπους θέλοντος σωθῆναι βραδύνεται, ἀλλὰ τοῖς ἑαυτὸς σκιὴν κατῃρτικόσιν ἐργῆς, ᾧ ἡ ἀπείθεια ἐπηκολούθησε, ᾧ οἷς ἐν παρασκευάσαν ἑαυτὸς τάξιν ἐτίθησαν.

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brought forth his people with joy, μὲ τῆς ἐκλεκτῆς αὐτοῦ, *and his elect with gladness.* There he desires of God, χρηστότητα τῶν ἐκλεκτῶν, *the good of his elect, to rejoice in the gladness of his nation:* so that, throughout the psalms, God's servants, his people, his nation, his inheritance, and his elect, are the same persons.

In the evangelical prophet we read, God speaking of Jacob, ὃν ἐξελεξάμην, *whom I have elected, and Israel whom I have loved,* Is. 41. 8. 9. and to whom he speaks thus, *Thou art my child whom I have chosen,* chap. 43. 20. 21. There God declares, *He will make waters in the wilderness, and rivers in the deserts,* ποτίσαι τὸ γένος μου τὸ ἐκλεκτὸν, *to give drink to my chosen generation, my people whom I have chosen to shew forth my praise,* chap. 45. 4. There we read of *Jacob my servant,* and *Israel mine elect,* chap. 65. 9. and of a mountain which *his elect shall inherit, and in which his servants shall dwell.*

In the prophet Jeremy we find God is displeased with them who said, the two families, אשר בחר יהוה בהם, *whom the Lord had chosen, he hath even cast them off,* Jer. 33. 24. The prophet speaks of the day *when the Lord chose Israel, and lifted up his hand to the seed of the house of Jacob,* Ezek. 20. 5. The prophet Zechariah styles God, *the Lord who hath chosen Jerusalem,* Zech. 3. 2. And Daniel speaks of a time when οἱ ἐκλεκτοὶ αὐτοῦ, *his elect should not be able to stand before their enemies,* Dan. 11. 15.

And to carry on this phrase even to the times of the New Testament, in the book of Esther, we are told of a time in which τὸ γένος ἐκλεκτὸν, *the chosen generation should have perished,* Esth. 16. 21. *i. e.* in which the wicked Haman designed to cut off the Jews. In the book of Ecclesiasticus we are informed, that *Joshua was made great,* ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ, *for saving the elect of God, and taking vengeance on their enemies that rose up against them,* Ecclus 46. 1. *that he might set Israel in ther inheritance.*

Thus have I traced this phrase throughout the whole Old Testament, and shewed, that it belongs not to particular persons, but to the whole Jewish church and people in the general; to the bad, as well as to the good among them; to them to whom God threateneth the worst of evils, as well as them to whom he promised the greatest blessings.

When in the New Testament this phrase is applied to the Jews, it plainly signifies as many of them as were converted to the Christian faith; though afterwards too many of them fell off from it, or brought not forth those fruits of righteousness which Christianity required, and is applied to them all in general, and without distinction. And it is highly reasonable to conceive it should be so; for the apostle writing to that nation, who had been still accustomed to this notion of the word, and were all styled *the elect,* they must be supposed to use the words of the Old Testament in that sense in which they always understood them: that the apostle doth here so use the word, is evident from this consideration, That *the holy nation, the peculiar people, the royal priesthood,* joined with it, are expressions belonging primarily to that nation, and from them derived to the Christians. 2. That this epistle is writ to the elect, that is, the "strangers "of the dispersions of Pontus, Galatia, Cappadocia, "Asia, and Bithynia," they all being styled the *elect, i.e.* such as professed Christianity, and so were visible members of the *church of Christ*; whereas too many of them were not so, according to that meaning of the word *elect,* which makes it to import men absolutely designed for eternal happiness, as this and the second epistle may inform us. 3. That the second epistle, sent to the same persons, writes only to *them who had obtained like precious faith with us;* and so informs us, that the faithful and elect are, in St Peter's phrase, the same. And that this is the notion of the word in all the other places of the New Testament, see proved in the notes upon them; and that it is applied to whole churches, and scarce ever to any individual person, in that sense in which it hath been so generally used by some late divines.

Ibid. [i] Βασίλειον ἱεράτευμα, *a royal priesthood,*] Exod. 19. 6. *A kingdom of priests:* Kings and priests, saith the Chaldee. And so St John declares, that *Christ hath made us kings and priests to God,* Rev. 1. 6. and 5. 10. *Kings to reign with him,* chap. 20. 6. and *priests to offer up unto him our spiritual sacrifices.* See here, ver. 5.

Ibid. [k] Ἔθνος ἅγιον, *an holy nation:*] *i. e.* A people separated to God from all other nations, and from their idolatry, or false and antiquated worship, to serve him in an acceptable manner. On which account all Christian churches, being called out of the world, and dedicated to the service of God by Jesus Christ, are, in the preface to St Paul's epistles, styled saints. See note on 1 Cor. 1. 2.

Τὰς ἀρετὰς, *his praises;*] Or glory, תהלה, is so rendered by the Septuagint, Is. 42. 8. *I will not give my glory to another,* οὐδὲ τὰς ἀρετάς μου, *nor my praise to graven images.* And, ver. 12. *Let them give glory to the Lord;* τὰς ἀρετὰς αὐτοῦ ἀναγγελλέτω, *let them shew forth his praises in the islands.* And chap. 43. 21. he styles Israel, *my elect;* as here, *my peculiar people,* τὰς ἀρετάς μου διηγεῖσθαι, *to shew forth my praise.* See also chap. 63. 7. Hab. 3. 3. Zech. 6. 13. Esth. 14. 10.

Ibid. [l] Λαὸς εἰς περιποίησιν, *a peculiar people.*] A treasure, as the word *Segullah* signifies, a people in

in covenant with God, and ſo become his *peculium*, whom he will be careful to protect, and preſerve, and to whom belong his peculiar favours and privileges.

Ver. 10. [m] Οἱ ποτὲ οὐ λαὸς, *who in times paſt were not a people.*] Theſe words plainly relate to God's dealing with the ten tribes of Iſrael, when he had given them a bill of divorce, Jer. 3. 8. and ſent his prophet Hoſea to ſay unto them, *You are not my people, neither will I be your God*, Hoſea 1. 6. 9. And again, *I will no more have mercy on the houſe of Iſrael, but will utterly caſt them away.* And indeed, God having ſo expreſsly ſaid, that *the children of Judah and Iſrael ſhould be gathered together, and appoint themſelves one head, that he would have mercy upon her who had not obtained mercy, and would ſay to them who were not his people, Thou art my people*, Hoſ. 1. 11. 2. 23. and that they ſhould ſay, *Thou art my God*, and that the houſe of *Judah ſhould walk with the houſe of Iſrael*; I doubt not but that there was a conſiderable return of the ten tribes, or at leaſt a conſiderable converſion of them in the places where they were: and though they, being mixed with the Heathen, did many of them ſerve their gods, as he threatened they ſhould, Deut. 28. 36. 64, and ſo may be alſo ſaid *to be called from darkneſs to this marvellous light*; yet ſince the apoſtle Paul applies this paſſage to the Gentiles, Rom. 9. 25. I doubt not but that, in the myſtical ſenſe, it muſt relate to them alſo.

Ver. 11. [n] Ὡς παροίκους, *as ſtrangers and pilgrims.*] They whoſe *citizenſhip is in heaven*, and whoſe *names are written in heaven*, Phil. 3. 20. Heb. 12. 23. muſt be pilgrims and ſtrangers upon earth. See note on Heb. 11. 13.

Ibid. Στρατεύονται, *war againſt the ſoul.*] For whereas the natural motion of that ſpiritual being is towards ſpiritual and heavenly things, "Theſe "luſts," ſaith Oecumenius, "draw down, and "captivate the ſoul to ſenſual and worldly things:" As therefore ſtrangers and pilgrims are not wont to be affected much with the objects which they ſee in their travels; ſo neither ſhould we, who profeſs to be pilgrims in this world, be much affected with ſenſual objects.

Ver. 12. [o] Καταλαλοῦσιν ὑμῶν, *ſpeak evil of you as of evil-doers.*] Here Oecumenius gives this relation from Irenæus, Biſhop of Lyons, concerning the martyrs, Sanctus and Blandina; that "the Hea-"thens apprehending the ſervants of ſome Chri-"ſtians, and compelling them to declare what e-"vil they knew of them; thoſe ſervants having "heard from the Chriſtians, that the holy ſacra-"ment was the body and blood of Chriſt, and "thinking that it was τῷ ὄντι, verily and ſubſtan-"tially his fleſh and blood, related this to the in-"quirers, and they thinking ὡς αὐτόχρημα, that this "was done in very deed by Chriſtians, told this to "other Heathens, and compelled the martyrs, San-"ctus and Blandina, by torments, to confeſs it; "to which Blandina anſwered, How can they be "guilty of ſuch things, who by exerciſe (*i. e.* "through temperance) permit not themſelves to "enjoy lawful fleſh?".

Ibid. [p] Ἐν ἡμέρᾳ ἐπισκοπῆς, *In the day of viſitation.*] That is, when they afflict and perſecute you: So ἐπισκοπὴ and ἡμέρα ἐπισκοπῆς often ſignify in the Septuagint, Iſ. 10. 3. *What will you do in* τῇ ἡμέρᾳ τῆς ἐπισκοπῆς, *in the day of viſitation, when your affliction ſhall come from far?* Jer. 6. 15. ἐν καιρῷ ἐπισκοπῆς, *in the time of their viſitation they ſhall periſh*; and again, chap. 10. 15. Wiſd. 3. 7. ἐν καιρῷ ἐπισκοπῆς, *in the time of their viſitation they ſhall ſhine*, Ecclus 2. 14. *Wo to them who have loſt patience, what will they do,* ὅταν ἐπισκέπτηται ὁ Κύριος, *when the Lord viſits?* And chap. 18. 20. *Before the judgment examine thyſelf,* καὶ ἐν ὥρᾳ ἐπισκοπῆς, *and in the hour of viſitation, thou ſhalt find propitiation.*

Ver. 14. [q] Δι' αὐτοῦ, *by him;*] that is, by God, ſaith Eſthius, becauſe theſe governors were not always ſent by Cæſar for theſe good ends; but it is ſufficient that this was the general end of puniſhment, &c. and therefore they, in charity, muſt be ſuppoſed to be ſent by kings and emperors for thoſe ends.

Ver. 16. [r] Ὡς ἐλεύθεροι, *as free*, &c.] That the Gnoſtics pretended to any ſuch liberty, as exempted them from ſubjection to ſuperiors, I find not in church-hiſtory; but that the Jews to whom St Peter writes, and eſpecially the zealots among them, were notorious for this doctrine, and were practiſing it at the writing of this epiſtle, is evident. For,

1*ſt*, They held themſelves obliged "to own God "alone as their only Lord and Governor, in oppo-"ſition to Cæſar, and all kings which were not of "their own nation (*n*)," and did not govern them by their own laws, or his immediate appointment.

2*dly*, They, many of them, rebelled againſt the Romans, and againſt the governors ſent by them, upon this very pretence, that "they were a free "people, and ought to preſerve their liberty (*o*)." And thus they uſed their liberty for a cloak of malicioufneſs.

(*n*) Μήτε Ῥωμαίοις, μήτε ἄλλῳ τινὶ δουλεύειν, ἢ Θεῷ. Μόνος γὰρ αὐτὸς ἀληθὴς ἐστὶ καὶ δίκαιος ἀνθρώπων δεσπότης. Eleazar apud Joſeph. l. 7. c. 34. p. 989. G. Ἔπειδον τῆς ἐλευθερίας ἀντεποιοῦντο, καὶ Ῥωμαίοις μὲν μηδὲν κρύβδην ἑαυτῶν ὑπολαμβάνειν, Θεὸν δὲ μόνον ἡγεῖσθαι δεσπότην. c. 37. p. 995. B. Vide D. E. F. et not. in 2 Theſſ. 2. 4.

(*o*) Πρὸς ἐλευθερίαν ἐπιχορεῦσαι, θάνατον ἐπιτιμῶντες τοῖς συνάρχουσι τῇ Ῥωμαίων ἀγωμοσίᾳ. Ibid. l. 2. 23. p. 797. C. D. Vide l. 2. c. 28. p. 804. E. l. 3. c. 25. p. 851. F. l. 4. c. 13. p. 874. C. l. 7. c. 30. p. 985. F.

Ver. 18.

Ver. 18. [u] Οἱ οἰκέται, *servants, be subject.*] This also was a lesson needful for the Jews, because the Essenes among them, say Philo and Josephus, thought it against the law of nature to be servants to any; and their rabbins allowed not a Jew to be a servant to an Heathen; see note on 1 Tim. 6. 1. 2.

Ver. 19. [x] Τοῦτο γὰρ χάρις.] This will procure the divine favour and reward. So what is ποία ὑμῖν χάρις; *what thank have ye?* Luke 6. 32. 33. is τίνα μισθὸν ἔχετε; *what reward have you?* Matth. 5. 46. And in the following verse this phrase is rendered, *This is acceptable.*

Ver. 20. [y] Note, *1st*, From comparing this and the preceding verse, that *to suffer*, ver. 19. and *to take our sufferings patiently*, ver. 20. in the scripture-import is the same thing.

2dly, That to do that which is truly acceptable to God, is also matter of our glory; see note on 1 Cor. 9. 6. Jer. 9. 24. Rom. 2. 7. 10.

Ver. 24. [z] Ἀνήνεγκεν, *bare our sins.*] If these words be truly rendered, *he bare our sins*, it is certain that an innocent person can only bear them by bearing the punishment due to them. And that this is the proper import of these words, τὰς ἁμαρτίας ὑμῶν ἀνήνεγκεν, is evident both from the prophet's exposition of them, when he saith of the same person, αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, *he bore the sins of many*, Is. 53. 12. and expounds this thus, διὰ τὰς ἀνομίας αὐτῶν παρεδόθη, *he was delivered up to death for their iniquities*; and from the usual import of the phrase in the Old Testament; as when we read in the book of Leviticus, chap. 7. 18. *He that eateth of the peace-offering in the third day, it shall not be favourably accepted,* τὴν ἁμαρτίαν λήψεται, *he shall bear his iniquity.* And again, *Thou shalt not hate thy brother in thy heart, thou shalt in any wise reprove him,* καὶ οὐ λήψῃ δι' αὐτὸν ἁμαρτίαν, *and not bear sin for him*, Lev. 19. 17. And in the book of Numbers thus, *Your children shall wander in the wilderness forty years,* καὶ ἀνοίσουσι τὴν πορνείαν ὑμῶν, *and shall bear your whoredoms* —— *Ye shall bear your iniquities forty years*, Numb. 14. 33. 34. When we hear the prophet Jeremy complaining, *Our fathers have sinned, and are not*, usabalnu; τὰ ἀνομήματα αὐτῶν ὑπέχομεν, *and we have borne their iniquities*, Lam. 5. 7. When we hear God saying to Ezekiel, *Lie thou upon thy left side, and lay the iniquity of the house of Israel upon it, according to the number of the days that thou shalt lie upon it,* λήψῃ τὰς ἀδικίας αὐτῶν, *thou shalt bear their iniquities*, Ezek. 4. 4. 5. 6. When it is farther said, *The soul that sinneth it shall die; the son* οὐ λήψεται, *shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son*, Ezek. 18. 20. When we read so often in the law of Moses, that such persons have been guilty, *and shall bear their iniquity, they shall die for it* (*p*); and find so many cautions there given to the Jews, that they offend not in such a kind, *that they bear not iniquity and die* (*q*); or, *lest they bear iniquity and die*; in all these places, neither Socinians, nor any other persons, do fancy any other import of these words, but that by *bearing of iniquity and sin*, is meant, *bearing the punishment of sin*; and in these latter places, being punished with death for it. When therefore the same Jews found it foretold of their Messiah by their own prophet, that *he should bear their iniquity, that he should bear the sin of many*; what could they understand by these expressions, but that he was to suffer the punishment, and bear upon him the burden of their sins? When the apostle informs those very Jews who were so well acquainted with the import of this phrase, that *Christ was once offered, or given up to death, to bear the sins of many*; and when St Peter, writing to the same Jews, informs them, that *he bare our sins in his own body on the tree*, how can we think otherwise, than that they both apprehended, and the blessed apostle did design to teach them, that he suffered this death as the punishment of their iniquities? Let Mr le Clerc continue, if he please, to be confident, that it is not so much the expiation of sins as the mortification of them that is here signified, whilst we, poor mortals, rather think our sins must be mortified in us than on a tree, and in our own bodies than in Christ's, or in the sufferings of his body; and that it is not very good sense to say, he mortified our sins, that we might die unto them.

Ver. 25. [a] These and the former words are taken from Is. 53. 7. where the words are, *We as sheep have gone astray, and the Lord hath laid on him the iniquity of us all.* Hence are both Jews and Gentiles represented as *lost sheep*, and Christ as the *good Shepherd* who goes after them, and brings them home upon his shoulders; see Is. 40. 11. Ezek. 34. 23. Here then is a farther confutation of the Socinian gloss upon the former verse, *viz.* "That Christ took "away our sins by his own body crucified upon the "cross, procuring our absolution from them by his "sufferings; not that he underwent the punishment "of our transgressions, but because his voluntary "death prevailed with God to give him power to

(*p*) Τὴν ἁμαρτίαν λήψεται, Lev. 5. 1. 7. 18. 24. 15. Numb. 9. 13. Ezek. 23. 49. Ἁμαρτίαν κομιοῦνται, Lev. 20. 17. Ἁμαρτίαν ἀποίσονται, ver. 19. 20.

(*q*) Ἵνα μὴ λάβωσι δι' αὐτὰ ἁμαρτίαν καὶ ἀποθάνωσι, Lev. 22. 9. Καὶ οὐ λήψεσθε δι' αὐτὸ ἁμαρτίαν, ἵνα μὴ ἀποθάνητε, Numb. 18. 22. 32.

"absolve

" abſolve his ſervants at the laſt, and to reward " them with eternal glory (*r*.)" For were this the whole import of the words, why is it added, in plain alluſion to thoſe emphatical words of the prophet Iſaiah, *He bare our ſins, the chaſtiſement of our peace was upon him, and by his ſtripes we are healed?* Why is it ſo emphatically noted, that *he who did no ſin*, ver. 22. yet *bare our ſins?* Doth not this lead us to this ſenſe, that *he thus ſuffered not for his own, but for our ſins?* Why is he ſaid *to take away our ſins in his own body?* Doth not that ſeem to intimate, that the puniſhment of our ſins was laid upon his body? Why is he ſaid to do this *upon the tree?* Muſt not that intimate, that what he did to take away our ſins was done upon *the croſs?* Eſpecially if we conſider, that the croſs was the altar upon which he ſuffered, and that ἐπιφέειν, ἀναγκαῖον ἐπὶ τὸ θυσιαστήριον, *to carry up upon the altar* (*s*), is the uſual phraſe for offering the ſin-offering, or the burnt-offering upon the altar. And ſo the import of this whole ſentence ſeems to be this, *He bare, or took away our ſins in his own body offered upon the altar for us.* Moreover, if this be chiefly done after Chriſt's reſurrection, and the great day of recompenſe, and only by Chriſt's death, as it prevailed with God to give him power then to abſolve us from our ſins, why doth the author to the Hebrews make ſuch a plain diſtinction betwixt *Chriſt's bearing our ſins*, and his ſecond coming to give *a final abſolution from them*, ſaying, Heb. 9. 27. 29. *Chriſt was once offered to bear the ſins of many; and to them that look for him, he will appear a ſecond time* χωρὶς ἁμαρτίας, *without a ſacrifice for ſin unto ſalvation?* Crellius allows, that χωρὶς ἁμαρτίας ſignifies *without a ſin-offering*; and doth it not hence follow, that his firſt coming to bear our ſins was his coming *with a ſin-offering for them?* Since then the ſin-offering ſtill ſuffered in the ſinner's ſtead, and bare the puniſhment of his iniquity, it follows, that he who came to be a ſin-offering for us, muſt come to ſuffer in our ſtead, and bear the puniſhment of our iniquities.

Laſtly, Admit the words may be tranſlated thus, *He took away our ſins*, it is moſt reaſonable ſo to interpret them as this phraſe is uſed in ſcripture, when it is applied to the ſame purpoſe; now, when it is there uſed *of taking away ſin by a ſacrifice offered up to God for ſin*, it always hath relation to an atonement made by the ſacrifice for that iniquity, and that ſin-offering is ſaid *to bear away the iniquity*, by taking it upon himſelf. So when it is ſaid, that the ſin-offering is given, ἵνα ἀφέλητι τὴν ἁμαρτίαν τῆς συναγωγῆς, καὶ ἐξιλάσασθαι περὶ αὐτῶν ἔναντι Κυρίου, *to take away the iniquity of the congregation*, it is there ſaid to do it, *by making an atonement for them before the Lord*, Lev. 10. 17. So it is ſaid of the *ſcape-goat*, that *he ſhall bear away all their iniquities*; but then he muſt be preſented before the Lord, τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ, *to make atonement with*, or, *upon* him, Lev. 16. 10. *i. e.* Aaron muſt confeſs their iniquities *upon his head, and he ſhall bear upon him all their iniquities*, λήψεται ἐφ' ἑαυτῷ τὰς ἁμαρτίας αὐτῶν, *he ſhall take their iniquities upon himſelf, and ſhall bear them away into the wilderneſs*; ſo Deut. 21. 9. *Thou ſhalt take away innocent blood from among you:* but this is to be done by making *an atonement for the innocent blood ſhed.* When therefore it is ſaid, that *Chriſt was manifeſted to take away ſin*, 1 John 3. 5. and that *he took away our ſins in his own body*, and was offered *to take away the ſins of many*, Heb. 9. 28. is it not reaſonable to ſuppoſe he did this by taking the puniſhment of them upon himſelf, and making atonement for them before God? eſpecially if we conſider that he is ſpeaking to thoſe Jews to whom theſe phraſes were familiar?

CHAP. III.

Verſe 1. (*AND to proceed to the other relations of man and wife*): Likewiſe ye wives, be in ſubjection to your own huſbands, that if any (*be ſuch as*) obey not the word, they alſo without the word (i. e. *without attending to the other demonſtrations of the truth of it*) may be won (*to the faith*) by the converſation of the wives,

2. Whilſt they behold your chaſte [a] converſation coupled with fear.

3. Whoſe adorning, let it not be that outward adorning of [b] plaiting the hair, and of wearing of gold (*chains*), or of putting on of (*gorgeous*) apparel:

4. But let it be (*that of*) the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which in the ſight of God is of great price.

5. For after this manner in the old time the holy women alſo who truſted in God, adorned themſelves (*with chaſtity and ſubjection*), being in ſubjection to their own huſbands;

6. Even as Sara obeyed Abraham (*in token of that ſubjection*),

(*r*) Neque enim Chriſtus perpeſſionibus ſuis iram Dei in nos conceptam exſatiavit, aut debita noſtra proprie loquendo exſolvit, ſed tanta ſua et tam grata Deo obedientia, et ſibi cœleſtem gloriam, et ſuis omnibus peccatorum remiſſionem, regni cœleſtis hereditate conjunctam, Dei beneficio comparavit. *Schlictingius in locum.*

(*s*) Lev. 3. 5. 11. 17.; 4. 10. 26.; 6. 10. 15.; 8. 16. Numb. 5. 25. 26.

subjection), calling him lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement, (i. e. *and be not moved by your fears to deny the truth, as she was,* ἐφοβήθη γάρ, *for she was afraid, Gen.* 18. 15.)

7. [c] Likewise ye husbands, dwell with them according to (*the*) knowledge (*of your Christian duty, which requires you to love, and cleave to your wives, forsaking all others, and to render them due benevolence*), giving honour (*or conjugal affection*) to the wife as to the weaker vessel, (*and so less able to contain, and more liable to temptations*), and as being heirs together of the grace of life; that your prayers be not hindered, (*as they must be, if you refuse to cohabit with them.*)

8. Finally, be ye all of one mind, (*minding the same things*), having compassion one of another (*under all your afflictions*), love as brethren, be pitiful, be courteous, (*these being the effects of love*):

9. Not rendering evil for evil, or railing for railing, (*things contrary to love, as shewing rancour in the heart and tongue*): but contrariwise, blessing; knowing that ye are thereunto called, (i. e. *for this very end*), that you should inherit a blessing, (*and so, by blessing others, will imitate your gracious God, and shew how willing you are the same mercies may be conferred on others.*)

10. For he that will love life, (i. e. *who is desirous of a quiet, pleasant life*), and (*would*) see good (i. e. *prosperous*) days, let him refrain his tongue from evil (*speaking, so that men may refrain from speaking evil of him again*), and his lips that they speak no guile.

11. Let him eschew evil, and do good; let him seek peace, and ensue it, (*that so men may be disposed to speak uprightly, and do good to you, and live peaceably with you, and you may live under the protection of divine providence.*)

12. For the eyes of the Lord are over the righteous, (*to protect them from evil*), and his ears are open to their prayers: but the face of the Lord is against them that do evil, (*to return it upon their own heads.*)

13. And (*this deportment doth also naturally tend to preserve you from evil, for*) who is he that will (*be so unnatural and ungrateful as to*) harm you, if ye be followers of that which is good, (*and obliging to them*)?

14. But if (*it should so happen, that notwithstanding*) ye (*should*) suffer for righteousness sake, happy are ye, (*chap.* 4. 14.): and (*therefore*) [d] be not afraid of their terror, (i. e. *of what they threaten*), neither be ye troubled (*for what they can inflict upon you*);

15. But [e] sanctify the Lord God in your hearts: and be ready always to give an [f] answer (*or account*) to every man that asketh you a reason of the hope that is in you, with meekness and fear:

16. Having (*or retaining*) a good conscience; that whereas they speak evil of you, as of evil-doers, (*and consequently represent your faith as instigating you to evil practices*), they may be ashamed (*of such accusations*), when they falsely accuse your good conversation in (*the faith of*) Christ.

17. (*This care of retaining a good conscience is necessary, that you may have comfort in your sufferings, and be conformed to Christ by them*); for it is better, if the will of God be so, (*and he sees fit to permit it*), that you suffer for well-doing, than for evil-doing.

18. For Christ also hath once [g] suffered for sins, the [h] just for the unjust, that he might [i] bring us to God; being put to death in the flesh, but quickened by the Spirit:

19. By which (*Spirit*) also he went and preached [k] to the spirits in prison;

20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water.

21. The like figure whereunto (Gr. *the antitype of which ark is that*) baptism (*which*) doth also now save us, not (*merely as it is*) the putting away of the filth of the flesh, but (*as it is*) the [l] answer (*or stipulation*) of a good conscience towards God; (*and this salvation it works for us*) by (*virtue of*) [m] the resurrection of Jesus Christ;

22. Who is (Gr. *being*) gone into heaven, and is on the right hand of God (*there interceding for us, and invested with all power to give eternal life to those whom God hath given him, and who is able to save us to the uttermost who come unto God by him, Heb.* 7. 25.), angels, and authorities, and powers, being made subject to him, (*who therefore will use the good angels as ministering spirits sent forth to minister to them who are heirs of salvation, Heb.* 1. 14. *and will preserve them from those authorities, and powers, and evil spirits, which oppose and persecute them, and seek their ruin.*)

ANNOTATIONS on Chap. III.

Verse 2. [a] Τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν, *your chaste conversation in fear*;] *i. e.* that they observing that the fear and reverence of that God you serve, produceth in you all due subjection and obedience to them, great chastity, and freedom from all suspicion of lust, great meekness and quiet-

neſs of ſpirit in the family, ſobriety in your apparel, and care of their concerns, you may by theſe things commend to them, not only your own perſons, but that faith which produces in you theſe good fruits.

Ver. 3. ὁ Ἐμπλοκῆς τριχῶν, *not the outward adorning*, &c.] Theſe, in the words of Clemens of Alexandria (*t*), are τὸ ἑταιρικὸν καλλώπισμα, *the ornaments of whores*, and ſuch as demonſtrate τὸ σοβαρὸν, καὶ θρυπτικὸν, καὶ ἀκροδίατον, *their arrogance, ſofineſs, and laſciviouſneſs; the plaiting of the hair was*, ſaith he (*u*), *a ſign of corrupt women*, καὶ γὰρ αἱ περιπλοκαὶ τριχῶν ἑταιρικαὶ, *and they that uſe them*, ſaith he, *were* ἑταιρικῶς κεκοσμημένοι, *attired like whores*. And in his third book and fourth chapter, he ſaith, αἱ χρυσοφορεῖσαι γυναῖκες, *the women that wear gold, plait their hair, paint their faces, have not the image of God in the inward man, but in lieu of it, a fornicating and adulterous ſoul*. The apoſtolical conſtitutions (*x*) alſo forbid women to wear τὴν ἐπιτηδευομένην ἐσθῆτα εἰς ἀπάτην, *exquiſite garments, or garments fitted to deceive, or gold rings upon their fingers*, ὅτι ταῦτα πάντα ἑταιρισμοῦ τεκμήρια ὑπάρχει, *becauſe all theſe things are ſigns of whoredom*. And as for the wearing of gold, Jamblichus (*y*), in the life of Pythagoras, ſaith, τὸ χρυσὸν ἐλευθέραν μὲν μίαν φορεῖν, μόνον δὲ τὰς ἑταίρας, *that no free women wore gold, but whores only*. The precious apparel is the thing which all the comedians mention as the attire which ſuch women ſought after, and gloried in. Theſe things therefore, when they are uſed as ſuch marks of diſtinction, are abſolutely forbid chaſte women; but when they ceaſe to be ſo, they may be worn by Chriſtian women, provided they do it without pride, or much concern about them; and ſtill remembering that gravity in apparel is ſtill more honourable and becoming Chriſtian matrons, and that the ornaments of the mind, which are not ſubject to corruption, are much to be preferred before them.

Ver. 7. ὁ Οἱ ἄνδρες ὁμοίως, *likewiſe, ye huſbands*.] I am very uncertain what is the true ſenſe of theſe words. The Reverend Dr Hammond interprets them thus: "Let the huſbands in like manner live conjugally with their wives, as Chriſtianity requires of them, giving them maintenance, as perſons leſs able to provide for themſelves; and conſidering that they are, by God's appointment, copartners with them of the good things of this life; that ſo they may not be diſturbed in their prayers by their diſtractions and ſolicitudes for this world." Which interpretation I ſhould acquieſce in, could I find that the phraſe συγκληρονόμοι ζωῆς, or ζώσης, *being heirs together of the grace of life*, was ever uſed only with reſpect to the good things of this preſent life: or that ἐκκόπτεσθαι τὰς προσευχὰς, ſignified only *to be diſtracted in prayers*, and not rather to have them wholly hindered.

Others interpret them thus: Let the huſbands live with their wives as Chriſtianity requires, not irritating, or provoking them, Col. 4. 19. not deſpiſing their company; but giving honour to them as moſt needing it, and as conſidering that they are equal to them in reſpect of ſpirituals; and that by your diſcontents, diſpleaſure againſt, and ſeparation from one another, your prayers be not hindered.

Others, as in the paraphraſe, refer this to conjugal relation, and to conjugal duties, as all the ancients, who have ſpoken of theſe words, interpret them. Oecumenius ſaith, he thinks they are to be interpreted ἐπὶ τῆς γαμικῆς χρήσεως, of the conjugal uſe of one another; and the word συνοικοῦν ſeems to plead for this ſenſe, as being ſo uſed by the Septuagint, Gen. 20. 3. Deut. 24. 1. 25. 5. Iſ. 62. 5. Eſdr. 1. 8. 70. 84. 92. but then I find not that the word τιμὴ beareth any ſuch ſenſe. Only to this it may be anſwered, that Origen (*z*) ſeems to point the words thus: "Let the huſband dwell with the wife accor-
"ding to knowledge, as being more infirm, giving
"honour to them alſo, as being heirs of the grace
"of life." And ſeeing συνοικέω ſignifies *to marry*, or *contract matrimony*, the words may be thus paraphraſed: "Likewiſe, ye men, be joined in marriage
"with the women, as you find them endued with
"the knowledge of Chriſtianity, they being the
"weaker veſſels, and ſo more ſubject without this
"knowledge to miſcarry; giving preference in
"your choice to ſuch as be heirs together with you
"of the grace of life, that through difference in
"religion your prayers be not cut off."

Ver. 14. ὁ Τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their fear*.] Theſe, and the following words, *Sanctify the Lord God in your hearts*, are plainly taken from Iſ 8. 12. and they are there an exhortation not to fear the Aſſyrians, nor to be diſmayed, as thoſe Jews were, who out of fear were deſirous to confederate with them; and ſo accordingly they muſt here ſignify, that Chriſtians were not ſo to dread thoſe by whom they ſuffered for the ſake of righteouſneſs, nor any that out of fear conſpired with them to avoid perſecution, as too many of the Jews did, Gal. 6. 12. 13. as to do any thing contrary to the fear of God, or unbecoming their profeſſion.

Ver. 15. ὁ Κύριον ἁγιάσατε, *but ſanctify the Lord God in your hearts*.] This phraſe in ſcripture ſeems to import theſe things.

1. That we ſhould always have upon our ſpirits ſuch an holy fear and reverence of God, as will pre-

(*t*) Pædag. l. 2. c. 12. (*u*) L. 3. c. 11. p. 248. (*x*) L. 1. c. 3. et 8. (*y*) L. 1. c. 31. p. 165.
(*z*) Ὅτι δεῖ τὸν ἄνδρα συνοικεῖν τῇ γυναικὶ, εἰς ἀθυμίαν σκεύει ἀπονέμοντα τιμὴν. Hom. 24. in Matth. to. 1. p. 355.

vail

vail upon us to dread more his displeasure than any thing which we can suffer from the hand of man, Matth. 20. 28. and so enable us to stick close to our duty, and to endeavour to secure his favour, whatsoever we may suffer for so doing. So Is. 8. 12. 13. *Fear not their fear, but sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.* So chap. 29. 23. *They shall sanctify the holy One of Jacob, and shall fear the God of Israel.*

2. *To sanctify the Lord God in our hearts,* is from the heart to own, and to believe the truth of all that God delivers by his word and promise: as when God saith to Moses and Aaron, *Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them,* Numb. 20. 12. Hence the apostle having told the Christians he writeth to of the engagements God had made, that *his eyes should be over the righteous, and his ears open to their prayers,* and minded them of *the hope that was in them,* requires them thus *to sanctify the Lord God in their hearts.*

3. This phrase imports a firm belief of his almighty power, which makes him able to protect his people against all their enemies, and an affiance in his goodness, and especial providence towards them: *Sanctify the Lord God in your hearts, and he shall be for a sanctuary,* Is. 8. 13. So Ezek. 36. 22. 23. 24.

4. *To sanctify the Lord,* is to acknowledge and believe his justice, and that he is a God who will be sure to execute his judgments on the wicked, and more especially upon the persecutors of his people. So when he executed his judgments on Nadab and Abihu, Moses declares, *This is the thing the Lord had spoken, I will be sanctified in those that come nigh me.* So Numb. 20. 13. *This is the water of Meribah, because the children of Israel contended with the Lord, and he was sanctified in them,* by *punishing their rebellion,* saith the Targum. So God declares he would be sanctified upon Sidon, which had been to the house of Israel *a pricking brier, and a grieving thorn,* Ezek. 28. 24.; and upon Gog, the great enemy of Israel, chap. 38. 3. So the rabbins say, "That "when God doth judgment, he sanctifies himself "before his creatures;" according to these words of the prophet Isaiah, *The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness,* chap. 5. 16.

Ibid. [f] Πρὸς ἀπολογίαν.] This apology for the *hope that was in them,* seems rather such as should be made by works, than words; against them who accuse the professors of it as evil-doers, rather than against them who only doubt of the truth of it.

Ver. 18. [g] Περὶ ἁμαρτιῶν ἔπαθε, *hath suffered for sins.*] Here note, that Christ is not only said to suffer for us, but *to suffer for our sins.* Now, was ever any man said to suffer for his own sins, who did not suffer the punishment of his iniquity? Why therefore should our Lord be said *to suffer for sins,* if he did not some way suffer the punishment of our iniquity? Again, is not the sin-offering in the Old Testament styled above sixty times, τὸ περὶ ἁμαρτίας, and τὸ περὶ ἁμαρτιῶν, *the offering for sin?* When therefore the oblation of our Lord is also called τὸ περὶ ἁμαρτίας, *an offering for sin,* Rom. 8. 3. when he is said to suffer περὶ ἁμαρτιῶν, *for sins,* 2 Cor. 5. 21. what could the Jews, to whom the apostle writes, conceive to be the proper import of these words, but that he suffered to make atonement for their sins, as did all their sin-offerings, by suffering in their stead the punishment of their iniquity? See the notes on Rom. 8. 3. 2 Cor. 5. 21.

Ibid. [h] Ὁ δίκαιος ὑπὲρ ἀδίκων, *the just for the unjust.*] That is, saith Schlictingius (*a*), "That the unjust "might not suffer death, nor bear the punishment "of their iniquities; for the victim suffers lest the "guilty should be punished."

Ibid. [i] Ἵνα προσαγάγῃ, *that he might bring us to God.*] This phrase, in all other places of the New Testament, where it is used with respect to Christ, imports his procuring to us *freedom of access to God,* who by our sins were formerly excluded from him, and banished from his gracious presence. By him we have, saith the apostle Paul, προσαγωγὴν πρὸς τὸν πατέρα, admission to the Father; by him we do obtain παῤῥησίαν εἰς τὴν προσαγωγὴν, *a freedom of access to God with confidence,* Eph. 2. 18. 3. 12. This is obtained, saith the same apostle, by virtue of his blood; *for we who sometimes were afar off, are by the blood of Christ brought nigh unto him:* we are brought nigh to him, saith St Peter here, by his suffering for our sins. Must not then we who were excluded, and banished from him by our sins, be brought nigh to, and reconciled to him by the blood of Christ, and by his sufferings for us on the cross?

Ver. 19. [k] Τοῖς ἐν φυλακῇ πνεύμασι, *to the spirits in prison.*] Or, as other copies read, πνεύματι, by which Spirit going, he preached to those in prison. For explication of which words, note,

1. That by those in prison we may understand the Gentile world in bondage and captivity to sin and Satan, and held in the chains of their own lusts, and in the bonds of their iniquity. For by this phrase the evangelical prophet doth thrice express the preaching of the gospel by our Lord Jesus Christ: as in those words, *I gave thee for a covenant to the people, for a light to the Gentiles, to open the blind*

(*a*) Ne injusti paterentur mortem æternam, et suorum peccatorum pœnas darent. Victima enim patitur ne reus puniatur.

eyes, to bring ἐκ δεσμῶν δεδεμένους, καὶ ἐξ οἴκου φυλακῆς, *the priſoners out of priſon, and them that ſit in darkneſs out of the priſon-houſe*, Iſ. 42. 7. And again, *I will give thee for a light to the Gentiles, that thou mayſt be my ſalvation to the ends of the earth, that thou mayſt ſay* τοῖς ἐν δεσμοῖς, Ἐξέλθετε, *to the priſoners, Go forth*, chap. 49. 9. And a third time, *The Spirit of the Lord is upon me to proclaim liberty to the captives, and the opening of the priſon to thoſe that are bound*, chap. 61. 1. 2. To this effect are all theſe places interpreted by St Jerom, Theodoret, and Procopius upon Iſaiah, *viz.* of thoſe Gentiles who were bound *in the chain of their ſins*, and captivated by Satan. Accordingly Lactantius, having cited the words extant, chap. 42. 7. ſaith "Cum igitur nos "antea tanquam cæci, et tanquam carcere ſtulti-"tiæ incluſi, ſederemus in tenebris, ignorantes "Deum et veritatem, illuminati ab eo ſumus, qui "nos teſtamento ſuo adoptavit et liberatos malis "vinculis, atque in lucem ſapientiæ productos, in "hereditatem regni cœleſtis aſcivit," *lib.* 4. *cap.* 20. Accordingly Philo *(b)* doth often repreſent men brought in bondage to their luſts, ὡς ἐν δεσμωτηρίῳ κατειργμένην ψυχὴν ἔχοντος, *as perſons whoſe ſouls are ſhut up in a priſon-houſe;* and thoſe who have overcome their luſts and ſinful pleaſures, *(c)* ὥσπερ ἐξ εἱρκτῆς προεστηλυθότων, καὶ δεσμοῖς οἷς ἐπεσφίγγοντο διαφυμένων, *as perſons who are come out of priſon, and have put off their chains:* adding, That God promiſeth liberty to the ſouls that ſeek to him for it, *(d)* ὁ μόνον λύσιν δεσμῶν καὶ ἔξοδον ἐκ τῆς περιφρεχμένης εἱρκτῆς παρασχόμενος, "not "only affording them freedom from their bonds, "and an exit from the priſon in which they were "kept; but giving them proviſions for their jour-"ney, and ſafe conduct."

Now the antediluvians, who lived about the time of Noah, were ἐν φυλακῇ, *in priſon*, upon a double account: 1. By reaſon of their bondage to ſin; for then *all fleſh had corrupted their way*, their wickedneſs was great *upon the earth, and every imagination of their heart was to do evil, and that continually*, Gen. 6. 5. 6. 13. And, 2*dly*, They were in priſon, or ἐν φυλακῇ, "as having from God received the ſen-"tence of deſtruction, if they repented not within "an hundred and twenty years," according to theſe words, *My Spirit ſhall not always ſtrive with man, for that he is fleſh; yet his days ſhall be an hundred and twenty years*, Gen. 6. 3.; *i. e.* ſo long will I expect his reformation before I bring the flood upon them. Thus *the long-ſuffering of God waited for them in the days of Noah*, expecting their repentance, and keeping them, as it were, in priſon for the day of ſlaughter, if they did not repent. During this time, and before, God ſent unto them his prophets, denouncing by his Spirit his judgments againſt the wicked: for to them Enoch, the ſeventh prophet from Adam, propheſied, ſaying, *The Lord cometh with his thouſands of angels to do judgment againſt all, and to reprove all the ungodly concerning all their ungodly works which they had wickedly committed, and concerning all their hard ſpeeches which ungodly ſinners had ſpoken againſt him*, Jude ver. 14. 15. And he ſent alſo Noah to them, *a preacher of righteouſneſs*, 1 Pet. 2. 5. who by preparing an ark before them for his own preſervation, in obedience to the oracle delivered to him, condemned the old world, Heb. 11. 7. Thus did Chriſt by his Spirit preach to them in the days of Noah: and therefore the antediluvian age is even by the Jews ſtyled "the age "of the Holy Ghoſt;" according to thoſe words, *My ſpirit ſhall not always ſtrive with man*; that is, ſay Ainſworth and the Biſhop of Ely, My Spirit in my prophets, Enoch and Noah, ſhall not be always chiding and reproving, and thereby endeavouring to bring men to repentance, but ſhall proceed to puniſh them. Now, this puniſhment being the drowning of the old world, their ſpirits have been ever ſince kept in priſon, or reſerved in chains of darkneſs, to the judgment of the great day: for, by the conſent of the Jewiſh nation, *(e)* "The generation "of the old world have no portion in the world "to come, neither ſhall they ſtand up in judgment;" for it is ſaid, *My ſpirit ſhall not always judge with man*. The phraſe, "My Spirit," ſaith Dr Fuller, "is never uſed of any other but the Spirit of God, "and therefore muſt here be interpreted of the ſame "Spirit."

Now, from that time to our Saviour's advent, God ſent no prophet to the whole Heathen world, no perſon with commiſſion to preach to all nations, or teach the goſpel to every creature, but *ſuffered them to walk in their own ways*, Acts 14. 16. whence they are ſaid to have been diſobedient only once of old time, *in the days of Noah*.

Ver. 19. *By which he preached to the ſpirits in priſon.*] Hence Mr Dodwell concludes, that our Saviour, after his death, did, in the interval betwixt that and his reſurrection, preach to the ſeparated ſouls in Hades. But to this the Reverend Biſhop Pearſon anſwers:

1. That thoſe words cannot prove this aſſertion, unleſs it were certain, that by the word *ſpirit* we were to underſtand the ſoul of Chriſt, whereas indeed the ſpirit by which he is ſaid to preach, was not the ſoul of Chriſt, but that ſpirit by which he was quickened; as is evident from the connection of

(b) Quis rer. div. hær. p. 387. E.
(c) Quod omnis prob. liber. p. 672. A.
(d) Quis rer. div. hær. p. 405. F.
(e) Sanhedr. p. 10. Halech. 3.

the

the words thus, *He was quickened by that spirit,* ἐν ᾧ, *by which he went and preached to the spirits in prison*; that is, by the eternal Spirit of God, who is the author of the resurrection.

2. He adds, that the persons to whom he preached by the Spirit, were only such as were *disobedient in the days of Noah, while the ark was preparing,* ver. 20. *i. e.* those who were disobedient before the flood, as were the antediluvians, all that time *that the long-sufferance of God* waited on them, and consequently so long as God gave them time for repentance, which was 120 years, striving then with them for that end by his Spirit in the prophets Enoch and Noah, but adding, that his Spirit should not *always strive with them.* In vain then, saith he, are we taught to understand St Peter of the promulgation of the gospel to the Jews or Gentiles then in Hades, since the words so evidently relate to the long-suffering of God to men, then living in the days of Noah.

Ver. 21. [1] Ἐπερώτημα, *the answer of a good conscience.*] Therefore, say the Anabaptists, baptism cannot be salutary to those infants who cannot make this answer of a good conscience. To this I answer, That St Paul also saith, that *the true circumcision before God, is not the outward circumcision of the flesh, but the internal circumcision of the heart and spirit,* Rom. 2. 29. But will any one hence argue, That the Jewish infants, for want of this, were not to be admitted into covenant with God by circumcision? And yet the argument is plainly parallel: *the answer of a good conscience* is required, that the baptism may be salutary; therefore they only are to be baptized who can make this answer: and *the inward circumcision* of the heart is required as the only acceptable circumcision in the sight of God: therefore they only are to be circumcised who have this inward circumcision of the heart. The Jews did not admit proselytes to circumcision, without this answer of a good conscience; but yet they admitted their infants without any such thing: why therefore may we not allow the Christian church, in the administration of baptism, to observe the same custom in admitting the children of their proselytes to baptism, as they admitted them both to circumcision and baptism?

Ibid. Δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, *by the resurrection of Jesus Christ.*] *Who died for our sins, and rose again for our justification,* Rom. 4. 25.; *and hath by his resurrection begotten us to a lively hope of an inheritance incorruptible,* 1 Pet. 1. 3. 4. is risen as the first-fruits of them that sleep, 1 Cor. 15. 20. and so hath assured us that they who are Christ's shall also be raised by him to eternal life, ver. 23. 2 Cor. 4. 14. 1 Thess. 4. 14. and who being risen, is now in heaven promoting our salvation, ver. 22. and preparing mansions for us, John 14. 2.

CHAP. IV.

Verse 1. FOrasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, (*or resolution, to be conformed to him in his sufferings, as being buried with him in baptism, Rom.* 6. 4. *and so planted together with him in the likeness of his death, ver.* 5. *the old man being crucified with him, that the body of sin might be abolished, that henceforth we might not serve sin*): for he that hath suffered in the flesh, hath ceased from sin;

2. (*Insomuch*) that he no longer should live the rest of his time in the flesh, (*in obedience*) to the lusts of men, (*ignorant of the truth, 1 Pet.* 1. 14.), but to the will of God, (*Rom.* 6. 10. 11.)

3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, (*fleshly*) lusts, excess of wine, revellings, banquettings, and [a] abominable idolatries:

4. Wherein they think it strange (Gr. *wonder*) that you run not with them to the same excess of riot, speaking evil of you:

5. Who shall give (*an*) account (*of these sins against nature*) to him that is ready to judge the quick and the dead.

6. For, for this cause was the gospel preached also [b] to them that are dead, (i. e. *to the Gentile world, dead in trespasses and sins*), that they might be judged (*might judge, condemn, and oppose their former life, led*) according to men (*not enlightened by the gospel*) in the flesh, but (*and might*) live according to God in the spirit.

7. But the [c] end of all things (*belonging to the Jewish state, mentioned Matth.* 24. 6. *Mark* 13. 7. *Luke* 21. 9.) is at hand: be ye therefore sober, and watch unto prayer, (*according to our Lord's advice in that case, Luke* 21. 34. 36.)

8. And above things have fervent charity among yourselves: for charity shall cover the multitude of sins, (*which you may have been guilty of in the time of your enmity to Christ, and his servants; or those manifold infirmities you may have committed, in building hay and stubble on the foundation, to your own great hazard, 1 Cor.* 3. 12. 15.: *or, it covers the sins of others, preventing them by patience, not taking notice of them when committed, and concealing them from*

from others: to this ſenſe the words of the wiſe man lead, Prov. 10. 12.)

9. Uſe hoſpitality one to another without grudging, (*or murmuring that you beſtow your charity on them who are not of your nation, or are not circumciſed, and obedient to the law, as you think yourſelves obliged to be.*)

10. As every man hath received [a] the gift (*of the Spirit*), even ſo (*let him*) miniſter the ſame one to another, as (*becomes*) good ſtewards of the manifold grace of God (*to do.*)

11. If any man ſpeak, (i. e. *teach*), let him ſpeak as (*he is inſtructed from*) the oracles of God; if any man miniſter (*as a deacon*), let him do it as of the ability that God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion (*aſcribed*) for ever and ever. Amen.

12. Beloved, think it not ſtrange concerning the fiery trial, which is (*come*) to try you, (Gr. *wonder not at the burning that is among you, and is befallen you for trial*), as though ſome ſtrange (*and unexpected*) thing (*had*) happened to you; (*this being only that which was foretold by us,* 1 *Theſſ.* 3. 4. *to which you were appointed, and to which you were called,* 1 *Pet.* 2. 21.):

13. But rejoice (*in it rather*), inaſmuch as you are (*thus made*) [c] partakers of (*ſufferings reſembling*) Chriſt's ſufferings; that (*ſo*) when his glory ſhall be revealed, ye may (*reſembling him then in glory, as you do now in ſufferings, Rom.* 8. 17. 2 *Tim.* 2. 11. 12. *&c.*) be glad alſo with exceeding joy.

14. (*And*) if (*it ſo happen that*) ye be reproached for the name of Chriſt, happy are ye, (*in ſuch ſufferings*); for the [f] Spirit of Glory, and of God, reſts upon you: (*ſo that though*) on their part (*who are unbelievers*) he (i. e. *Chriſt*) is evil ſpoken of, but (Gr. *yet*) on your part he is glorified.

15. But let (*eſpecial care be taken that*) none of you ſuffer [z] as a murtherer, or as a thief, or as an evil-doer, or as a buſy-body in other mens matters.

16. Yet if any man ſuffer as a Chriſtian, (i. e. *only on that account*), let him not be aſhamed, but let him [b] glorify God on this behalf.

17. For the time is come that judgment muſt (*according to our Lord's prediction, Matth.* 24. 21. 22. *Mark* 13. 13. *Luke* 21. 16. 17.) begin at the houſe of God: and if it firſt begin at us (*believing Jews*), what ſhall be the [i] end of them that obey not the goſpel of God?

18. And if (*ſome of*) the righteous ſcarcely be ſaved, (i. e. *preſerved from this burning, ver.* 12. *being ſaved, yet ſo as by fire,* 1 *Cor.* 3. 15.), where ſhall the ungodly and the ſinner appear? (*in ſafety from thoſe dreadful judgments which are coming on the Jewiſh nation, Prov.* 11. 31.)

19. Wherefore (*ſeeing the ſufferings of Chriſtians then will be ſo little, in compariſon of thoſe which ſhall befal the unbelievers, ver.* 17. 18. *ſeeing the Spirit of glory and power ſhall ſupport and comfort them under thoſe ſufferings, ver.* 14. *and Chriſt hath promiſed them protection in that dreadful day, and ſaid, He that endureth to the end ſhall be ſaved, Matth.* 24. 12. 13.), let them that ſuffer according to the will of God, commit the keeping of their ſouls (*i. e. their lives*) to him, in well-doing, as to a faithful Creator, (*who being their Creator, muſt be able to deliver them; and being faithful, will not ſuffer them to be tempted above what they are able,* 1 *Cor.* 10. 13.)

ANNOTATIONS on Chap. IV.

Verſe 3. [a] Θεμίτοις εἰδωλολατρείαις, *abominable idolatries:*] *i. e.* In idolatries joined with divers abominations, (*i. e.* with drunkenneſs, uncleanneſs, unnatural cruelties to their own children, homicide.)

Note here, That this is an evidence, that this epiſtle was directed not only to the Jewiſh nation, but to the Gentile converts.

Ver. 6. [b] For explication of thoſe words, note,

1. That οἱ νεκροὶ, *the dead*, in ſcripture doth often ſignify, not thoſe who in a natural ſenſe are dead by diſſolution of the ſoul and body, but thoſe who are ſpiritually ſo, as being alienated from the life of God, and dead in treſpaſſes and ſins; as when the apoſtle ſaith, *The widow that liveth in pleaſure, is dead whilſt ſhe liveth,* 1 Tim. 5. 6. And Chriſt unto the church of Sardis, *Thou haſt a name to live, and art dead,* Rev. 3. 1. And when he ſpeaks to one of his diſciples thus, *Follow thou me, and let the dead bury their dead,* Matth. 8. 22. This is a phraſe ſo common with the Jews, that, as Maimonides (*f*) informs us, they proverbially ſay, *Impii etiam viventes vocantur mortui,* The wicked are dead even while they are alive: for he, ſaith Philo (*g*), "who lives a life of ſin, τέθνηκε τὸν εὐδαίμονα, "is dead, as to a life of happineſs;" his ſoul is dead, and even buried in his luſts and paſſions. And becauſe the whole Gentile world lay more eſpecially under theſe moſt unhappy circumſtances, whence the apoſtle ſtyles them *ſinners of the Gentiles,* Gal. 2. 15. it was proverbially ſaid by the Jewiſh doctors, *Populi terrarum,* i. e. *Ethnici, non vivunt,*

(*f*) More Nevoch. lib. 1. (*g*) Leg. alleg. l. 1. p. 45. quod deter. potior. p. 127.

vivunt, The Heathens do not live; and they in scripture are more peculiarly intended by that phrase. Hence the apostle saith to the Ephesians and Colossians, Eph. 2. 1. Col. 2. 13. that they were νεκροὶ τοῖς ἁμαρτήμασι, *dead in trespasses and sins*; and brings in God thus speaking to the Gentiles, *Awake thou that sleepest, arise from the dead, and Christ shall give thee life*, Eph. 5. 14.

2. The ends for which this gospel was revealed to these Gentiles, thus spiritually dead, and buried in sensuality, were these:

1. Ἵνα κριθῶσι κατ' ἀνθρώπους σαρκὶ, That they might condemn, might strive against, might mortify those sensual desires, and carnal appetites, which they indulged to whilst they lived, κατ' ἀνθρώπους, *as natural men*, wanting the knowledge of God's will, and the assistance of his grace and Spirit. This I conceive to be the genuine import of the Greek: for, 1. The word *flesh* being here set in opposition to the Spirit, not of man, but God, or at the least to the renewed spirit of man, cannot be reasonably thought to signify that fleshly body which we bear about us, but rather that sinful flesh which lusts against the spirit, Gal. 5. 17. that law of our *members which wars against the law of our minds*, Rom. 7. 23. *that* φρόνημα τῆς σαρκὸς, or *fleshly wisdom, which is not subject to the law of God*, Rom. 8. 7.

This being so, κριθῆναι τῇ σαρκὶ, cannot be truly rendered, to be *condemned, judged*, and *punished in the flesh*, that is, the body, but to *strive with*, to *mortify*, and *subdue the flesh, with its affections and lusts*; which is the common import of the word κριθῆναι, both in the Septuagint, and in the New Testament: so Job 9. 3. Ἐὰν βούληται κριθῆναι αὐτῷ, *if he will contend with God, he cannot answer him one of a thousand*. And chap. 13. 19. Τίς ἐστιν ὁ κριθησόμενος, *Who is he that contendeth with me?* Jer. 43. 26. Put me in remembrance, κριθῶμεν, *and let us plead together*, chap. 58. *He is near that justifieth me*; Τίς ὁ κρινόμενός μοι; *Who is he that contendeth with me?* And chap. 66. 16. Ἐν τῷ πυρὶ κριθήσεται ὁ Κύριος, *By fire will the Lord plead with all flesh*, Hos. 2. 22. Κρίθητε πρὸς τὴν μητέρα ὑμῶν, κρίθητε, *Plead with your mother, plead*. And, Mic. 6. 1. *Arise*, κρίθητι πρὸς τὰ ὄρη, *contend against the mountains*. So also, Matth. 5. 40. Θέλοντί σοι κριθῆναι, is, *To him that will contend with thee*; and Jude, ver. 9. τῷ διαβόλῳ διακρινόμενος, is, *contending with the devil*. See also Judg. 21. 22. Jer. 2. 9. And this, I think, sufficient to justify the rendering these words actively, without referring to Glassius's canon, (*l.* 3. *tr.* 3. *can.* 24.), that verbs passive sometimes signify actively.

Note, 3. That the phrase κατ' ἄνθρωπον, in the New Testament, doth always signify to *live, speak*, or *act*, after the manner of mere natural men, not yet acquainted with the mind of God, or not assisted by his Spirit: as in those passages of the apostle Paul, *Speak I these things* κατ' ἄνθρωπον, according to the dictates of mere human wisdom? *Saith not the law the same also?* 1 Cor. 9. 8. *My doctrine is not* κατ' ἄνθρωπον, the product of man's wisdom, but *I received it from the revelation of Christ Jesus*, Gal. 1. 11. Κατ' ἄνθρωπον λέγω, *I speak what men* would from the mere strength of reason argue, Rom. 3. 5. And again, Κατ' ἄνθρωπον λέγω, *I speak what is acknowledged among men*, that a man's testament is accounted sacred, and no man addeth to it, or taketh from it, Gal. 3. 15. *If I have fought with beasts at Ephesus*, κατ' ἄνθρωπον, after the Heathen manner, *what advantageth it me, if the dead rise not?* 1 Cor. 15. 32. And lastly, Whereas there are contentions among you, *are ye not carnal, and walk* κατ' ἄνθρωπον, *as natural men*, 1 Cor. 3. 3. not as men acted by the Spirit?

So that κριθῆναι καθ' ἄνθρωπον σαρκὶ, is, *to condemn their former life led as natural men, or as mere Heathens, in the flesh*, or to strive against that flesh which they indulged to in their Heathen state; and *to live unto God in the spirit*, which is the second end for which the gospel was preached unto the Gentiles, is, by the assistance of the Holy Spirit, to live according to the will and the example of a holy God.

To this interpretation of this text, the context plainly seems to lead; for the apostle's argument runs thus: *Christ having suffered for us in the flesh*, it doth become us also, in a spiritual sense, to suffer in the flesh, by the mortification of our fleshly lusts; that though we still live in the flesh, we may not *henceforth live unto the lusts of men, but to the will of God*, ver. 2. I say, the Christians must no longer live *after the will of the Gentiles in lasciviousness, lusts*, &c. ver. 3. *for which things Heathens* will be obnoxious to God's just displeasure, at the great day of their accounts; since *for this cause the gospel hath been preached unto them, that they might* be engaged by it to condemn, and strive against that fleshly conversation, in which they lived formerly, according to the lusts of men, not yet acquainted with the mind of God, and might henceforth live according to God in the spirit.

Ibid. For this cause was the gospel preached to them that are dead, that they being judged according to men in the flesh, might live unto God in the spirit.] That this text can have no relation to the preaching of the apostles to the dead Gentiles in hades, is evident,

Because the apostle saith this whilst St Paul, St John, and himself were living, and speaks of it as a thing already past, saying, εὐαγγελίσθη, *the gospel hath been preached to them*, not that it shall be preached to them when dead.

Ver. 7. Τὸ τέλος ἤγγικε, *The end of all things is at hand*. This phrase, and the advice upon it, so exactly

ly parallel to what our Lord had ſpoken, will not ſuffer us to doubt that the apoſtle is here ſpeaking, not of the end of the world, or of all things in general, which was not then, and ſeems not yet to be at hand, but only of the end of the Jewiſh church and ſtate, mentioned in the inquiry of the apoſtles, thus, *Tell us when* πάντα ταῦτα, *all theſe things ſhall be finiſhed?* Mark 13. 14. And in our Saviour's anſwer, thus, *This generation ſhall not paſs away,* ἕως ἂν πάντα γένηται, *till all things be fulfilled,* Luke 21. 32. that is, πάντα ταῦτα, *all theſe things,* Matth. 24. 34. Mark 13. 30. And it is the obſervation of interpreters upon theſe words, τοῖς πᾶσι γέγονα τὰ πάντα, *I became all things to all men,* 1 Cor. 9. 22. and, πάντα μοι ἔξεστιν, *all things are lawful for me,* chap. 10. 23. that the word πάντα muſt be reſtrained to the ſubject-matter.

Ver. 10. [d] Χάρισμα, *The gift.*] That the gift ſhould here ſignify *wealth,* I cannot think; for though χάρις ſometimes bears that ſenſe, yet χάρισμα is never uſed to ſignify *wealth,* but hath always relation to the ſpiritual gifts vouchſafed then to the *church of Chriſt.* 2. Becauſe the *ſpeaking as the oracles of God,* ſeems plainly to be the ſame with *propheſying according to the analogy of faith,* mentioned, Rom. 12. 6. and the *miniſtering* here, with the διακονία there, both which are mentioned as *ſpiritual gifts according to the grace given to them:* ſee note there, and on the *helps* mentioned, 1 Cor. 12. 27.

Ver. 13. [e] Τοῖς τῦ Χριστῦ παθήμασιν, *are partakers of Chriſt's ſufferings.*] Becauſe he looks upon the ſufferings of his members as his own, Acts 9. 4. Col. 1. 14.

Ver. 14. [f] Πνεῦμα τῆς δόξης, *The ſpirit of glory*; or as ſome copies read, τῆς δόξης καὶ δυνάμεως, *of glory and power,*] is doubtleſs, that Holy Spirit which attended the preaching of the glorious goſpel, and made it *to be the miniſtration of the Spirit,* ἐν δόξῃ, in *glory*; and by partaking of which Spirit, we Chriſtians are ſaid to be *transformed from glory to glory, as by the Spirit of the Lord,* 2 Cor. 3. 8. 9. 18. and who is alſo ſtyled πνεῦμα δυνάμεως, *the Spirit of might,* 2 Tim. 1. 7. and being promiſed and given to thoſe who ſuffered for Chriſt's ſake, *to abide with them for ever,* as their Comforter, and to *help their infirmities,* Rom. 8. 26. 2 Tim. 1. 7. 8. muſt make them *happy ſufferers*; and being alſo that Spirit by which they were enabled to work many miracles, and endued with extraordinary gifts, Chriſt muſt be glorified by him, as he foretold he ſhould, John 16. 14.

Ibid. Κατὰ μὲν αὐτὸς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.] *Injecta hæc videntur,* Millius proleg. p. 67. col. 2. See the defence of them, *Examen Millii.*

Ver. 15. [g] Ὡς φονεὺς, *As a murtherer,* &c.] Whoever reads Joſephus, will find there was the greateſt reaſon to give theſe cautions to the Jewiſh nation, which then prodigiouſly abounded with thieves, were continually employed in murthering not only Heathens, but their own brethren; were κακοποιοὶ, or, as ſome copies read, κακοεργοὶ, to ſuch an high degree, that he ſaith, *they practiſed all manner of injuſtice and wickedneſs that was ever thought of, or committed;* and ἀλλοτριεπίσκοποι, men who would have the government of other mens conſciences, and over-rule their actions, eſpecially the zealots.

Ver. 16. [h] Δοξαζέτω τὸν Θεὸν, *Let him glorify God:*] *i. e.* Let him give glory to God who enables him thus patiently to ſuffer for his ſake; or, let him be ſo careful to behave himſelf under his ſufferings, that he may glorify God by them, in the day of viſitation, chap. 2. 12. which day is now at hand.

Ver 17. [i] Τὸ τέλος, *The end:*] Foretold by Chriſt, of the unbelieving Jews. See note on ver. 7.

CHAP. V.

Verſe 1. THE [a] elders which are among you I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo *(ſhall be)* [b] a partaker of the glory which ſhall be revealed:

2. Feed the flock of God which is among you, taking *(upon you)* the overſight thereof, [c] not by conſtraint, but willingly; [d] not for filthy lucre, but of a ready mind;

3. [e] Neither as being lords over God's heritage, but being enſamples to the flock.

4. And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away, *(and ſo receive a full and better reward of your labours, than others aim at.)*

5. Likewiſe ye younger, ſubmit yourſelves unto the elder, *(or aged):* yea, all of you be ſubject one to another, *(i. e. be as ready to do kind offices to others, as if ye were ſubject to them; ſee note on Phil. 2. 3.)*, and [f] be clothed with humility: for God reſiſteth the proud, and giveth grace unto the humble.

6. [g] Humble yourſelves therefore under the mighty hand of God, *(now coming upon you, chap. 4. 17.)*, that he may exalt you in due time:

7. Caſting all your care upon him, *(and committing yourſelves to the conduct of his all-wiſe providence, chap. 4. 19.)*, for he careth for you.

8. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about ſeeking whom he may devour; *(and, by his perſecutions, tempt to an apoſtaſy from the faith, 1 Theſſ. 3. 5. Rev. 2. 10.)*

9. Whom

9. Whom resist stedfast in the faith, knowing that the same afflictions (*which you now endure*) are accomplished in your Christian brethren that are in the world. (*See James* 4. 7.)

10. But (*and*) the God of all grace, who hath called us to his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect (*in patience*), stablish, strengthen, settle you.

11. To him be glory and dominion for ever and ever. Amen.

12. By Silvanus a faithful brother unto you (ᵇ as I suppose) I have written briefly, exhorting and testifying, that this is the true grace of God in which you (*now*) stand.

13. The church that is at (*Rome, figuratively called*) ⁱ Babylon elected together with you, saluteth you, and so doth Marcus my son, (*i. e. who, as a son with his father, hath served me in the gospel, Phil.* 2. 22.)

14. Greet ye one another with a kiss of charity. Peace be with all that are in Christ Jesus. Amen.

ANNOTATIONS on Chap. V.

Verse 1. ᵃ Πρεσβυτέρους τοὺς ἐν ὑμῖν, *the elders that are among you*:] That is, the bishops, saith Dr Hammond here, and wheresoever the word occurs in the New Testament; for the order of presbyters was not yet in being, but only afterwards appointed by St John: for that the apostle is here speaking of elders, not by age, but office, appeareth by his exhortation directed to them, *to feed the flock committed to their charge*, ver. 2. But this notion seems not well consistent with what others have discoursed upon this subject. For,

1. They who make the bishop, priest or elder, and deacon, to be appointed, as answering to the high priest, the priest, and Levites, must suppose that all these three orders were at first appointed, especially in the church of Jerusalem, as being derived from their platform. And so must all those learned men, who say the church was modelled after the manner of the Jewish synagogue; for, as to that, the parallel must run between the chief of the synagogue, the elders, and their ministerial officers, and the bishops, priests or elders, and the deacons. And if the middle order had been wanting so long as is supposed, the government of the church would not have been formed after that platform; which, as Epiphanius (*h*) and the Jews inform us, had these several offices in it. The same may be said of those who make the elders or presbyters to be answerable to the seventy, appointed by Christ as inferior officers under the apostles, and make this an argument of an inequality betwixt bishops and presbyters, established in the church by Christ.

2. Hence it must necessarily follow, that not only in the times, but even in the writings of the apostles, the names of presbyters and bishops were so far confounded, that a presbyter, in their style, did always signify one that was properly a bishop; which yet the learned Bishop Pearson (*i*) seems not to allow.

3. This seems to make the work and office of a bishop too great to be discharged by a single person, especially in such great churches as that of Jerusalem, where there were many myriads of believing Jews, Acts 21. 20. For it was his office, saith that Reverend person, to be the teacher of the whole flock committed to him, Acts 20. 28. *Ye that are bishops of the several churches of Asia, look to the churches committed to your trust, to rule and order all the faithful Christians under you*; so the paraphrase. See the paraphrase and note on Heb. 13. 7. 17. where he saith, *That to teach, exhort, confirm, and impose hands were all the bishop's office in Judea.* He was to exercise the whole discipline of the church, by hearing *all the ecclesiastical causes, inflicting censures, and receiving penitents*; (see the paraphrase and note on Titus 3. 10.). He was to take the principal care of the poor, *to receive, and distribute to them the church's stock*; so here: The supreme trust and charge of that, saith he, *being always reserved to the apostles and bishops of the church.* Note F. on 1 Cor. 12. 28. He was to visit the sick, and pray with them; *that being*, saith he, *one branch of the office of bishops*; note on James 5. 14. And how one bishop could perform all this to a church consisting of many myriads of persons, it is not easy to conceive. I therefore think it better to admit of the ordinary acceptation of the word *presbyter* here; that is, to think they also may be included in the term.

Ibid. ᵇ Κοινωνὸς δόξης, *and also a partaker of the glory which shall be revealed*:] *i. e.* saith one, present at the discourse, concerning the glory that should be consequent to his death, the remarkable destruction of his crucifiers, and the deliverance of his faithful disciples. But, 1. It is certain, that the

(*h*) Ἀρχισυναγωγῶν, καὶ πρεσβυτέρων, καὶ ἄρχοντας τῶν παρ' αὐτοῖς διακόνων. Hær. 30. § 11.
(*i*) Vind. l. 2. c. 12.

ſcripture mentions nothing of any ſuch diſcourſe; but only that *Moſes and Elias then ſpake of his deceaſe which he was to accompliſh at Jeruſalem*, Luke 9. 31. And though Peter was then preſent, he heard not a word of that diſcourſe; being then *faſt aſleep*, ver. 32. This glory therefore is doubtleſs the glory which we ſhall enjoy at the reſurrection, or the redemption of our bodies from corruption, Rom. 8. 18. 23. ſtyled, *the glory of God*, Rom. 5. 2. *the glory we ſhall enjoy when Chriſt appears*, Col. 3. 4. *when our vile bodies ſhall be made like unto Chriſt's glorious body*, Phil. 3. 21. and ſhall *be raiſed up in glory*, 1 Cor. 15. 43. *eternal glory*, ver. 10. this being that we ſhall enjoy at the revelation of Chriſt Jeſus, ver. 4. 1 Pet. 1. 7. 13. chap. 4. 13. Of this St Peter was a partaker then in the promiſe, and in the earneſt of it, the firſt-fruits of the Spirit.

Ver. 2. [c] *Not by conſtraint, but willingly;* Μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως.] Not as it were conſtrained to it by the dread of what you may ſuffer, the wo impendent if you do not perform this office; but voluntarily, and as a free-will-offering to that God who hath loved you ſo much, and from a ready mind to ſerve the intereſts of ſouls; as in thoſe words of St Paul, Ἀνάγκη, *A neceſſity is laid upon me, and wo unto me, if I preach not the goſpel; but if* ἑκὼν, *willingly I do this, I have a reward*, 1 Cor. 9. 16. 17.

Ibid. [d] Μηδὲ αἰσχροκερδῶς, *not for filthy lucre.*] As did the *falſe apoſtles*, and *Judaizers*, *teaching things they ought not, for filthy lucre's ſake*, Tit. 1. 11. *thinking gain godlineſs*, 1 Tim. 6. 5.

Ver. 3. [e] Μηδὲ ὡς κατακυριεύοντες τῶν κλήρων, *Not as lords over God's heritage:*] Or, as it might be rendered, *of the poſſeſſions of the church.* It was the cuſtom then of many, to ſell their heritages, and give the money to the governors and biſhops of the church, to be diſtributed to the uſe of poor Chriſtians: and theſe inheritances and moneys were ſtyled κλῆροι, both the ſcriptures, and the beſt Greek authors, uſing it for a patrimony or heritage obtained by lot, as the inheritance of the Jews was, Joſh. 12. 8. whence the word κλῆρος is ſo often uſed in this ſenſe through the books of Joſhua and Judges. And ſo the biſhops, to whoſe hands it was committed, are here required, not to act as if they were lords, but only as ſtewards of it; and ſo as to be examples to others, of freedom from avarice, and diligence in relieving the poor, ſick, and needy. But ſeeing what is here κλήρους, is in the ſame ſentence ſtyled τὸ ποίμνιον, the flock of God, the common interpretation of the word for *heritage*, ſeems to be eſtabliſhed by this latter word.

Ver. 5. [f] Ἐγκομβώσασθε, *Be ye clothed with humility.*] The word hath two ſignifications. It ſignifies a frock put over the reſt of our cloaths; and ſo imports, that this humility ſhould be viſible in us, above all other Chriſtian virtues, in our whole converſation, our words and actions. 2. It ſignifies a belt which girts about our garments; and ſo imports we ſhould tie it faſt unto us, and have thoſe conſiderations always fixed upon our ſpirits, which may ſtill keep us in an humble frame of ſoul.

Ver. 6. [g] Ταπεινώθητε.] *i. e.* Submit with patience to the chaſtiſements ſent by his powerful hand upon you; that being truly ſenſible of the divine diſpleaſure, being afflicted, and mourning for thoſe ſins which brought theſe evils down upon you, and turning unto him that ſmites you, he may draw nigh to you, and in due ſeaſon work for you a deliverance from this afflicted ſtate. (See this in the place parallel to this, James 4. 7. 10.)

Ver. 12. [h] Ὡς λογίζω, *as I ſuppoſe.*] From theſe, and many like expreſſions uſed in the epiſtles of the apoſtles, it is evident, that the divine *afflatus* by which the Holy Ghoſt aſſiſted them to write, did not dictate the very words, but only preſided over them to preſerve them from error in writing; ſeeing the Holy Ghoſt could not ſay, *As I ſuppoſe*; nor could St Peter have uſed this phraſe, if the divine illumination had influenced and inſtructed him in this matter.

Ver. 13. [i] Ἡ ἐν Βαβυλῶνι, *the church in Babylon.*] That Babylon is figuratively here put for Rome, is an opinion ſo early delivered by Papias (*k*), and which afterwards ſo generally obtained, (as we learn from Euſebius, St Jerom (*l*), and Oecumenius, on this place), that I ſubſcribe to the note at the end of this epiſtle, that ἐγράφη ἀπὸ Ῥώμης, *it was written from Rome*, ſtyled alſo Babylon by the (*m*) author to the Revelations, chap. 17. and 18. For the apoſtle muſt, at the writing of it, be at Rome, figuratively, or at ſome city, properly called Babylon: now, as it is uncertain whether St Peter ever was at Babylon in Chaldea, or in Egypt, and improbable that he ever made any conſiderable ſtay there; ſo is it very improbable he ſhould do it ſo near his end. At Rome and Antioch, where he confeſſedly reſided, church-hiſtory is copious in giving an account of his ſucceſſors in thoſe ſees: but who can ſhew any thing of this nature, with reference to either of theſe Babylons? As to the reaſon why Rome is covertly thus repreſented by the name of *Babylon*, I cannot think, with Oecumenius, it was ſo ſtyled διὰ τὸ ἐπιφανὲς, becauſe advanced to as great eminency as Babylon ever

(*k*) Apud Euſeb. hiſt. eccl. l. 2. c. 15.

(*l*) Verbo Marcus, et in Iſaiam, c. 47. F. 77. B.

(*m*) Ea quæ dicuntur Apoc 18. de Babylone quæ eſt apud Romanos, intelligenda ſunt juxta veterum eccleſiæ doctorum ſententiam. *Andr. Cæſar in Apoc. c.* 55.

had

had been; for then why ſhould St Peter have diſguiſed the matter? I rather think it was ſo ſtyled, either becauſe it did reſemble that city in its idolatries, and oppoſition to the church of God; or becauſe it was to be deſtroyed for ever, as the prophets had foretold of Babylon; which though the (*n*) primitive Chriſtians did believe, it was their wiſdom to conceal. Thus St Jerom (*o*) ſaith, That the prophet Jeremiah covertly ſpake of Babylon, under the name of *Seſack*, that he might not incenſe the Babylonians againſt him, who beſieged Jeruſalem; and that the apoſtle ſpeaks of the Roman empire under that name of τὸ κατέχον, *that which letteth*, that he might not provoke them to perſecute the Chriſtians for ſpeaking of the Roman empire, which was by them eſteemed (*f*) *Imperium ſine fine*, or *eternal*.

(*n*) Sic et Babylon apud Johannem R. urbis figuram portat; proinde et magnæ et regno ſuperbæ et ſuorum debellatricis. *Ter. contra Judæos, c.* 9. *p.* 193. *et contra Marcion. l.* 3. *c.* 13.

(*o*) In Jerom. p. 145. A. (*f*) Dempſt. p. 8.

THE

PREFACE

TO THE

Second EPISTLE of St PETER.

ΠΕ'ΤΡΟΥ τῦ ἀποστόλε ἐπιστολὴ καθολικὴ δευτέρα, *the ſecond catholic epiſtle of St Peter.*] That this epiſtle alſo was written by the apoſtle Peter, is evident beyond all exception, 1. From the inſcription of it, in which the writer ſtyles himſelf *Simon Peter, a ſervant and apoſtle of Jeſus Chriſt*, there being no other apoſtle of that name. Moreover, of this apoſtle it is particulary noted in the ſcripture, that he was Σίμων ὁ λεγόμενος Πέτρος, *Simon called Peter*, Matth. 4. 18. and 10. 2. Σίμων ὁ ἐπικαλούμενος Πέτρος, *Simon which was ſirnamed Peter*, Acts 10. 18. and 11. 13. He is ſtyled *Simon Peter* once by St Luke, chap. 5. 8. and by St John the evangeliſt ſeventeen times, chap. 1. 41. and 6. 8. 68. and 13. 6. 9. 24. 36. and 18. 10. 15. 25. and 20. 2. 6. and 21. 2. 3. 7. 11. 15. Whereas Symeon biſhop of Jeruſalem, to whom Grotius aſcribes the writing of this epiſtle, was neither Peter nor apoſtle. 2. From a concurrence of circumſtances in it relating to St Peter, and no other; as, 1. When he ſays, *He ſhortly muſt put off this tabernacle, even as our Lord Jeſus Chriſt had ſhewed him*, chap. 1. 14. This well agrees to Simon Peter, to whom our Lord ſignified what death he ſhould die, John 21. 18. 19. And that this death ſhould befal him before his coming to the deſtruction of Jeruſalem, ver. 22. which was then at hand, when St Peter writ this. See note on 1 Pet. 4. 7. 2. He adds, That he was *with him in the holy mount*, when our Lord Jeſus was transfigured, and was an *eye-witneſs of his majeſty*, and heard thoſe words, *This is my beloved Son, in whom I am well pleaſed*, ver. 16. 17. 18. which he could hear only then, no ſuch words being ſpoken, John 12. 28. to which Grotius would refer this paſſage. Now, at our Lord's transfiguration, beſides St Peter, were only preſent the two ſons of Zebedee, James and John, neither of which were ever thought to be the author of this epiſtle. 3. This alſo may be gathered from theſe words, chap. 3. 1. 2. *This ſecond epiſtle, beloved, I write unto you; in which I ſtir up your ſincere minds, by way of remembrance*, ver. 2. *That ye may be mindful of the words which were ſpoken before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour.* Whence it is manifeſt, 1. That this epiſtle was writ by an apoſtle, and therefore not by Symeon biſhop of Jeruſalem. 2. That it was writ by an apoſtle, who had before directed an epiſtle to the ſame perſons. Now, though ſome of the ancients doubted whether this ſecond epiſtle were canonical, yet (*a*) they all owned, that it bore his name, and was aſcribed to him, and never, that we find, was aſcribed to any other apoſtle: we therefore have juſt reaſon to conclude, according to the title of it, that it was alſo the epiſtle of Simon Peter the apoſtle of our Lord, to whom both theſe epiſtles expreſsly are aſcribed by Origen (*b*); who alſo adds, that "Paul is called his brother, by "Peter the apoſtle," which he is only in this epiſtle. Being therefore written by an apoſtle aſſiſted by the *Holy Ghoſt ſent down from heaven*, 1 Pet. 1. 12. we cannot doubt of the authority of this epiſtle: for whereas Grotius, to avoid the ſtrength of this argument, imagines that this chapter contains a ſecond epiſtle; and that the firſt epiſtle referred to, ended

(*a*) Τὴν δὲ φερομένην, αὐτῦ δευτέραν, Euſeb. hiſt. eccl. l. 3. c. 3. Ἀλλὰ τὰ μὲν ὀνομαζόμενα Πέτρε. Ibid.

(*b*) Petrus duabus epiſtolarum ſuarum perſonat tubis, *Hom.* 7. *in Joſh.* F. 156. Ὑπὸ Πέτρε τῦ ἀποστόλε γεγραμμένην μετὰ τὴν σοφίαν, φησὶν, τὴν διδομένην τῷ ἀδελφῷ μα Παυλῷ, 2 Pet. 3. 15. contra Marcion. p. 58. Vide Firmilianum apud Cyprian. ep. 75. ed. Ox. p. 220. et concil. Laod. can. 59.

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at the cloſe of the ſecond chapter of that which is now called the *Second epiſtle*; he not only doth this without all authority of any ancient verſions or authors to countenance his opinion; but againſt the frame and the contexture of epiſtles, which uſually begin with an inſcription, which is not to be found in the third chapter.

As for the time when this epiſtle was endited, I lay down this as certain, againſt Grotius, from what hath been diſcourſed already, that it could not be written after the deſtruction of Jeruſalem; for St Peter here ſaith, That he was *ſhortly to put off his tabernacle*, or, to die; whereas he was actually dead in the fourteenth year of Nero, that is, three years before the deſtruction of Jeruſalem by Titus. But that it was written but a little before his death, may juſtly be concluded from his declaration, that *he knew*, either by revelation, or by our Lord's diſcourſe, *that the time of his death* (*c*) *was ſuddenly to follow*, or was nigh at hand.

Of the perſons to whom it was written, we are aſſured alſo from theſe words, *This ſecond epiſtle, beloved, I write unto you*; they being a demonſtration, that it was written to the very ſame perſons to whom the firſt had been directed, *viz.* to the converted Jews, diſperſed through Pontus, Galatia, Cappadocia, Aſia, and Bithynia, 1 Pet. 1. 1.

And laſtly, as for the occaſion of his writing, that plainly ſeems to have been double. 1. To arm the Jews converted, againſt the fiery trial which was then come upon them; and againſt that apoſtaſy from the faith, that *turning away from the holy commandment*, chap. 2. 21.; that *falling from their own ſtedfaſtneſs*, chap. 3. 17. to which they of that nation were ſo prone: and evident it is, that the chief deſign of the epiſtle to the Hebrews was to put a ſtop to it: and many paſſages in all the catholic epiſtles, not excepting the 2d and 3d epiſtles of St John, are evidently writ for the ſame purpoſe; and to warn them of, and to preſerve them from the deſtructive doctrines of thoſe Jewiſh ſolifidians, who held it unneceſſary to *add unto their faith, virtue*. 2. To arm them againſt thoſe impure Nicolaitans and Simonians, who *turned the grace of God into laſciviouſneſs*: of whom ſee the notes on the ſecond chapter. And, 3. Againſt thoſe ſcoffers at the promiſe of Chriſt's coming, as if it were a promiſe which never would be verified.

But then I am conſtrained to diſſent from the opinion of the Reverend and Judicious Dr Hammond, and Dr Lightfoot, who conceive, that the apoſtle doth not diſcourſe of our Lord's coming to the general judgment, in his 3d chapter, but only of his coming to execute his judgments on the Jews, by the deſtruction of Jeruſalem. For not to inſiſt upon this conſideration, that this opinion is wholly new, and contrary to the judgment of all the ancients, who own this epiſtle, and have occaſion to make mention of theſe words, they all agreeing in this with Oecumenius, that the apoſtle ſpeaketh, ἐπὶ συντελείᾳ τοῦ αἰῶνος, *of the end of the world*; it is extremely evident,

1. From theſe very words, ver. 7. *But the heavens and earth which now are, by the ſame word are kept in ſtore, reſerved to fire againſt the day of judgment and perdition of ungodly men.* And ver. 10. *But the day of the Lord will come as a thief in the night, in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat; the earth alſo, and the works that are therein, ſhall be burnt up.* To interpret all theſe words, only of the deſtruction of Jeruſalem, is to turn them into metaphor and allegory; whereas St Peter plainly ſays, That as the old world was deſtroyed by water, ſo ſhall the world that now is be deſtroyed by fire. "Here then," as one ſays truly, "is no room for "allegories, or allegorical expoſitions; for, as the "heavens and earth were deſtroyed by water, ſo are "they to be deſtroyed by fire: and if, in the firſt "place, you underſtand the natural material world, "you muſt alſo underſtand it in the ſecond; they "are both allegories, or neither."

2. Were the apoſtle ſpeaking of the deſtruction of Jeruſalem which happened thirty-ſeven years after the death of Chriſt, and was, according to our Lord's prediction, to fall out whilſt ſome of them whom he ſpake to were yet living, what need was there of ſaying, *One day with the Lord is as a thouſand years*, &c. when he was ſpeaking, it ſeems, of that which he knew was to happen before four years were expired? And laſtly, the ſolemn exhortation, *Seeing then all theſe things ſhall be diſſolved, what manner of perſons ought we to be, in all holy converſations and godlineſſes, looking for, and haſtening to the coming of our Lord and Saviour Jeſus Chriſt, that we may be found of him without ſpot and blameleſs?* This, I ſay, ſounds too high for the deſtruction of Jeruſalem, in which they of Pontus and Galatia could not be much concerned; but it is an exhortation very proper for thoſe who had the lively idea of the conflagration of the world, and the tremendous judgment and *perdition of ungodly men*, then ſet before them.

There is, I confeſs, a middle opinion betwixt both theſe, which interprets the words of St Peter, in the 3d chapter, of the judgment of the great whore, or the Antichriſtian church, mentioned, Rev. 17. 1. after which is to follow the *new heaven*, and

(*c*) Ταχινή ἐστιν, 2 Pet. 3. 14.

new earth, promiſed to the Jews, and to be accompliſhed in the calling of them to the Chriſtian faith, and the flowing in of all nations to them. Concerning which, note,

1. That the judgment, according to the predictions both of the prophets in the Old, and of St John in the New Teſtament, is to be executed upon her by fire. So Dan. 7. 11. *The beaſt was ſlain, and his body deſtroyed, and given to the burning flame.* And ver. 26. *The judgment ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy it to the end.* Accordingly in the judgment of the *whore, ſhe ſhall be utterly burnt with fire; for ſtrong is the Lord that judgeth her*, Rev. 17. chap. 18. 8. 9. 10.

Note, 2. That it is uſual with the prophets to repreſent God's judgments on the enemies of his church and people by the tragical expreſſions of *burning up the earth, diſſolving the heavens.* Thus of the deſtruction of Babylon, which name was writ upon the forehead of the *great whore*, God ſpeaks thus: *Behold, the day of the Lord cometh, cruel, and with fierce wrath, to lay the land deſolate: for the ſtars of heaven, and the conſtellations ſhall not give their light, and the ſun ſhall be darkened in his going forth, and the moon ſhall not give her light: and I will make the heavens to ſhake*, (*or* move away), *and the earth ſhall remove out of its place*, Iſ. 13. 9. 10. 13. The indignation of the Lord againſt the Idumæans is repreſented in theſe dreadful words: *The mountains ſhall be melted with their blood, and* (*d*) *all the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcroll, and all their hoſt ſhall fall down as a leaf falleth from the vine, and as a falling fig from the fig-tree.* Of the deſtruction of Sennacherib and his people, God ſpeaketh thus: *The heavens ſhall vaniſh away like ſmoke; the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner*, Iſ. 51. 6. See Deut. 32. 22. Jer. 4. 23. 24. Joel 2. 30. and 3. 15. Here then we ſee all the expreſſions uſed in the 3d chapter of St Peter, uſed alſo by the prophets, when they ſpeak of the deſolation of a nation and people, and eſpecially of the enemies of the church; which is ſufficient to evince, that the apoſtle being himſelf a Jew, and writing to thoſe Jews who were accuſtomed to theſe expreſſions, might thus ſet forth the great deſtruction of the beaſt, mentioned Revelations, chap. 17. and 18.; and by the *new heavens* and *new earth*, that glorious ſtate of the church, which was to enſue by the converſion of the Jewiſh nation, and the flowing in of all nations to them.

(*d*) Τακήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ πᾶσα στρατιὰ αὐτῶν ἀποῤῥυήσεται. Iſ. 34. 3. 4.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

Second EPISTLE of St PETER.

CHAP. I.

Verſe 1. SImon Peter, a ſervant and an apoſtle of Jeſus Chriſt, (*writing*) to them that have obtained like precious faith with us [a] through the righteouſneſs of God, (*by faith, Rom.* 1. 17.), and *(the ſufferings of)* our Saviour Jeſus Chriſt;

2. (*Wiſheth that*) grace and peace (*may*) be multiplied to you, through the knowledge of God, and of Jeſus (*Chriſt*) our Lord,

3. According as (*it hath been with us already; for*) his divine power hath given to us all things that pertain to life and godlineſs, (*or, to the life of godlineſs*), through the knowledge of him that hath called us to (Gr. *by*) [b] glory and virtue:

4. [c] Whereby are given to us exceeding great and precious promiſes, that by theſe ye might be [d] partakers of the divine nature, having eſcaped the corruption which is in the world through luſt.

5. [e] And beſides this, (Gr. καὶ αὐτὸ τοῦτο, *and for this cauſe*), giving all diligence, add to your faith, virtue, (*or courage in the profeſſion of it, and ſincerity in the practice of thoſe things this faith requires*); and to virtue, (*an exact*) knowledge (*of your duty*);

6. And to knowledge, temperance, (*in carefully abſtaining from thoſe ſenſual affections, and diſorderly paſſions, which obſtruct the performance of your duty*); and to temperance, patience (*under all the ſufferings which may affright you from it*); and to patience, godlineſs, (*that fear of God which will reſtrain you from ſin; that love of him which will conſtrain you to your duty; that conformity of will, which will cauſe your mind to approve of, your heart to affect, and chuſe what is according to his will, and your whole man to be exerciſing itſelf to godlineſs*);

7. And to godlineſs, brotherly kindneſs, (i. e. *fervent love to Chriſtians, as being children of our heavenly Father, and fellow-members of Chriſt's body*); and to brotherly kindneſs, charity (*to all men, as proceeding from the ſame ſtock, having the ſame nature, and being ſubject to the ſame neceſſities.*)

8. For if theſe things be in you, and abound, they make you that ye ſhall neither be [f] barren (Gr. *ſlothful*), nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

9. But *(on the other hand)* he that lacketh theſe things, is [g] blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins, (*by that baptiſm in which he being waſhed from the guilt of them, engaged to die to ſin, Rom.* 6. 4.)

10. Wherefore (*being called to this faith*) the rather, brethren, give diligence (Gr. *give the more diligence, by practiſing theſe things*) [h] to make your calling and election ſure; (i. e. *to ſecure to yourſelves the bleſſings of Chriſtianity to which God hath called you, and for which end he hath choſen you*

to be his people): for if you do theſe things, you ſhall never fall, (*or miſcarry eternally*):

11. For ſo an entrance ſhall be miniſtered to you abundantly, [i] into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

12. Wherefore I will not be negligent to put you always [k] in remembrance of theſe things, though you know them (*before*), and be eſtabliſhed in the preſent truth, (viz. *that the practice of theſe Chriſtian virtues is neceſſary to the making your calling and election ſure, and to your entrance into Chriſt's heavenly kingdom.*)

13. Yea, I think it meet, as long as I am in this tabernacle (*of the body*), to ſtir you up (*to the performance of your duty*), by putting you (*ſtill*) in remembrance (*of theſe things*):

14. Knowing that ſhortly I muſt put off this my tabernacle, (*by martyrdom*), even as our Lord Jeſus Chriſt [l] hath ſhewed me, (*John* 21. 18.)

15. Moreover, I will endeavour (*by leaving theſe epiſtles deſigned for that end*) that you may be able, after my deceaſe, [m] to have theſe things always in remembrance.

16. For we have not followed cunningly-deviſed fables, when we made known to you the power (*given to our Lord Chriſt over all fleſh, that he might give eternal life to them that believe, John* 17. 2.), and (*the*) coming of our Lord Jeſus Chriſt, (*to crown them with glory*), but were eye-witneſſes of his majeſty.

17. For he received from God the Father, honour and glory, when there came ſuch a voice to him from the [n] excellent glory, This is my beloved Son, in whom I am well pleaſed.

18. And this voice which came from heaven we heard, when we were with him in the holy mount.

19. We have alſo [o] a more ſure word of prophecy; whereunto you do well that ye take heed, as to a light that ſhineth in a dark place, until the day dawn, and the [p] day-ſtar ariſe in your hearts:

20. Knowing this firſt, (*as the foundation of all you learn from the prophetic writings*), [q] that no prophecy of the ſcripture is of any private interpretation, (Gr. *of their own incitation, motion, or the ſuggeſtion of their own private ſpirits.*)

21. For prophecy came not in old time by the will of man: but holy men of God ſpake as they were moved by the Holy Ghoſt.

ANNOTATIONS on Chap. I.

Verſe 1. [a] Ἐν δικαιοσυνῃ τοῦ Θεοῦ, *by the righteouſneſs of God.*] That this phraſe ſignifies our juſtification through faith in the death and ſufferings of Chriſt, the meritorious cauſe of it, ſee the note on Rom. 1. 17. Or ſince the Hebrew word *Tzedakah* in the Old, and the Greek δικαιοσύνη, both in the Old and New Teſtament do often ſignify kindneſs and mercy, it may here alſo bear that ſenſe.

Ver. 3. [b] Διὰ δόξης καὶ ἀρετῆς, *by glory and virtue*;] *i. e.* who hath called us with a glorious calling, as being attended with the glorious effuſion of the Holy Ghoſt, by reaſon of which the revelation of the goſpel is ſaid to be ἐν δόξῃ, or διὰ δόξης, *in* and *with glory*, 2 Cor. 3. 7. 11. and ſhewed his power, might, and virtue, by the miraculous operations with which it was confirmed. For though Mr le Clerc is poſitive, that ἀρετὴ no where ſignifies δύναμις, *power*, yet in Heſychius we read thus, ἀρετὴ θεία δύναμις, *virtue*, i. e. *divine power*, ἡ κατὰ πόλεμον δύναμις, *ſtrength for war, fortitude, dexterity in wreſtling.*

Ver. 4. [c] Δι' ὧν, *by which.*] If the reading of other manuſcripts, δι' ὃ, obtain, the ſenſe runs plain and eaſy, thus, *By whom* thus *calling you*, are *given great and precious promiſes*, Chriſt *having brought life and immortality to light*, 2 Tim. 1. 10. and eſtabliſhed the new covenant in *better promiſes*, Heb. 8. 6.: but if we retain the common reading, δι' ὧν, *by which*, the ſenſe ſeems to run thus: By which two, the effuſion of the Holy Ghoſt upon us, as the earneſt of them, and his miraculous operations as the confirmation of them, and of that goſpel which contains them, *are given to us great and precious promiſes*; or rather, By which God, and our Lord Jeſus Chriſt, mentioned, ver. 1. and ver. 3. are given *great and precious promiſes*, they being the promiſes made by God the Father, 2 Cor. 7. 1. and by the Son, 1 John 2. 25. and confirmed to us in and through Chriſt Jeſus, 2 Cor. 1. 20. 21.

Ibid. [d] Θείας φύσεως κοινωνοὶ, *partakers of the divine nature.*] Both Philo (*a*) and Joſephus repreſent them who had the gift of prophecy as having τὴν ψυχὴν θειάζεσθαι, *a ſoul inſpired by the Deity*, and by the Holy Spirit dwelling in them made *divine*. Thus Joſephus (*b*) ſaith of one Papius, renowned for his wiſdom and foreknowledge of things to come, that he did θείας μεταλαχεῖν φύσεως, *partake of the divine nature.*

Ver. 5. [e] Καὶ αὐτὸ τοῦτο, *and for this cauſe*;] or, as other manuſcripts read, καὶ αὐτοὶ, *ſo ye.* Eſthius here probably conjectures, that the ſenſe hitherto is pendent, thus: As you have received from the gift of God, all things neceſſary to life and godlineſs, *ſo do ye add*, or, *for this cauſe, add to your faith, virtue*, &c.

(*a*) Philo de mut. nom. p. 824. (*b*) Contra Apion, p. 1052.

Ver. 8.

Ver. 8. [f] Οὐκ ἀργοὺς, *you will not be ſlothful,*] or *negligent*, in the concerns of God's glory, and your ſoul's welfare; for ſloth proceeds from want of faith, or courage, or love; nor *unfruitful, i. e.* unprofitable to others; for that proceeds from want of brotherly kindneſs or charity.

Ver. 9. [g] Τυφλὸς ἐστι, *he is blind,*] for want of knowledge, and blinded by his paſſions and ſenſual affections, and cannot ſee to the end and deſign of Chriſtianity, and the rewards of faith and patience; nor conſiders he the obligations which lie upon him to *depart from iniquity*. The word μυωπάζων following is by our tranſlators rendered, *one that cannot ſee afar off*; agreeably to theſe words of Ariſtotle, they are ſaid μυωπάζειν, who from their birth are τὰ μὲν ἐγγὺς βλέποντες, τὰ δὲ ἐξ ἀποστάσεως οὐχ ὁρῶντες, *men who can only ſee things near, not thoſe that are remote;* and it is ordinary to ſay, that ſuch a one is blind, as being comparatively ſo, and as to many things: and to this ſenſe the following words, *they cannot look back* to their purgation of old, ſeem to lead; though the great Bochart ſaith, the word here ſignifies *to cloſe the eyes againſt the light*. Hieroz. l. 1. c. 4. p. 31. 32.

Ver. 10. [h] Βεβαίαν ὑμῶν κλῆσιν ποιεῖσθαι, *to make your calling and election ſure.*] Many manuſcripts, and many of the ancients add, διὰ τῶν καλῶν ἔργων, *by good works;* and this the text ſeems to require; for it immediately follows, *If you do thoſe things, you ſhall never fall*; plainly declaring, that the *making of their calling and election ſure*, depended on the doing thoſe works of virtue, temperance, patience, godlineſs, brotherly kindneſs, and charity, mentioned before, and ſo was only a conditional election, upon their perſeverance in a life of holineſs. And from the following words, *He that doth theſe things, ſhall never fall*, it plainly ſeems to follow, that even the elect, by their neglect to do theſe things, may fail of an entrance into this heavenly kingdom.

Ver. 11. [i] Εἰς τὴν αἰώνιον βασιλείαν, *into the everlaſting kingdom.*] As ζωὴ αἰώνιος, is *everlaſting life*, Luke 10. 25. αἰώνιος κληρονομία, *an everlaſting inheritance*, Heb. 9. 15. αἰώνιοι σκηναὶ, *everlaſting tabernacles*, Luke 16. 9. οἰκία αἰώνιος, *an everlaſting houſe*, 2 Cor. 5. 1. δόξα αἰώνιος, *everlaſting glory*, 2 Tim. 2. 10. σωτηρία αἰώνιος, *everlaſting ſalvation*, Heb. 5. 9. ſo αἰώνιος βασιλεία is doubtleſs the *everlaſting kingdom* prepared for Chriſt's faithful ſervants, and not his vindictive kingdom over the Jews; nor yet the kingdom of ſaints mentioned by Daniel, as never to give place to any other kingdom, they to whom the apoſtle writ being to die long before the coming of that kingdom.

Ver. 12. [k] Ἐν ὑπομνήσει, *in remembrance.*] For could we be eſtabliſhed in the belief of heavenly things, and have them ſtill in remembrance, we ſhould not flag in the performance of our duty. Moreover, from theſe verſes, and from chap. 3. it ſeems reaſonable to conceive, that they who were ſo concerned to write thoſe things the Chriſtians had already heard, and in which they were eſtabliſhed, would not neglect to write whatever elſe was neceſſary to be known to ſalvation.

Ver. 14. [l] Ἐδήλωσέ μοι, *hath ſhewed me.*] Declaring to him in a viſion, ſay Hegeſippus (*c*), and St Ambroſe (*d*), that he muſt go again to Rome to be crucified. Thus St Polycarp (*e*), in a viſion, ſaw his pillow, or night-cap burning with fire, a little before he was conſumed by the flames; and St Cyprian, by a viſion, was admoniſhed of his death, and of the kind of martyrdom he was to ſuffer. *Pontius in vita Cypr. ed. Ox. p.* 7.

Ver. 15. [m] Τὴν τούτων μνήμην ποιεῖσθαι, *to make a remembrance of theſe things.*] St Peter therefore was not of the opinion, that oral tradition was a better way than writing, to preſerve the memory of theſe things; and that without writing they might be able ſo to do. Accordingly Ignatius (*f*), adviſing the churches to ſtand faſt in the tradition of the apoſtles, thought it neceſſary, for the greater ſecurity, to commit them to writing; for, ſaith Origen (*g*), that "which is delivered only by mouth, quickly va-"niſheth, as having no certainty."

Ver. 17. [n] Ὑπὸ τῆς μεγαλοπρεποῦς δόξης, *from the magnificent glory.*] Some conſidering, that in all the three evangeliſts the tranſfiguration of our Lord is mentioned, after he had ſpoken of the coming of the Son of man in glory, or in the glory of the Father, think this tranſfiguration was an image of that glorious kingdom he was to erect at the calling of the Jews, and that St Peter here refers to this, when he ſaith, *We made known to you the power and coming*, or the illuſtrious coming *of our Lord Jeſus Chriſt*; whence Moſes and Elias are here ſeen with him in glory, and, according to ſome manuſcripts, are ſaid to ſpeak of the δόξα, i. e. *his glory*, which was to be hereafter in Jeruſalem. But that glory being not yet come, to what purpoſe ſhould the apoſtle write to them of that age, to give all diligence to obtain an entrance into that kingdom? or why doth he ſo generally promiſe an entrance into it to them who

(*c*) Hegeſip. de excid. Hieroſ. l. 3. c. 2. (*d*) Ambroſ. epiſt. 33.
(*e*) Προσευχόμενος ἐν ἐκστάσει γέγονε, καὶ εἶδεν προσκεφάλαιον αὐτῷ ὑπὸ πυρὸς καταναλισκόμενον. Martyr. § 5.
(*f*) Ὑπὲρ ἀσφαλείας καὶ ἐγερσέως ἐδη μαρτυρημένων διατυπωθῆναι ἀναγκαῖον ἡγοῦντο. Apud Euſeb. h. eccl. l. 3. c. 35.
(*g*) Τὰ γὰρ ἀγράφως λεγόμενα παύεται μετ' ὀλίγον, οὐκ ἔχοντα ἀπόδειξιν. Dial. contra Marcion. p. 59.

were to die ſo long before, and were not at all, unleſs they died martyrs, to enter into it? nor was it to be an everlaſting, but only a millenary kingdom. Wherefore, for explication of the words, obſerve, concerning the transfiguration of our Lord, 1. That when he was transfigured, *his face did ſhine as the ſun, and his garments were ſplendent*, Matth. 17. 2.; and this, ſaith Nazianzen, God did, τὸ μέλλον μυσταγωγῶν, *ſhewing what he was to be hereafter*, and as an introduction to that glory in which he was to ſhine at *the right hand of Majeſty in the heavens:* for, *to ſhine as the ſun*, is a phraſe expreſſing ſomething belonging to celeſtial majeſty, Matth. 13. 43.; the *white* and *ſplendid garments* being alſo proper to kings and the royal miniſters of the heavenly court, Rev. 3. 4. And hence when Chriſt is repreſented as *the firſt-born from the dead*, and *the prince of the kings of the earth*, to whom power and glory belonged, he appears in ſplendor, as the ſun ſhining in his power, Rev. 1. 14. 15. And this is the majeſty of Chriſt, of which St Peter, James, and John, were eye-witneſſes on the mount.

2. Of the teſtimony given to him, obſerve, 1. That it was, *This is my beloved Son*, i. e. this is he *who is heir of all things*, Heb. 1. 2. and is *ſat down at the right hand of Majeſty and Glory*, ver. 3.; and therefore this is made a proof of our Lord's reſurrection and exaltation to the higheſt glory, that the Father ſaid to him, *Thou art my Son, this day have I begotten thee*, Acts 13. 33. Heb. 1. 5. and 5. 5. This is he to whom *the Father hath given to have life in himſelf*, John 5. 26. and ſo *to raiſe the dead*, ver. 24. and *give eternal life to them*, John 17. 1. 2. Now, all this being comprehended in this teſtimony, ſhews the truth of what St Peter ſaid he had declared to them. Note, 2. That this voice was given from *the magnificent glory*, or bright cloud which then appeared, and was the conſtant ſymbol of the divine preſence; ſee note on Philip. 2. 6.; and ſo aſſured them this teſtimony was given by the God of truth. Note, 3. That this teſtimony is delivered in the very words ſpoken of that prophet which ſhould come after Moſes, *viz. A prophet will the Lord your God raiſe unto you, like to me, to him ſhall ye hearken*, Deut. 18. 15. and ſo aſſured them, that this *beloved Son* was that prophet of whom Moſes ſpake. Note, *laſtly*, That theſe words were directed, not to Chriſt, but to thoſe that attended him, and bade them obſerve, that God the Father here owned him as his *only Son*, in whom he is well pleaſed, and as the *only Prophet* whom they ought to hearken to.

Ver. 19. ° Βεβαιότερον τὸν προφητικὸν λόγον, *a more ſure word of prophecy.*] This is ſpoken in compariſon of the apoſtle's teſtimony of what he heard, which to the Jews was not ſo certain and convincing as was the record of their own prophets. Whence the apoſtles, both in diſputing with the unbelieving Jews, and writing to the believers among them, confirm their doctrines from the writings of the Old Teſtament.

Ibid. ᵖ Καὶ φωσφόρος ἀνατείλῃ, &c. *and the day-ſtar ariſe in your hearts.*] Some conſidering that Balaam propheſies of the Meſſiah as *a ſtar that was to come out of Jacob*; by which *ſtar*, ſay the three Targums, Bereſchith Rabba, R. Moſes Hadarſon, and R. Iſaac, is meant the Meſſiah, compared to a *ſtar*, becauſe of the ſplendor of his dominion and kingdom, and who is ſtyled by St John, ὁ ἀστὴρ λαμπρὸς, ὁ ἑῳθινὸς, *the bright and morning ſtar*, Rev. 22. 16. refer this to Chriſt's ſecond coming to convert the Jews, and ſet up the kingdom of the ſaints, Dan. 7. 27. ſaying, that the apoſtle compares the intermediate time in which antichriſt was to reign, to the night and darkneſs, according as the ſcripture uſeth to expreſs the times of ignorance and idolatry, Eph. 5. 8. 1 Theſſ. 5. 4.; ſee note on Rom. 13. 12.; and the time of Chriſt's advent to call all Iſrael, and to bring in with them the *fulneſs of the Gentiles*, to the light diſſipating that darkneſs; and doth here bid the Jewiſh nation to attend to the prophecies in the Old Teſtament, touching this glorious time, till it ſhould be accompliſhed upon them. But the apoſtle writes not here to the unbelieving Jews, who are to be the only ſubjects of that calling, but to *them who had obtained like precious faith* with him. Moreover, that the time from writing this epiſtle to the converſion of the Jews, which is not yet accompliſhed, ſhould be accounted as darkneſs, or a time in which the light or day appeared not, ſeems not ſuitable to that expreſſion of St Paul, *The night is far ſpent, and the day is at hand*; ſee note on Rom. 13. 12.: nor could he bid thoſe of that age to expect, till that *day-ſtar* ſhould ariſe in their hearts, which to this very day is not yet riſen. It therefore ſeems plain to me from theſe words, though Dr Hammond and others would interpret them to another ſenſe, that the apoſtle ſpeaketh this concerning ſome other light that was to enlighten and affect their hearts, and give them full aſſurance, that our Jeſus was the Son of God, the Prophet God had ſent into the world. Now, this was done by the internal gifts and illuminations of the Holy Spirit vouchſafed to believers; by which, ſaith the apoſtle Paul, *the teſtimony of Chriſt*, or, which the apoſtles gave of him, ἐβεβαιώθη ἐν ὑμῖν, *was confirmed in*, or, *upon them*, 1 Cor. 1. 6. by which God did βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, *confirm both the apoſtles, and thoſe that believed, in the faith of Chriſt*, 2 Cor. 1. 21. 22. and 5. 5. So that the import of the words ſeems to be this: Till you yourſelves have thoſe prophetic gifts, by which you may be able, from what you find in yourſelves, to know by the Spirit, that *Jeſus is the Chriſt, the Son of God*,

1 Cor.

1 Cor. 12. 3. and have that *unction of the Holy Ghoſt*, by which you know all things, 1 John 2. 27. and have alſo the ſcriptures of the New Teſtament committed to you, which contain a more perfect light, Rom. 13. 14. and are endited alſo by the *Holy Spirit ſent down from heaven*, 1 Pet. 1. 12. Like to this is that expreſſion of Philo (*h*), "What reaſon is "in us, that is the ſun in the world, ἐπιδὴ φωσφορεῖ "ἑκάτερος, both being unto us a phoſphorus; the ſun "giving light to our ſenſes, and reaſon intellectual "rays to our conceptions: and when φῶς ἐπιλάμπει "τὸ θεῖον, the divine light ſhines upon us, that of "our reaſon ſets; and when that ſets, this ariſeth, "τῷ δὲ προφητικῷ γένει φιλεῖ τοῦτο συμβαίνειν, and ſo it was "with the prophets."

Ver. 20. ᵠ Ἰδίας ἐπιλύσεως οὐ γίνεται, *no prophecy is of private interpretation*;] *i. e.* prophecy comes not from the prophet's own ſuggeſtion, but from the inſpiration of the Holy Ghoſt. That this is the true ſenſe of theſe words, appears, 1. From the apoſtle's own interpretation; for, not to be of the prophet's own incitation or ſuggeſtion, ver. 20. is, *not to come by the will of man*, ver. 21. *i. e.* not by human reaſon, *but by the will of God*, John 1. 13. 2. From the uſe of the phraſe; for ἐπίλυσις, according to Phavorinus and Suidas, is ἔφοδος, *acceſſion*, or *incitation*, or *inſult*; and the word ἰδία, added to it, muſt therefore ſignify, that *prophecy is not of private impulſe, or incitation*. Whence the expreſſion uſed by the true prophets is generally this, ἐπῆλθεν ἐπ' ἐμὲ, *the Spirit came upon me*, Numb. 24. 2. 1 Sam. 10. 10. 2 Chron. 15. 1. and 24. 20. And, 3. From the nature of the thing itſelf, and the conſtant opinion of the Jews about it, which was, as Philo (*i*) ſaith, that "a prophet ſpeaketh nothing of himſelf, but he is "the organ of God in what he ſpeaks, God ſpeaking "in and by him." Whence, to ſpeak of himſelf, or of his own heart or mind, is always made the ſign of a falſe prophet, whom God had not ſent, Numb. 16. 28. and 22. 18. and 24. 13. Jer. 23. 16. 26. Ezek. 13. 17. Ridiculous therefore, and full of ignorance, is the inference of Eſthius hence, that the reformed, and their paſtors, muſt not interpret the ſcriptures according to their own ſenſe or judgments; which ſurely they may do, as well as he, or any other Romiſh commentator, who have nothing but their own private ſenſe for many interpretations of the ſcriptures they diſcourſe upon.

CHAP. II.

Verſe 1. BUT there were falſe prophets alſo among the people, (*in the former ages of the Jewiſh church*), even as there ſhall be (*hereafter*) ᵃ falſe teachers ᵇ among you, who privately ſhall bring in ᶜ damnable hereſies, (*i. e. doctrines tending to the deſtruction of them that hold them, and*) even ᵈ denying the Lord that bought them, and (*ſhall*) bring upon themſelves ᵉ ſwift deſtruction.

2. ᶠ And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of.

3. And through ᵍ covetouſneſs ſhall they with feigned words make merchandiſe of you: ʰ whoſe judgment now of a long time lingereth not, and their damnation ſlumbereth not.

4. For if God ſpared not the angels that ſinned, but caſt them down ⁱ to hell, and delivered them to chains of darkneſs, to be reſerved unto judgment;

5. ᵏ And ſpared not the old world, but ſaved (*only*) Noah ˡ the eighth perſon, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly;

6. And turning the cities of Sodom and Gomorrha into aſhes, condemned them with an overthrow, making them an example to thoſe that after ſhould live ungodly; (*See note on Jude, ver. 7.*);

7. And delivered juſt Lot, vexed with the filthy converſation of the wicked:

8. (For that righteous man dwelling among them, in ſeeing and hearing (*of them*), vexed his righteous ſoul from day to day with their unlawful deeds.)

9. (*Then may we reſt aſſured, that*) ᵐ the Lord knoweth how to deliver the godly out of temptation, (*as he did Noah and Lot*), and to reſerve the unjuſt ⁿ unto the day of judgment to be puniſhed:

10. But chiefly them ᵒ who walk after the fleſh in the luſts of uncleanneſs, and ᵖ deſpiſe government: Preſumptuous are they, ſelf-willed, they are not afraid to ſpeak evil of dignities:

11. Whereas angels which are greater in power and might (*than evil ſpirits*), bring not railing accuſations againſt them before the Lord. (*See note on Jude, ver. 9.*)

12. ᵠ But theſe, as natural brute beaſts, (Gr. *as irrational, natural living creatures, rather than men*),

(*h*) L. quis rer. div. hæreſ. p. 404. F.

(*i*) Προφήτης οὐ ἴδιον οὐδὲν ἀποφθέγγεται, ἀλλ' ἕτερα δὲ πάντα ὑπηχοῦντος ἑτέρου. Quis rer. diviſ. hæreſ. p. 404. C. Ὄργανον θεοῦ ἐστιν ἐχθὲς, κρουόμενον, καὶ πληττόμενον ἀοράτως ὑπ' αὐτοῦ. D. Ἑρμηνεὺς γάρ ἐστιν ὁ προφήτης ἑτέρου ὑπηχοῦντος τὰ λεκτέα τοῦ θεοῦ. De præm. et pœn. p. 711. E.

made to be taken and deſtroyed, (*or, to raven, and deſtroy*), ſpeak evil of the things they underſtand not, (*i. e. of the angelical powers whom they blaſpheme, ver.* 10.), and ſhall utterly periſh in their own corruption;

13. And ſhall receive (Gr. *receiving, by this deſtruction, ver.* 12.) the reward of unrighteouſneſs, as they that count it pleaſure to [r] riot in the daytime: ſpots they are and blemiſhes, [s] ſporting themſelves with their own deceivings, whilſt [t] they feaſt with you;

14. Having eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable ſouls: an heart they have exerciſed with [u] covetous practices; curſed children:

15. [x] Which have forſaken the right way, and are gone aſtray, following the way of Balaam the ſon of Boſor, who loved the wages of unrighteouſneſs; (*and to obtain them, counſelled Balak to entice God's people to commit fornication with the Midianites, Numb.* 31. 16. Βαλαὰμ τῦ Βόσορ; *that is, ſaith Grotius, of the city of Boſor, as Pethor his city, Numb.* 22. 5. *is called*);

16. But was rebuked for his iniquity: *(for)* the dumb aſs ſpeaking with man's voice, forbade the madneſs of the [y] prophet.

17. Theſe are wells (Gr. *fountains*) without water, clouds that are carried with a tempeſt, (*unprofitable for any good, as fountains without water, and pernicious as tempeſts, which blaſt and root out all before them*), to whom the miſt (Gr. *the blackneſs*) of darkneſs is reſerved for ever.

18. For when they ſpeak great [z] ſwelling words of vanity, they allure through the luſts of the fleſh, through much wantonneſs, (*or to laſciviouſneſs*), thoſe who were clean eſcaped from them that live in error.

19. Whilſt they promiſe them [aa] liberty, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame is he brought in bondage.

20. [bb] For if after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome; the latter end is worſe with them than the beginning.

21. For it had been better for them not to have known the way to righteouſneſs, than after they have known it, to turn from the holy commandment delivered unto them; *(becauſe they ſin by apoſtaſy againſt the light received, and with ingratitude to the author of it.)*

22. But it is happened to them according to the true proverb, [cc] The dog is turned to his own vomit again; and, The ſow that was waſhed, to her wallowing in the mire.

ANNOTATIONS on Chap. II.

Verſe 1. [a] Ψευδοδιδάσκαλοι, *falſe teachers.*] Concerning the perſons chiefly concerned in this chapter, and in the parallel epiſtle of St Jude, I find three opinions.

1. That of Dr Lightfoot, who thinks theſe chapters ſpeak chiefly of the Jews, *i. e.* of the *falſe teachers* of that nation. The ſecond is,

2. That of the ancients, who ſay expreſsly, Ἄρχεται ἐντεῦθεν τῆς κατὰ τῶν Νικολαϊτῶν αἱρέσεως, *He begins to ſpeak of the hereſy of the Nicolaitans.* So Oecumenius. The third is,

3. That of the Reverend and Learned Dr Hammond, and of the ancients alſo; that the apoſtles ſpeak theſe things touching the Gnoſtics. And this opinion ſeems not much to differ from the ſecond. For the ancient fathers ſay, The (*k*) "Gnoſtics ſprang from the Nicolaitans, and borrowed "from them all their filthineſs and laſciviouſneſs." Moreover, the apoſtle Peter ſpeaketh plainly of the falſe teachers which were to be hereafter; for, ver. 1. 2. 3. he ſpeaks ſtill in the future tenſe; though both St Jude in his epiſtle, and St Peter, in the following words, do plainly intimate, that ſome of them were come already: ſo that in the expoſition of this chapter, and the epiſtle of St Jude, we have reaſon to take in thoſe heretics who appeared after the writing theſe epiſtles.

Nevertheleſs, becauſe the falſe apoſtles, and falſe teachers of the Jewiſh nation, and the Nicolaitans, were certainly then come, and we have expreſs and frequent mention of them in the epiſtles of St Paul, and in the Revelation of St John, and becauſe St Peter ſpeaks of them in the plural number; therefore I ſhall apply the words to all of them, giving the preference to them in the expoſition of theſe words, who are expreſsly mentioned in the holy ſcriptures.

Ibid. [b] Ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, *There ſhall be falſe teachers among you.*] The apoſtle, writing to the Jews, ſeems by theſe words to intimate, that theſe falſe teachers ſhould be among the Jewiſh converts, eſpecially, as being either Jews by birth, or proſelytes to that religion, as was Nicolas of Antioch, Acts 6. 5. But then their entering in among the

(*k*) Καὶ ἐντεῦθεν ἄρχονται οἱ τῆς ψευδωνύμε γνώσεως κακῶς τῷ κόσμῳ ἐπιφύεσθαι. Epiph. Hær. 25. § 2. Ἐξ αὐτῦ οἱ λεγόμενοι Γνωστικοί. Timoth. et Damaſc.

Jewiſh

Jewiſh converts, Jude ver. 4. and being among them *in their feaſts of charity*, ver. 12. their *leaving the right way*, 2 Pet. 2. 15. and their *returning with the dog to the vomit*, make it probable that they once profeſſed the Chriſtian faith; though afterwards they revolted from it, or introduced ſuch doctrines of perdition, as fundamentally deſtroyed the faith which they profeſſed.

Ibid. ° Αἱρέσεις ἀπωλείας, *damnable hereſies.*] Such as tended to the preſent deſtruction and future damnation of them who taught, and who believed them. Thus the doctrine of the falſe apoſtles, among the Jews, tended to *the perverting of ſouls*, Acts 15. 24.; to make *Chriſt die in vain*, Gal. 2. 21. and their faith to *profit them nothing*, Gal. 5. 2. and *Chriſt become of none effect unto them*; they being by them *fallen from grace*, ver. 5. and become *enemies to the croſs of Chriſt*, Phil. 3. 18.

The hereſy of the Nicolaitans is ſtyled by Epiphanius (*l*), an hereſy which did ἑαυτὺς καὶ τὺς πιϛεύοντας ἀπολλύων, *deſtroy them that taught, and them that believed it.* Yea, Chriſt himſelf declares his hatred of it, Rev. 2. 15. And the ſame all the fathers ſay of the Gnoſtic hereſy.

Ibid. ᵈ Τὸν ἀγοράσαντα αὐτὺς δεσπότην ἀρνούμενοι, *denying the Lord that bought them.*] Chriſt being never ſtyled δεσπότης in the New Teſtament; and St Jude diſtinguiſhing this δεσπότης, or maſter, from our Lord, it ſeems moſt reaſonable to interpret this of God the Father, who is ſaid to have bought the Jews: *Is he not thy father, who hath bought thee?* Deut. 32. 5. And the Chriſtians; *Ye are bought with a price; therefore glorify God with your ſouls and bodies, which are his*, 1 Cor. 6. 20. Hence alſo it is truly obſerved by Eſthius, That Chriſt died for them that periſh, and bring deſtruction upon themſelves.

Ibid. ᵉ Ταχινὴν ἀπώλειαν, *ſhall bring upon themſelves ſwift deſtruction.*] That the apoſtatizing Jews did this, the ſcripture every where informs us, and the apoſtles frequently warn them of it. St Paul doth it throughout the epiſtle to the Hebrews, elſewhere ſpeaking of them as men *whoſe end is deſtruction*, Phil. 3. 19.; on whom ſhould come *ſwift deſtruction*, 1 Theſſ. 5. 3. they being *appointed for wrath*, ver. 9. St James, as of men *fattened for a day of ſlaughter*, chap. 5. 5. and that *ſuddenly* to come upon them, their *judge ſtanding at the door*, ver. 9. Chriſt alſo threatens to them that held the doctrine of the Nicolaitans, That *he would come againſt them ſwiftly, and fight againſt them with the ſword of his mouth*, Rev. 2. 16. *i. e.* he would deſtroy them, Rev. 19. 15. 21. Accordingly church-hiſtory informs us, that they were extinct, (*m*) λόγῳ θᾶττον, in a very little time.

But I find nothing of any ſuch remarkable or ſwift deſtruction which befel the Gnoſtics, in church-hiſtory; not one word that any of them periſhed at the deſtruction of Jeruſalem by the Roman army, though doubtleſs their iniquities would find them out. We rather read in the church-hiſtory, that they were never perſecuted by the Heathen emperors; this being the obſervation of the fathers, That the (*n*) Simonians, and the Menandrians, "were never perſecuted by the Heathens, their "fury being only poured out upon the Chriſtians." Nor could it probably be otherwiſe, ſeeing they made the doctrine of the croſs no part of their religion; but held it lawful (*o*) *to deny the faith in times of perſecution*, to avoid ſuffering for it, and counting idolatry, in ſuch caſes, a thing indifferent; whence, ſaith Origen, "they were never perſe-"cuted at all."

Ver. 2. ᶠ Καὶ πολλοὶ, *And many ſhall follow*, &c.] That the Judaizers much infeſted the Chriſtian church, and perverted many in the church of Corinth, Galatia, Epheſus, and Crete, we learn from St Paul's epiſtles; and that by reaſon of the Jewiſh zealots, who *deſpiſed dominion and ſpake evil of dignities, the way of truth was evil ſpoken of*, from Pet. 1. 2. 12. Indeed, the Heathens ſeem to have made little or no diſtinction betwixt the Jews and the Chriſtians that ſprang from them; but imputed all the diſturbances they made, to Chriſt, or to the Chriſtians. Hence (*p*) Suetonius ſaith of Claudius, That *Judæos, impulſore Chriſto aſſidue tumultuantes, Roma expulit*; "He expelled the Jews "from Rome, as being frequently tumultuous, "through the inſtigation of Chriſt." Of the Nicolaitans, Epiphanius ſaith (*q*), That "great was "the deceit which they brought upon mankind." And (*r*) Clemens Alexandrinus profeſſeth to write againſt them, and the Gnoſtics, "to remove the

(*l*) Hær. 25. § 4. p. 79.

(*m*) Euſeb. hiſt. eccl. l. 3. c. 29.

(*n*) Οἱ δὲ μόνοι ὐκ ἐδιώχθησαν ὑφ' ὑμῶν, ἀλλὰ καὶ τιμῶν κατηξιώθησαν. Σίμωνα μὲν, &c. Ἀλλὰ ὅτι μὴ διώκονται, μηδὲ φονεύονται ὑφ' ὑμῶν κᾆν διὰ τὰ δόγματα ἐπισάμεθα. Juſtin. M. Apol. p. 67. 70.

(*o*) Σίμωνί τι ὁ Σαμαρεὺς---ὑπὲρ τὺς πλείονας ὑπαγάγεσθαι τὸν περὶ τὸ θανάτῳ κίνδυνον περιῆλε τῶν μαθητῶν, ἐνδιαφορεῖν αὐτὺς διδάξας πρὺς τὴν εἰδωλολατρείαν, ἀλλ' οὐδὲ τὸν ἀρχὴν Σιμωνιανοὶ ἐπιβεβλήθησαν. Orig. contra Celſ. l. 6. p. 282.

(*p*) Sueton. in Claud. c. 25.

(*q*) Καὶ πολλὴ ἁπλῶς ἡ διὰ τὰς πλάνης αὐτῶν γινομένη τῷ γένει τῶν ἀνθρώπων ἐπιβολή. Hær. 25. § 3.

(*r*) Μὴ τοίνυν ὑποδυόμενοι τὸ ὄνομα τὸ Χριϛὸ καὶ τῶν ἐν ἔθνεσιν ἀκρατισάντων ἀκολαϛότερον βιοῦντες βλασφημίαν τῷ ὀνόματι περιτρίβωσιν. Strom. 3. ab initio.

"ſcandal

" ſcandal which they, by their doctrines, might " bring upon Chriſtianity :" As Juſtin Martyr alſo hints (*s*). Yea, Clemens adds, That from theſe men, who taught, (*t*) " That women ſhould be common, " aroſe the greateſt blaſphemy againſt the name of " Chriſt, or Chriſtians."

Moreover, it is to be noted, That inſtead of ἀπωλείαις, many copies read ἀσελγείαις, *their laſcivious ways* : which reading may be confirmed from St Jude, who begins his deſcription of the ſame perſons, thus, *They turn the grace of God* εἰς ἀσέλγειαν, *into laſciviouſneſs*. And this character agrees, in ſome meaſure, to the falſe teachers among the Jews, who taught fornication and uncleanneſs. See note on 1 Cor. 6. 13. Eph. 5. 6. practiſed τὰ κρύπτα τῆς αἰσχύνης, *the hidden things of ſhame*, 2 Cor. 4. 2. And *gloried in their ſhame*, Phil. 3. 19. And *whoſe exhortation was* ἐξ ἀκαθαρσίας, *of uncleanneſs*, 1 Theſſ. 2. 3. And many of whoſe followers were guilty of *uncleanneſs, fornication,* καὶ ἀσελγείᾳ, *and laſciviouſneſs*, 2 Cor. 12. 21. But this is more emphatically the character of the Nicolaitans, and of the Gnoſtics, the ſucceſſors of them : for they were, ſaith Oecumenius, περὶ μὲν δόγματος ἀσεβέστατοι, περὶ δὲ βίον ἀπελγέστατοι, *moſt ungodly in their principles, and moſt laſcivious in their lives*. " Refert complexus, et " permixtiones execrabiles, obſcenoſque conjunctus, " et quædam ex ipſis adhuc turpiora," ſaith Tertullian (*u*), yea, things ſo exceeding filthy, *that we bluſh to mention them, and therefore paſs them by*. Παύσομαι Ἀφροδίτην κοινωνίαν μυσικὴν ἀναγρεύουσιν, ſaith Clemens of Alexandria (*x*). Τὴν αἰσχρεγίαν ἅμα τοῖς ἄλλοις ἐπιτελεῖν τὰς ἑαυτῶ μαθητὰς ἐδίδαξεν, ſaith Damaſcen (*y*). Hence Pſeud-Ignatius ſtyles them (*z*), ἀκαθάρτους Νικολαΐτας, *immundiſſimos Nicolaitas, amatores libidinis* ; St Auſtin, *ſectam turpiſſimam*. For, ſaith Timotheus (*a*), Οὐδεὶς τῶν ἄλλων αἱρεσιαρχῶν φαίνεται ὕτως αἴτιος πάσης βδελυκτῆς καὶ μυσερᾶς, καὶ ἀῤῥήτου πράξεως διδάσκαλος, " Amongſt all the maſters of hereſy, none " taught ſuch filthy and abominable actions."

Ver. 3. ε Ἐν πλεονεξίᾳ, *through covetouſneſs*.] If πλεονεξία ſhould here, and ver. 14. ſignify *adultery*, as 1 Theſſ. 4. 6. it ſeems to do ; ſee note there ; and as Dr Hammond thinks it doth here, there will be no difficulty in applying this to the Nicolaitans, as well as to the Gnoſtics, and falſe teachers among the Jews ; the note on the ſecond verſe ſhewing, that this emphatically belonged to them, and gave the riſe to that impure ſect. But becauſe they are accuſed, ver. 15. *of following the way of Balaam, who loved the wages of unrighteouſneſs* ; and by St Jude, ver. 11. *of running greedily after the error of Balaam for reward* ; I think it better to admit of that ſenſe, which our tranſlation giveth of the word, and then to apply it at once to the falſe teachers among the Jews, and to the Nicolaitans : it ſeems highly probable, from the 6th, the 8th, and the 10th chapters of the firſt epiſtle to the Corinthians, that the apoſtle is there diſcourſing againſt the Nicolaitans. Now, of theſe *falſe teachers* he ſaid, That they *devoured the Corinthians*, 2 Cor. 11. 20. St Paul, in his ſecond epiſtle to Timothy, chap. 3. 6. ſpeaks of a ſort of men *who crept into houſes, leading captive ſilly women laden with ſins, and led away with divers luſts* ; a character which perfectly agrees to the Nicolaitans: and ſpeaking to Titus of the ſame perſons, he ſaith, chap. 1. 10. 11. *They ſubverted whole houſes, teaching things which they ought not, for filthy lucre's ſake*. Irenæus (*b*) informs us of the Valentinians, That " they would not impart their " myſteries to all, but to them only who were able " to pay great ſums for them." Whence the Pſeud-Ignatius (*c*) ſtyles them, " covetous of what be- " longs to others, and violent lovers of riches."

Ibid. ᵇ Οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, *whoſe judgment now of a long time lingereth not*.] St Jude, in the parallel place, ver. 4. ſaying, they were men, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, *of old aſſigned to this condemnation*, viz. by the prophecy of Enoch : ſee the note there. I think theſe words may be beſt rendered thus, " To whom the judgment pronounced " of old lingereth not," it being a ſwift deſtruction which the falſe teachers among the Jews, and the Nicolaitans, brought upon themſelves : ſee note on ver. 1. of this chapter. Note alſo, That *their damnation* is, in the Greek, *their deſtruction*.

Ver. 4. Ταρταρώσας, *caſting them down to hell*.] Tartarus, ſaith Phavorinus, is ἀὴρ ὑπόγαιος, καὶ ἀνήλιος, " the ſubterreſtrial air, where the ſun comes not." It ſignifies alſo, ſaith Suidas, τὸν περὶ τὰ νέφη τόπον, " the place in the clouds, or in the air :" hence τάρταρον ἠερόεντα, and ζόφον ἠερόεντα, in Homer, to intimate that *tartarus* was " the dark air ;" as Crates in Stephanus ſaith, Ὁ ἅδης ὑπόγειος ἐστι τόπος σκοτεινὸς,

(*s*) Πάντες οἱ ἀπὸ τούτων ὁρμώμενοι Χριστιανοὶ καλοῦνται. Juſt. Mart. p. 70.

(*t*) Κοινὰς εἶναι τὰς γυναῖκας ἀξιοῦσιν ἐξ ὧν ἡ μιγίστη κατὰ τοῦ ὀνόματος ἐρρύη βλασφημία. Strom. 3. p. 428. B.

(*u*) Præſcript. c. 47. (*x*) Strom. 3. p. 436. (*y*) Coteler. tom. 1. p. 286.

(*z*) Ep. ad Tral. § 11. (*a*) Apud Cotel. tom. 3. p. 381.

(*b*) Ἃ καὶ εἰκότως δοκεῖ μοι μὴ πάντας θέλειν ἐν φανερῷ διδάσκειν, ἀλλ' ἢ μόνους ἐκείνους τοὺς καὶ μεγάλως μισθοὺς ὑπὲρ τελικούτων μυστηρίων τελεῖν δυναμένους. L. 1. c. 1. p. 20.

(*c*) Τῶν γυναικῶν φθορεῖς, καὶ τῶν ἀλλοτρίων ἐπιθυμητὰ, καὶ χρηματολαίλαπες. Ep. ad Magneſ. § 9.

" Hades

" Hades is a dark place under the earth;" ſaith Porphyry, " where ſouls are tormented, ἐν ἀχλυώδει τόπῳ, in utter darkneſs." *Apud Stob. eccl. ph. p.* 133. Theſe angels being therefore placed in the bright regions of the heavenly light, and being now confined to the dark air, (whence Satan is called *the prince of the power of the air*), are ſaid to be caſt down into Tartarus. And this ſuits with the opinion both of the Heathens and the Jews, who held, That " the air was full of ſpirits or dæmons; (ſee note on Eph. 2. 2.); but chiefly of the ancient fathers, according to thoſe words of Jerom, in his comment on that paſſage of St Paul, *againſt ſpiritual wickedneſs* ἐν τοῖς ἐπουρανίοις, *in cœleſtibus*; that is, ſaith he, *in the air:* (*d*) " for this is the opinion of all the " doctors, That the air, which divides between the " earth and heaven, is full of contrary powers." He is ſtyled, *the prince of the power of the air*, ſaith Oecumenius (*e*), " becauſe he is the prince of the " evil ſpirits that are in the air;" not as having dominion, ſaith Theophylact, but only his habitation there. That this was the opinion of moſt of the ancients, ſee *Petavius de angelis, l.* 3. *c.* 4. Now, hence it follows, that though the devil and his angels are at preſent for ever baniſhed from the divine preſence, and ſo do ſuffer the puniſhment of loſs now of the beatific viſion; though they are, in the language of Tertullian, *prædamnati ad judicii diem*, " condemned beforehand to the tremendous " day;" *Prædeſtinati ſupplicio ſempiterno*, " fore- " ordained to eternal puniſhment," ſaith St Auſtin;" *Reſervati in diem judicii*, " reſerved to the day of " judgment," ſaith Origen, and St Peter here; or *kept in chains of darkneſs to that day*, ſaith St Jude: and knowing and believing this, they cannot chuſe but tremble, and be filled with preſent horror. Yet is the doctrine of Rupertus (*f*) highly probable, That " at preſent they are not ſuffering in the infernal " flames, but have their reſidence in the dark air: " whence, at the day of judgment, they ſhall be " precipitated into the fire prepared for the devil " and his angels."

1. Becauſe this ſeems to have been the opinion of all antiquity, for five whole centuries together, as appears not only from their common doctrine, mentioned before, that they at preſent had their habitation in the air, but alſo from their expreſs words, who ſpake ſtill in the future, of their infernal puniſhments, ſaying, as Juſtin Mart. (*g*) " That they " ſhall be puniſhed with eternal fire;" for that they " are now baniſhed by the name of Jeſus, is an " indication of their future puniſhment in ever- " laſting fire." This he confeſſeth, μηδέπω τοῦτο πράξαι τὸν Θεὸν, that God hath not yet done; but yet he ſaith, (*h*) " Chriſt hath foretold, that he and his " angels ſhall be caſt into the fire, and everlaſting- " ly tormented there." And Tatianus (*i*) ſaith of them, " The Lord of all things ſuffers them to ex- " patiate, or inſult, till the time of the diſſolution " of the world, and till the judge comes." Tertullian (*k*) ſaith, That " their deſperate condition, " on the account of their being condemned before, " receives ſome comfort from the delay of their " puniſhment." Minucius Felix (*l*) ſaith, That " he " foreknowing, trembles at the puniſhment appoint- " ed for him, and thoſe that worſhip him." Lactantius (*m*), That, " at the time of judgment, this prince, " with his miniſters, will be laid hold on, and con- " demned to puniſhment."

2. This muſt be the doctrine of thoſe fathers, who held, That the devil knew not that he ſhould be certainly condemned, till our Lord's advent, and therefore durſt not before blaſpheme God; which was the doctrine of Juſtin Mart. (*n*), Irenæus (*o*), Eu-

(*d*) Hæc autem omnium doctorum opinio eſt, quod aer iſte qui cœlum et terram medius dividens inane appellatur, plenus ſit contrariis fortitudinibus.

(*e*) Τῶν ἐναερίων καὶ πονηρῶν πνευμάτων, τὸν τοῦ ἀέρος ἄρχοντα, τουτέστι τὸν ἐναέριον ἄρχοντα, οὐ γὰρ ἀέρος ἄρχεται, ἀλλὰ ἐναερίων οἷον τῶν ἀερίων πονηρῶν πνευμάτων. In locum. Ἀλλ' ὡς ἐν αὐτῷ ἐμφιλοχωροῦντα.

(*f*) Et nunc quidem in hunc aerem illum eſſe dejectum, et omnes ſatellites ejus, quos aereas catervas dicimus, paſſim in ſcripturis habemus——futurum eſt autem ut infernum inferiorem videntibus cunctis præcipitetur in ignem æternum qui paratus eſt ei et angelis ejus. *Com. in Gen.* 17.

(*g*) Οἱ τὴν ἀξίαν κόλασιν καὶ τιμωρίαν κομίσονται ἐν αἰωνίῳ πυρὶ ἐκλειφθήσης. Εἰ γὰρ ὑπὸ τῶν ἀνθρώπων διὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ ἠτίωνται, δῆλόν ἐστι καὶ τῆς μελλούσης αὐτοῖς ἐν πυρὶ αἰωνίῳ κολάσεως. Apol. 1. p. 46. D. Vide p. 45. E.

(*h*) Ὅτι εἰς τὸ πῦρ πεμφθήσεσθαι μετὰ τῆς ἀντοῦ στρατιᾶς κολασθησομένους τὸν ἀπίστατον αἰῶνα προειρήκασιν ὁ Χριστός. Apol. 2. p. 71. B.

(*i*) Ὁ δὲ τῶν ὅλων δεσπότης ἐλεγχθῆναι αὐτοὺς ἄχρι μέχρις οὗ ὁ κοσμὸς πέρας λαβὼν ἀναλυθῇ, καὶ ὁ δικαστὴς παραγένηται, p. 151. D.

(*k*) Deſperata conditio eorum ex prædamnatione ſolatium reputat fruendæ interim malignitatis ex pœnæ mora. *Apol. c.* 27.

(*l*) Deſtinatam enim ſibi cum ſuis cultoribus pœnam præſcius perhorreſcit, *p.* 39.

(*m*) Sed et dominus illorum cum miniſtris ſuis comprehendetur, ad pœnamque damnabitur, cum quo pariter omnis turba impiorum pro ſuis facinoribus perpetuo igni cremabitur in æternum. *l.* 7. *c.* 26. *p.* 729.

(*n*) Καλῶς ὁ Ἰησοῦς ἔφη, ὅτι πρὸ μὲν τῆς τοῦ Κυρίου παρουσίας ἐδόκουν ἐτόλμησεν ὁ Σατανᾶς βλασφημῆσαι τὸν Θεὸν, ἅτι μηδέπω εἶδως αὐτοῦ τὴν κατάκρισιν. Euſeb. hiſt. eccl. l. 4. c. 18. (*o*) Iren. l. 5. c. 26.

ſebius,

ſebius, and Epiphanius (*p*), or, as Oecumenius (*q*) interprets them, He did not know it manifeſtly, as being only obſcurely hinted by the prophets; "but "when Chriſt's coming declared manifeſtly, that "everlaſting fire was prepared for him and his an- "gels, he ceaſed not to practiſe his wiles againſt his "ſaints." And this doctrine they founded on the following ſcriptures, *viz.*

1. That queſtion which theſe devils put to Chriſt, *Art thou come to torment us before the time?* concluding hence, That "not this preſent age, "but the future, was the time when theſe evil ſpi- "rits were to be puniſhed;" as Origen (*r*) ſaith twice. "They thought," ſaith St Jerom, *ad judicandos ſe veniſſe*, "That Chriſt was come to judge them:" ſaith Chryſoſtom, Οὐκ ἀναμένων τὸν καιρὸν τῆς κολάσεως, "that he would not ſtay till the time of puniſh- "ment," *i. e.* the day of judgment." Hence Maldonate, upon the place, admires at the great conſent of the ancients in this opinion.

This, 2*dly*, They gathered from thoſe words of Chriſt, *Depart, ye wicked, into the fire prepared for the devil and his angels.* Whence they concluded, with St Bernard (*s*), That the ſentence againſt them was determined, "but was not yet paſſed upon "them;" and that *jam diabolo ignis paratus, etſi nondum ille præcipitatus in ignem*, "the fire was "indeed prepared for the devil, but he was not yet "caſt into it;" concluding, that was only to be done, (*t*) "at the end of the world, at the day of "the great judgment, or in the world to come."

But, 3*dly*, This they chiefly concluded from theſe words of St Peter (*u*), and St Jude, That *they were reſerved unto the day of judgment, to be puniſhed.* Nor is it eaſy to conceive a more natural conſequence than this; they are reſerved unto the day of judgment to be puniſhed, therefore they are not yet puniſhed with the fire prepared for the devil and his angels.

And, laſtly, This they gathered from the Revelation of St John, who often ſaith (*x*), That *the old ſerpent the devil ſhall be caſt into the lake of fire and brimſtone, at the day of judgment:* to which the frequent ſayings of St Auſtin do refer.

Since then, to torment the devils at our Saviour's advent, was to torment them *before the time of torment*; ſeeing our Saviour when he ſhall paſs the final ſentence, will only amand the wicked to the fire *prepared for*, not actually tormenting then, *the devil and his angels*; ſeeing they only are *reſerved in chains of darkneſs, to the day of judgment, to be puniſhed:* and ſo the ſentence, and the execution of it, is no more paſſed upon them, than upon the priſoner that is kept in chains for the aſſizes. Seeing the devil is only ſaid to be then (*y*) *caſt into the lake of fire and brimſtone*, when the judge ſat upon the throne, and all men were judged according to their works; there ſeems ſufficient reaſon to aſſert, that even the devils ſhall not be tormented in the infernal flames, until the day of judgment: and if not they, then much leſs wicked men.

Ver. 5. [k] Οὐκ ἐφείσατο, *and ſpared not the old world.*] This inſtance agrees very exactly to thoſe Nicolaitans and Gnoſtics, who had corrupted their ways; as they of the old world did, by taking to them what women they pleaſed to enjoy, as far as appears, without any ſolemnity of matrimony, Gen. 6. 2. 4. for it is only ſaid, that *the ſons of God went in unto the daughters of men:* hence are theſe giants ſaid to be οἱ ἐκπίπτοντες οἱ βίαιοι, *violent men*, who by force invaded them: and alſo by idolatry. See Ainſworth on Gen. 4. 26.

(*p*) Epiph. hær. 39. n. 8.

(*q*) Φησὶν Ἰωσήφ, &c. ὡς ὁ διάβολος πρὸ τῆς τοῦ Κυρίου παρουσίας οὐκ ἤδει τρανῶς, οὕτω τὰς ἑαυτοῦ τιμωρίας τὴν δύναμιν τῶν θείων προφητῶν αἰνιγματωδῶς ταύτην διαγορευσάντων. Ἐν οἷς δὲ τοῦ Κυρίου παραγενομένου, καὶ διάβολος σαφῶς ἀποκεῖσθαι, καὶ ἡτοιμάσθαι τὸ αἰώνιον πῦρ, καὶ τοῖς ἀγγέλοις αὐτοῦ ἕκυστον, ὃ πάντοτε τοῖς πιστοῖς ἐπιβουλεύων. In 1 Pet. 5. 8.

(*r*) Diabolus in hoc ſeculo neque corripitur pro peccato, neque flagellatur, omnia namque ei ſervata ſunt in futurum, unde et ipſe ſciens ſibi illud ſtatutum tempus eſſe pœnarum dicebat ad Salvatorem, Quid veniſti ante tempus torquere nos? *Hom.* 8. *in Exod.* F. 44. H. Non vult Deus dæmonum genus ante tempus damnare. Sciunt enim et ipſi dæmones, quia tempus eorum præſens hoc ſeculum continet. Propterea denique et Dominum rogabant, ut non torqueret eos ante tempus. *Hom.* 13. *in Numer.* F. 116. I.

(*s*) Serm. de tranſ. S. Malachiæ.

(*t*) Sunt reſervati in diem judicii. *Orig.* Indigni ſunt qui in præſenti ſeculo corripiantur, ſed in futuro recipient quæ merentur. *Hom.* 8. *in Ex. ibid.* Dominus in die judicii quaſi in uno faſce pariter colligatos mittet in lacum inferni. *Hieron. in c.* 25. *Eſ.* In fine corporeo igne cruciandi. *Greg.* Servantur in judicium puniendi. *Fulg. apud Petav. tom.* 3. *l.* 3. *c.* 4.

(*u*) Mirum quanto conſenſu plerique veteres auctores docuerint dæmones ante diem judicii non torqueri, quod Petrus ſcribat, 2 Pet. 2. 4. Si angelis peccantibus non pepercit, &c. et Judas, v. 6. Si angeli qui non ſervarunt ſuum principatum. *Maldonat. in Matth.* 8. 29. *Vide Auguſt. l.* 21. *c.* 27. &c. *de civ. Dei.*

(*x*) Sicut etiam deſertores angeli, licet ſecundum modum quendam mortui ſunt peccando, quia fontem vitæ deſeruerant, qui Deus eſt —— in ſecundam mortem poſt ultimum præcipitabuntur judicium. *De c. D. l.* 13. *c.* 24. *p.* 746. C. *Vide eundem, l.* 21. *c.* 23.

(*y*) Rev. 20. 10. 15.

Ibid.

Ibid. Ὄγδοον, *the eighth perſon,*] One would think, from Adam; whereas indeed he rather was the tenth from Adam, Gen. 5. and ſo it is the eighth of them that were ſaved from the deluge, 1 Pet. 3. 8. So Plutarch ſaith of Pelopidas, That he came τὶς οἰκίαν δωδέκαλος, "unto his houſe with eleven more:" and Polybius of Dioneſidorus, That τρίτος ἀπενήξατο, "he "ſwam out with two more:" ſo here, Noah was ſaved, with ſeven perſons; ſo celebrated in hiſtory, that the hill where the ark reſted, is called, *the hill of the eighth*, or *Themanim*; and a village by it bears the ſame name. See Dr Hammond on the place.

Ver. 9. Οἶδε, *the Lord knoweth.*] God's knowledge here includes his power, and his will: ſo, Pſal. 1. *Whatſoever the righteous doth, it ſhall proſper; for the Lord knoweth the way of the righteous*, ver. 6. *i. e.* he is able and willing to make it proſper. Matth. 6. 31. *Take no thought what you ſhall eat or drink, or wherewithal ye ſhall be clothed; for your heavenly Father knoweth you have need of all theſe things*, ver. 32.

Ibid. Εἰς ἡμέραν κρίσεως, *to the day of judgment, to be puniſhed.*] Note, That this is ſignally the time when the ungodly ſhall be puniſhed: 2*dly*, That the evils which wicked men ſuffer in this life, will not exempt them from future puniſhments in the world to come; even Sodom and Gomorrha muſt then ſuffer, Matth. 10. 15. and 11. 22.

Ver. 10. Ὀπίσω σαρκὸς, *who walk after the fleſh.*] See note on ver. 2.

Ibid. Καὶ κυριότητος καταφρονοῦντας, *and deſpiſe government.*] The note of Eſthius on the place is this; that "we read not in church-hiſtory, that the Gno"ſtics deſpiſed governments, but rather flattered "them." What Dr Hammond ſaith, of their teaching Chriſtians to deſpiſe all authority of magiſtrates, or maſters, is not proved by him; for he attempts not to prove, that they were κυριότητος καταφρονητὰς, *deſpiſers of government*: and his attempt to prove, that "they taught Chriſtian ſervants to deſpiſe their "maſters," from 1 Tim. 6. 2. hath been conſidered already. Nor do I find any thing of this nature charged upon the Nicolaitans. But then it may be noted, that κυριότης καὶ δόξαι, *dominions*, and *glories*, in the New Teſtament, doth often ſignify the *angelical powers*; as when Chriſt is ſaid to be exalted, ὑπεράνω πάσης κυριότητος, *above all dominion*, Eph. 1. 21. and when κυριότητες are mentioned among *the inviſible things of the creation*, Col. 1. 16. Accordingly ſome of the moſt ancient fathers (*z*) refer this to the *angelical powers*; and this they do with great probability: For, 1. The apoſtle Peter here aſſerts, That they blaſphemed ἐν οἷς ἀγνοοῦσι, *in things of which they had no knowledge*: St Jude, That they blaſphemed *things that they know not*; which very well agrees with their bold aſſertions touching the angels; in which they did, as St Paul ſaith, ἃ μὴ ἑώρακεν ἐμβατεύων, *intrude into thoſe things they had not ſeen*, Col. 2. 18. but cannot ſo well be applied to civil dignities, of which theſe heretics muſt have ſufficient knowledge. 2. The apoſtle adds, That whereas theſe men did not tremble to blaſpheme theſe dignities, the *holy angels* οὐ φέρουσι καθ' αὐτῶν βλάσφημον κρίσιν, *durſt not uſe railing, or blaſphemous words againſt them.* Now, they whom Michael and his good angels durſt not blaſpheme, were, ſaith St Jude, *the devil and his angels*, who were in ſcripture ſtyled *the principalities and powers, and rulers of the darkneſs of this world*, Eph. 6. 12. And therefore they whom theſe heretics blaſphemed, muſt alſo be angelical dignities.

But againſt this it is objected, That we read not in church-hiſtory, that the hereſy of the Gnoſtics had any thing in it of particular oppoſition or defiance to the angels; but, on the contrary, the Æones, noting the angels, make up a great part of their divinity. *Anſ.* This ſeems a great miſtake: for both Irenæus (*a*) and Epiphanius (*b*) aver, That when they practiſed their moſt vile impurities, they invoked ſome of the angels, to whom they did aſcribe that work, ſaying, when they performed it, Ὁ δεῖνα ἄγγελε, καταχρῶμαί σου τῷ ἔργῳ, ὁ δεῖνα ἐξουσία, σου τὴν πρᾶξιν, *O angel, I am doing thy work, I am employed in thy ſervice*; which ſure muſt be to blaſpheme theſe dignities.

Moreover, it is evident, that the Nicolaitans did alſo horribly blaſpheme them. For, 1. They made the "angels to be the offſpring of an obſcene "and filthy Æon," as both Tertullian (*c*) and Epiphanius (*d*) inform us. 2. They add, That the mother (*e*) appears in a beautiful form to princes, and extracts their ſeed from them with pleaſure, that ſhe may recollect her power, or virtue, di-

(*z*) Δέξας δὲ ἤτοι τὰς θείας φησὶ δυνάμεις, ἢ καὶ τὰς ἐκκλησιαστικὰς ἀρχάς. Oecum.

(*a*) Iren. l. 1. c. 35. (*b*) Epiph. hær. 18. § 2.

(*c*) Æones refert quoſdam, turpitudinis natos, et complexus, et permixtiones execrabiles, obſcœnaſque conjunctas, natos præterea dæmones, et deos et ſpiritus ſeptem. *De præſc.* c. 47.

(*d*) Ὕστερον δὲ μετὰ πάσας τούτους προβεβλῆσθαι φασί τινα αἰῶνα, μεμίχθαι δὲ τοῦτον τῇ μητρὶ, καὶ ἐκ τούτου τοῦ αἰῶνος τοῦ αἰσχροῦ τῆς μήτρας γεγονέναι θεὰς τε καὶ τοὺς ἀγγέλους, καὶ δαίμονας, καὶ ἑπτὰ πνεύματα. Epiph. hær. 25. § 5.

(*e*) Matrem viventium, Iren. l. 1. c. 24. Ταύτην δὲ (φασιν) ἀεὶ φαίνεσθαι τοῖς ἄρχουσιν ἐν ὁμοιοφίᾳ τινὶ καὶ ἀπεσυλᾶν τὸ ἀπ' αὐτῶν σπέρμα δι' ἡδονῆς, καὶ ἐκχώρησις, ἵνα δύῃ τὴν αὐτῆς δύναμιν, τὴν εἰς διαφόρους σπαρεῖσαν αὖθις πάλιν ἀναμάξῃ, καὶ ὅτως ἐκ τοιαύτης ὑποθέσεως τὸ τῆς αὐτῆς αἰσχρολογίας μυστήριον τῷ κόσμῳ ὑπεστήνηκε. Epiph. hær. 25. § 2.

ſperſed among many: and from this hypotheſis, ſaith Epiphanius *(f)*, "Nicolas brought the myſtery of "his filthineſs into the world:" they doing all their villanies, I ſuppoſe, in imitation of her.

Ver. 12. [q] This verſe, in St Jude, runs thus; *But theſe ſpeak evil of the things they know not; but what they know naturally, as brute beaſts, in theſe things they corrupt themſelves*, ver. 10. And therefore to make this verſe parallel to it, it ſeems neceſſary to make the conſtruction run thus, ὗτοι δὲ, but theſe blaſphemers of dignities, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, blaſpheming in things of which they have no knowledge, ſhall periſh in their own corruption; as do the natural brute-beaſts, made to be taken and deſtroyed; to whom they are, in this practice, of "making all women common alike, and whoſe ex-"ample they plead, in favour of their common "whoredoms (*g*)?" eſpecially the followers of Carpocrates (*h*), and his ſon Epiphanes, "making the "marriage of one, a violation of the community "ordained by God, and exemplified in other living "creatures."

Ver. 13. [r] Τὴν ἐν ἡμέρᾳ τρυφήν, *riot in the day.*] This is exactly true of the Nicolaitans (*i*), who practiſed their impurities day and night; and held, That "if "a man were not laſcivious every day, he could not "be ſaved."

Ibid. [s] *Sporting themſelves in their own deceits.*] *i. e.* In thoſe practices which were the effects of their deceitful principles. So that there ſeems no need of reading ἀγάπαις, *their love-feaſts*; for they were the feaſts of the church, not of the heretics.

Ibid. [t] Συνευωχούμενοι, *when they feaſt with you.*] Of theſe feaſts, ſee note on Jude, ver. 12.; and alſo Irenæus's ſaying of Marcus, and other heretics, That εἰώθασιν ἐπὶ τοῖς δείπνοις τῷ κλήρῳ ὅτοι πάντοτε παίζειν, they are always accuſtomed, in thoſe ſuppers which they make, by lot to play; or, as the Latin hath it, *ſortibus ludere*, to play by lot: I ſuppoſe, what women they ſhould commit lewdneſs with, or who ſhould provide the ſupper; which being ended, there followed, as Juſtin Martyr (*k*) hints, "the putting "out of the candle, and their promiſcuous luſts:" he ſpeaking thus of the Marcionites; and Clemens Alexandrinus (*l*) of the Carpocratians.

Ver. 14. [u] *Covetous practices.*] See note on ver. 3.

Ver. 15. [x] This in St Jude runs thus, πλάνῃ τῷ Βαλαὰμ μισθοῦ ἐξεχύθησαν, *they ran forth into the error of the reward of Balaam, i. e.* the error which the children of Iſrael committed, through the counſel which Balaam gave to Balak. To explain this, let it be noted,

1. That Balaam not only went with the princes of Balak, but alſo had the *reward of his divination*; for it is expreſsly ſaid, Deut. 23. 4. Neh. 13. 2. That the *Ammonites* and *Moabites hired Balaam.* Note,

2*dly*, That Balaam, for his reward, gave counſel to Balak, to entice the children of Iſrael to idolatry and fornication: this is hinted in thoſe words, *Come therefore, I will advertiſe thee*, Numb. 24. 14. *i. e. what to do to this people now*, and what they will do to thee in the latter days: So the Chaldee paraphraſt upon the place: "I will counſel "thee what thou ſhalt do to this people, that thou "mayſt make them to ſin;" ſo the Jeruſalem Targum. This counſel, ſaith Joſephus, was, that "Ba-"laam told Balak, upon his departure, that the on-"ly way to prevail upon this people, would be to "draw them into ſin; and to that purpoſe he coun-"ſelled him to tempt them with their beautiful wo-"men: theſe were firſt to entice the Iſraelites with "their beauty, and compliant converſation, and "when they had entangled their affections, they "were to conſent to their embraces, upon condi-"tion that the Iſraelites would forſake their own "law, and worſhip the God of the Moabites," *Joſeph. Antiq. l.* 4. *c.* 6. Note,

3*dly*, That this counſel made them *err in the matter of Peor*; and ſo not only to commit fornication with the women of Midian, 1 Cor. 10. 8. but alſo to commit idolatry. Now, this Baal-Peor, ſaith St Jerom, and other critics, was Priapus, who was worſhipped by ſhewing of their ſhame; to which theſe words of the prophet Hoſea may refer, *They*

(*f*) Carpocrates. Λέγει τὴν δικαιοσύνην τοῦ Θεοῦ κοινωνίαν τίνα εἶναι μήτ' ἰσότητος, cujus exemplum dat ἐν τοῖς ἀλόγοις, in genere boum, ſuum, ovium, et reliquorum omnium. *Clem. Alex. ſtrom.* 3. *p.* 428. C. D. *et p.* 429. A.

(*g*) Δικαιοσύνη γὰρ ἐν αὐτοῖς φαίνεται ἡ κοινότης, ἔπειτα καὶ ἡ κοινότης πάντα ὁμοίως κατὰ γένος σπείρεται, σπείρουσι δὲ κ᾽ γίνωνται ἐπ᾽ ἴσης κοινωνίαν ὑπὸ δικαιοσύνης ἄμφυτον ἔχοντες. Ibid.

(*h*) Εἰ μίαν ἀγόμενος ἔχοιτο, δυναμένων κοινωνεῖν ἁπάντων, ὥσπερ ἀπίφηνε τὰ λοιπὰ τῶν ζώων. Ibid. D.

(*i*) Tunc Nicolaus, die noctuque nuptias faciens obſcœnas, et auditu quoque erubeſcendos coitus ſomniavit. *Hieron. adv. Lucif.* F. 53. A. Y. Αὐτὸς γὰρ κ᾽ προείρηκε τοῦτο λέγειν, ὅτι ἂν μὴ τις καθ᾽ ἑκάστην ἡμέραν λαγνεύῃ, ζωῆς μὴ δύνασθαι μετέχειν τῆς αἰωνίου. Epiph. hær. 25. § 1.

(*k*) Τὰ δύσφημα ἐκεῖνα λυχνίας μὲν ἀπαγορεύειν, κ᾽ τὰς ἀναιδῆ μίξεις. Ap. 2. p. 70. B. C.

(*l*) Τούτους φασὶν εἰς τὰ δεῖπνα ἀθροιζομένους ἀνδρας ὁμοῦ κ᾽ γυναῖκας, μετὰ δὲ κορεσθῆναι ἐν πλησμονῇ τῇ κύπρισι, τὸ καταισχῦνον αὐτῶν τὴν πορνικὴν ταύτην δικαιοσύνην, ἐκπεδῶν ποιησαμένους φῶς τῇ τοῦ λύχνου περιβολῇ, μίγνυσθαι ὅπως ἐθέλουσιν, αἷς βούλονται. Strom. l. 3. p. 430. C. D.

ſet

ſet up altars to Baal-Peor, and ſeparated themſelves to that ſhame, chap. 9. 10. And thoſe of Jeremiah, *You have ſet up altars to ſhame, even altars to burn incenſe to Baal*, Jer. 11. 13. And then, as ἐξιχνίθησαν, *they were diſperſed, or ran about* about after the Midianitiſh women, anſwers to the practice of thoſe men *who crept into houſes, leading captive ſilly women*; ſo the matter of Baal-Peor anſwers exactly to the execrable villanies theſe men committed *cum membris pudoris*.

Moreover, this paſſage ſeems to confirm that expoſition, which refers to what is here ſpoken to the Nicolaitans. For St John ſpeaks thus to the church of Pergamus, *I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam; who as he taught Balak to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed to idols, and to commit fornication; ſo haſt thou alſo them that hold the doctrine of the Nicolaitans, which I hate*. Now, the church-hiſtory informs us, this was the doctrine of the Nicolaitans, That (*m*) "it was "lawful to eat things offered to idols, and to com- "mit fornication," as Irenæus, St Auſtin, and others teach.

Ver. 16. ᵛ *The prophet.*] That Balaam was indeed a prophet of God, and well acquainted with his revelations, the hiſtory in the book of Numbers will not ſuffer us to doubt; for thoſe words, *I cannot go beyond the commandment of my God, to do good or evil*, Numb. 22. 18. ſhew he was not unacquainted with the true God. See alſo chap. 24. 4. Though after, through a covetous deſire of gain, he uſed inchantments; the *madneſs of the prophet* appeared in this, that hearing the aſs ſpeak, which argued the miraculous aſſiſtance of God enabling him ſo to do, he goes on in his mad fury, and ſaith, he would kill him.

Ibid. Τὴν τῦ προφήτυ παραφρονίαν, *The madneſs of the prophet.*] The Jeruſalem Targum, and Ben Uziel on Numb. 22. 30. introduce the aſs ſpeaking thus to Balaam, "Wo to thee, Balaam, that art *che-* "*ſer deyetta, mente captus*," i. e. *mad*.

Ver. 18. ᵘ Ὑπέρογκα, *ſwelling words of vanity.*] This did the heretics many ways, ver. 9. by their barbarous names, *quibus terrebant auditores*, by which they affrighted the hearers, ſay St Auſtin (*n*) and Epiphanius (*o*), and impoſed upon them by thoſe vile words; or by thoſe proud words, that "they are the "ſpiritual, the perfect, the ſeed of election," men who have perfect knowledge of God; ſee note on Jude 19. that they have grace, ἀπὸ τῆς ἀῤῥήτυ καὶ ἀνωνομάστυ συζυγίας, "from the ineffable and not to be na- "med conjugation," and (*p*) "therefore ought to be "always meditating the myſtery of conjugation;" and that (*q*) "he that being in the world, does not "love a woman, ſo as to enjoy her, is not of the "truth;" and that except a man be laſcivious every day, he cannot enjoy eternal life: and that they being (*r*) "ſpiritual, cannot receive corruption by "any evil actions they do, or be hurt by any ma- "terial actions, ſo as to loſe their ſpiritual ſub- "ſtance." In oppoſition to which vain boaſts, theſe apoſtles ſo expreſsly ſay, *They ſhall periſh in their corruption*.

Ibid. Τὰς ὄντως ἀποφυγόντας.] See this reading defended, *Examen Millii in locum*.

Ver. 19. ˣ Ἐλευθερίαν, *they promiſe them liberty.*] They promiſed them a double liberty, *1ſt*, A liberty to do any thing they pleaſed without fear. *2dly*, A liberty from the eye and hand of their judge; as we learn from the ὑπέρογκα, *ſwelling words of vanity*, cited by Irenæus (*s*) from them, which are a full comment on ver. 18.

Ver. 20. ʸ From ver. 18. 20. 21. it ſeemeth to be ſtrongly argued, that they who were once truly faithful, may totally and finally fall away. For, 1. That the perſons here mentioned were once truly faithful, ſeems evident from this, *1ſt*, That they had once ὄντως, *truly*, and entirely *eſcaped from them that live in error*, ver. 18. Being not then entangled with, not *overcome by the pollutions which are in the world through luſt*, but having eſcaped them *through the knowledge of Chriſt Jeſus*: that they *turned from the holy commandment*, in which they formerly had walked: that they were once waſhed from that *mire* to which they returned, ver. 22.: all which cannot be truly ſaid of hypocritical profeſſors, who were ſtill *in the gall of bitterneſs, and the bond of iniquity*.

(*m*) Turpiſſima ſecta in qua placet uſus indifferens feminarum. Hi nec ab iis quæ idolis immolantur cibos ſuos ſeparant. *De hær. c.* 5. *Iren. l.* 1. *c.* 28.

(*n*) Hær. 5. (*o*) Epiph. hær. 25. ſect. 3.

(*p*) Διὸ καὶ ἐκ παντὸς τρόπυ δεῖν αὐτὰς ἀεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον. Iren. l. 1. p. 28. ed. Ox. 31.

(*q*) Ὃς ἂν ἐν κόσμῳ γινόμενος γυναῖκα οὐκ ἐφίλεσεν ὥστε αὐτὴν κρατῆσθαι, οὐκ ἐστιν ἐξ ἀληθείας, καὶ οὐ χαρᾶσι εἰς ἀλήθειαν. Ib.

(*r*) Τὸ πνευματικὸν θέλειν οἱ αὐτοὶ εἶναι ἀδύνατον φθορὰν καταδέξασθαι, κἂν οἱασοῦν συγκαταγένωνται πράξεσιν---- καὶ αὐτὰς λέγουσι κἂν ἐν οἱασοῦν ὑλικαῖς πράξεσι καταγένωνται μηδὲν αὐτὰς παραβλάπτεσθαι, μηδὲ ἀποβάλλειν τὴν πνευματικὴν ὑπόστασιν, p. 26.

(*s*) Γυναικάρια πολλὰ διέφθειραν τελείως ἑαυτὰς ἀναχωρεύοντες, ὡς μηδενὸς δυναμένυ ἐξισωθῆναι τῷ μεγέθει τῆς γνώσεως αὐτῶν, μηδ' ἂν Παῦλον, μηδ' ἂν Πέτρον εἶπες, μηδ' ἄλλον τινὰ τῶν ἀποστόλων, ἀλλὰ πλὴν πάντων ὑγιαίνειν, καὶ τὸ μέγεθος τῆς γνώσεως τῆς ἀῤῥήτυ δυνάμεως μόνας καταπεπλακέναι, εἶναί τε αὐτὰς ἐν ὕψει ὑπὲρ πᾶσαν δύναμιν, διὸ καὶ ἐλευθέρως πάντα πράττειν, μηδένα ἐν μηδενὶ φόβον ἔχοντας, διὰ γὰρ τὴν ἀπολύτρωσιν ἀνεράτητος καὶ ἀοράτως γίνεσθαι τῷ κρίνοντι. Lib. 1. c. 9. p. 72.

That theſe men after fell away totally and finally, we learn from theſe expreſſions, that *they were again allured to wantonneſs*; that they *were again entangled and overcome by the pollutions which were in the world through luſt*, and therefore *brought in bondage*: that *they turned from the holy commandment delivered to them*; yea, *with the dog to the vomit, and the waſhed ſow to the wallowing in the mire*: and this ſo far, as *that it had been better for them not to have known the way of righteouſneſs.*

Ver 22. « Κύων ἐπιστρέψας, *The dog is turned to his vomit*, &c.] Theſe two proverbs, of which the firſt is taken from Prov. 26. 11. and the ſecond is common among the writers *de re ruſtica*; ſee *Schotii adag. ſacra in locum*; are very expreſſive of the folly of thoſe men who return to thoſe vices they had formerly renounced; and therefore the fathers apply them to Julian returning to that Heatheniſm he had renounced in his baptiſm: ſo *Nazianzen. orat. ſtel.* 1.

CHAP. III.

Verſe 1. THis ſecond epiſtle, beloved, I now write unto you; in both which I ſtir up your » pure minds by way of remembrance:

2. » That ye may be mindful of the words which were ſpoken before by the holy prophets (*of the Old Teſtament, Enoch, Jude, ver.* 14. *and Daniel, chap.* 12. 2. *touching the judgment of ungodly men*), and of the commandment of us the apoſtles of our Lord and Saviour, (*or of the commandment of the apoſtles of our Lord and Saviour, as St Jude, ver.* 17. *that is, to expect patiently, and with unſhaken faith, that day, Heb.* 10. 23. 35. 39. *James* 1. 6. *and* 5. 7. 11. 1 *Pet.* 1. 13. *and* 4. 1.):

3. Knowing this firſt, that (*according to their predictions*) there ſhall come in the laſt days « ſcoffers, walking after their own luſts,

4. And ſaying, Where is the promiſe of his coming (*to judge the world, and raiſe his faithful ſervants from the dead?*); for » ſince the fathers (*to whom theſe promiſes were made*) fell aſleep, all things continue as they were from the beginning of the creation.

5. For this they willingly are « ignorant of, (Gr. *they that are of this mind are ignorant*), that by the word of God the heavens were of old, and the earth ſtanding out of the water, (*viz. dry land*), and in the water, (*viz. that part of it which is covered with the ſea.*)

6. Whereby the world that then was, being overflowed with water, periſhed.

7. But the heavens and earth which now are, by the ſame word are kept in ſtore, (*being*) reſerved unto fire againſt « the day of judgment, and perdition of ungodly men, (*who, as the antediluvians have been puniſhed by water deſtroying the world then, ſhall be puniſhed with fire deſtroying it again.*)

8. But (*for further anſwer to this queſtion*), beloved, be not ignorant of this one thing, that one day is with the Lord as a « thouſand years, and a thouſand years as one day.

9. The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs; (*concluding thence that he hath changed his purpoſe, or will not perform it*); but is (*in this*) long-ſuffering to us-ward, » not (*being*) willing that any ſhould periſh, but that all ſhould come to repentance.

10. But (*though it be thus deferred for a time, yet*) the day of the Lord will come as a thief in the night, (i. e. *ſuddenly and unexpectedly to them, Luke* 21. 34. 1 *Theſſ.* 5. 2. 3.); in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up.

11. Seeing then that all theſe things ſhall be diſſolved (*by fire, deſigned to puniſh the ungodly*), what manner of perſons ought ye to be in all holy converſation and godlineſs,

12. Looking for and haſtening to *(prepare for)* the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ‹ ſhall melt with fervent heat?

13. Nevertheleſs, according to his promiſe, we look for (καινὸς δὲ οὐρανὸς προσδοκῶμεν, *we alſo do expect*) » new heavens and a new earth, › in which dwelleth righteouſneſs.

14. Wherefore, beloved, ſeeing that » ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs:

15. And account that the long-ſuffering of our Lord is (*deſigned for the*) ſalvation (*of you Jews*); even as our beloved brother Paul alſo, according to the *(ſpirit of)* wiſdom given unto him, hath written unto you, (*in theſe words, Rom.* 2. 4. *Deſpiſeſt thou the riches of his goodneſs and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance? And more eſpecially in theſe, And ſo all Iſrael ſhall be ſaved, &c. Rom.* 11. 26. *For God hath concluded them all in unbelief, that he might have mercy upon all, ver.* 32. *See the preface to the epiſtle to the Hebrews*);

16. » As alſo in all his epiſtles, ſpeaking in them of theſe things: ◦ in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, to their own deſtruction.

17. Ye therefore, beloved, ſeeing ye know theſe things

things before, beware leſt ye alſo being led away with the error of the-*(ſe)* wicked *(ſcoffers)*, fall from your own ſtedfaſtneſs.

18. But (*rather*) [p] grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: To him be glory both now and for ever. Amen.

ANNOTATIONS on Chap. III.

Verſe 1. [a] Τὴν εἰλικρινῆ διάνοιαν ὑμῶν, *your ſincere minds.*] A ſincere deſire to know, and regard to the truth, being once ſeated in the mind and heart, we ſhall readily embrace and firmly ſtand in the truth delivered to us.

Ver. 2. [b] That theſe words ſhould relate to that notable deſtruction of the unbelieving Jews, foretold by Chriſt, ſeems not very probable, ſince the believers are inſtructed to be mindful of theſe commands, that they might be armed againſt the *ſcoffers*, mentioned, ver. 3. who ſaid, *Where is the promiſe of his coming?* Now, that the thing queſtioned by them was not our Lord's coming to the deſtruction of the Jews, but to the judgment of the world, is evident; it being ſtyled emphatically ἡμέρα κρίσεως, *the day of judgment, and perdition of ungodly men*, ver. 7. 10. 11. 12.

Ver. 3. [c] Since both St Peter, and, as St Jude tells us, the reſt of the apoſtles were ſo careful to mind thoſe to whom they writ, or preached, of theſe ſcoffers, we may conjecture that theſe ſcoffers were then come; though, in reſpect of the prophecies concerning them, they were yet to come: whence Jude ſaith of them, *Theſe are they that ſeparate themſelves*, &c. ver. 8. 9.

Ibid. Ἐμπαῖκται, *ſcoffers.*] St Jude ſeems to teach us, that theſe ſcoffers were the heretics mentioned in the former chapter, *viz.* the Simonians, who being Samaritans, held ſtill their old hereſy (*t*), that *there ſhould be no reſurrection of the fleſh*; and therefore walked after their own luſts: for thoſe of whom, ſaith he, I have treated, and am ſpeaking, are they of whom the apoſtles did forewarn you, ver. 17. 18.

Ver. 4. [d] Ἀφ' ἧς, *viz.* ἡμέρας.] For from the day that the fathers, to whom this promiſe of a reſurrection, and an heavenly country, Heb. 11. 16. is ſuppoſed to be made, and who foretold this judgment to come upon the wicked, Jude, ver. 14. have ſlept, we ſee no ſuch thing verified to them, nothing anſwering their predictions, but all things continue as they were. That ἀφ' ἧς, ſhould ſignify, *except that*, I find no inſtance or example.

Ver. 5. [e] Λανθάνει γὰρ αὐτοὺς·] that is, They conſider not God's power in making the world; which muſt enable him alſo to deſtroy it, if he pleaſe; and that by his word the earth was ſeparated from the waters which covered it, and gathered into its channels, ſo that the dry land, which we call earth, appeared; and that by theſe very waters, deſcending partly from the heavens, and partly from the great deep, Gen. 7. 11. the earth was again overwhelmed for the ſin of the antediluvians, (eight perſons being only preſerved), ſo that thoſe wicked men which then lived, periſhed in their wickedneſs; and ſo the prophecy of Enoch was remarkably fulfilled upon them.

Ver. 7. [f] Εἰς ἡμέραν κρίσεως, *to the day of judgment.*] From theſe words it ſeems to follow, 1. That the day of judgment and perdition of ungodly men, and the conflagration of the world, muſt be contemporary; and that therefore *new heavens and new earth*, in the literal ſenſe, muſt vainly be expected before the final judgment of ungodly men. 2. That the ungodly are not to be judged, or puniſhed by fire, before the conflagration of the world: *for the heaven and earth that now are*, are to be burnt up with that very fire by which the ungodly are to be deſtroyed, they being left in the midſt of thoſe flames, whilſt the godly, being ſnatched up into the air above the reach of them, *ſhall be for ever with the Lord*, 1 Theſſ. 4. 16.; for the wicked are *reſerved unto the day of judgment to be puniſhed*, 2 Pet. 2. 9. That fire in which they are to be tormented and deſtroyed, is reſerved unto the ſame day, Matth. 25. 41. 46. The fallen angels, for whom the fire is prepared, in which the wicked ſhall be puniſhed, are reſerved to that day, 2 Pet. 2. 4. Jude, ver. 6. And, *laſtly*, Sodom and Gomorrha, who periſhed by fire and brimſtone, are ſet forth ὡς δεῖγμα, *as an example* of that puniſhment the wicked ſhall ſuffer at that great day of retribution, 2 Pet. 2. 5. Jude, ver. 7. they are not therefore to be caſt into the lake of fire and brimſtone before that day. Moreover, that the world was to be diſſolved by fire, was the opinion of Anaximander, Anaxiphanes, Anaxagoras, Archelaus, Diogenes, and Leucippus. *Apud Stob. eclog. phyſ. p.* 44.

Ver. 8. [g] Χίλια ἔτη, *a thouſand years.*] That is, though God defer his coming to this judgment a thouſand years or more, we muſt not think this long; for in reſpect of him whoſe duration is eternal, and ſo whoever lives to make good his promiſes and threats, a thouſand years are as one day. In

(*t*) Ἡγήσαντο μὴν νεκρῶν ἀνάστασιν τὴ ἀπιστῆσι. Epiph. l. 1. p. 25. Hær. Samar. Valentiniani etiam. Λέγετε μὴ εἶναι νεκρῶν ἀνάστασιν. Juſt. Mart. p. 307. p. 253.

like

like manner, Zoſimus (*u*), in his hiſtory, produces a prediction from the Sybils, or from one Phaellon, and then adds, *Let none think that this prophecy was of ſome other thing, becauſe it was fulfilled* μετὰ χρόνους ὀλίγους, *a long time after*; πᾶς γὰρ χρόνος τῷ Θεῷ βραχὺς ἀεί τε ὄντι, καὶ ἰσαμένῳ, *for all time is ſhort to that God who ever is, and ever will be.* Mr Mede indeed ſaith, that theſe words cannot be thus interpreted, becauſe the queſtion is not, whether the time in which they expected the coming of the Lord, were long in reſpect of God, but only in reſpect of us, and ſo he would have the words interpreted thus, "The day of judgment ſpoken of ſhall be a thou-"ſand years." But, 1. The text ſaith not, *one day ſhall be a thouſand years*, but is *as a thouſand years*; and that again not abſolutely, but only παρὰ Κυρίῳ, *with reſpect to God.* 2. Here is no queſtion mentioned touching the length of time, either with reſpect to God or us, but only touching the truth of God's promiſe, ver. 4.; and to this the interpretation well agrees, that God's promiſe may be true, and in his time fulfilled, though he who ever lives to make it good ſhould defer it a thouſand years. And, 3. That this reſpects God's promiſe, and not the length of the day of judgment, is evident from the enſuing words.

Ver. 9. [b] Μὴ βουλόμενός τινας ἀπολέσθαι, *not being willing that any ſhould periſh.*] Note here, that when it is ſaid, *God would have all men come to repentance*, it is certain that this will refers to all to whom the preaching of the goſpel is vouchſafed, to all to whom in the times of ignorance *God winked at, for now he commandeth them all every where to repent*, Acts 17. 30. When therefore it is ſaid, *He is not willing any one ſhould periſh*, he muſt be ſuppoſed to mean, he would have none to whom the goſpel is vouchſafed to periſh. Vain therefore here are the deſcants of Eſthius upon this place, as *v. g.*

1. When he ſays, "God would have none to pe-"riſh, becauſe he gives to all ſome general means "of converſion to God, though they be not ſuffi-"cient for that end without thoſe ſpecial aids he "will not give them." For certain it is, that he who wills not the means neceſſary to bring them to repentance, wills not that they ſhould come to repentance. And he that determines to with-hold the means, which being with-held they muſt periſh, wills they ſhould periſh.

2. When he reſtrains this to the elect, ſaying, *God is not willing any of them ſhould periſh*; for the words are too general to admit of this reſtriction, for they run thus. *1ſt*, He would have all to come to repentance; he would not that any ſhould periſh. *2dly*, He is here ſpeaking of the day of judgment, and perdition of ungodly men, and gives this reaſon why it is deferred, *viz.* becauſe God is long-ſuffering, and would not any man ſhould periſh. He therefore muſt in reaſon be ſuppoſed to ſpeak of God's long-ſuffering in the general.

3. When he adds, "He would not any man ſhould "periſh, becauſe he excites good men to pray they "may repent, and ſo not periſh." For if this prayer be according to the will of God, then muſt it alſo be his will they ſhould not periſh; if it be not, they cannot thus pray in faith, or with expectance to be heard; becauſe they know, according to his doctrine, they do not pray according to his will; nor can God excite them thus to pray.

Ver. 12. [i] Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν, *and haſtening to the coming.*] Though πρὸς here may be taken from the foregoing words, yet σπεύδω hath ſometimes an accuſative caſe like this without it; as when Thucydides ſaith, σπεύδω τὴν ἡγεμονίαν, *I haſten to the government*; and Pindar (*x*), μὴ βίον ἀθάνατον σπεῦδε, *i. e.* ἐπὶ βίον ἀθάνατον.

Ibid. Στοιχεῖα δὲ καυσούμενα, *and the elements being burnt, ſhall be diſſolved.*] That the elements cannot be here taken in the common ſenſe, Mr Mede proves well, becauſe one of them is that fire which ſhall conſume theſe elements; but that they ſignify the planets, he proves from the teſtimonies of Juſtin Martyr (*y*), Theophilus of Antioch (*z*), of Polycrates (*a*), and other ancient fathers. So ὑπέρκοσμα στοιχεῖα, is the influence of the ſtars, Wiſd. 7. 18. and στοιχεῖα ἐπουράνια, the celeſtial ſigns or conſtellations, as Valeſius proves in his notes upon theſe words of Polycrates (*b*), biſhop of Epheſus, κατὰ τὴν Ἀσίαν μεγάλοι στοιχεῖα κεκοίμηνται, *in Aſia great lights are extinct*, out of Diogenes Laertius and Epiphanius; and ſince the planetary bodies are found to be as much earth as that we tread on, and borrow all their light from the irradiations of the ſun, I think there is no need of thoſe criticiſms which turn παρελεύσονται, *they ſhall paſs away*, into *they ſhall be changed*, and καυσούμενα λυθήσονται, *they ſhall be diſſolved being burnt*, into *they ſhall be refined*; whereas, if they be refined as ſilver is by fire, they muſt be diſſolved as that is. Nor ſee I any reaſon why we ſhould prefer either an unuſual or metaphorical before the proper import of theſe words.

(*u*) Lib. 2. ed. Steph. 1581. p. 67. (*x*) Pyth. 3. v. 1.

(*y*) Ὁ Θεὸς τὰ ἑρπετὰ στοιχεῖα εἰς αὔξησιν καρπῶν, καὶ ἀρῶν μεταβολὰς κατεμήσας. Juſtin. M. ap. 1. p. 44. A.

(*z*) Προεγνώσθη γέγονεν τὰ φυτὰ, καὶ τὰ σπέρματα τῶν στοιχείων. Theoph. l. 2. p. 94. B. Lex non ſolum vetat εἰδώλοις προσκυνεῖν, ἀλλὰ καὶ στοιχείοις, ἡλίῳ καὶ σελήνῃ, καὶ τοῖς λειτοῖς ἄστροις. Ibid. p. 110. D. et l. 1. p. 72. A.

(*a*) Ἥλιος καὶ σελήνη αἰσθήσεις στοιχεῖα αὐτῶν εἰσιν. Vide ibid. C.

(*b*) Apud Euſeb. h. eccl. l. 3. c. 31.

Ver. 13.

Ver. 13. [k] Καινὸς οὐρανὸς, *New heavens and new earth.*] That this cannot refer to the Millennium, ſuppoſed to be promiſed in the Revelations of St John, appears, not only becauſe this epiſtle was writ before the Revelation, which, ſaith Irenæus (*c*), were ſeen *ad finem Domitiani imperii*, "about the end "of the reign of Domitian," whereas St Peter ſuffered martyrdom in the reign of Nero; but alſo, 1. Becauſe the Millennium of St John is peculiar to the martyrs, and thoſe who have ſuffered for the cauſe of Chriſt; the new heavens and earth here mentioned, are the common expectation of all Chriſtians, who, upon this account, are admoniſhed *to be found of him without ſpot, and unblameable in peace*, ver. 14. 2. I grant that the apoſtle is here ſpeaking of the deſtruction, not only of the ſublunary heavens and earth, but alſo of the planetary heavens, ver. 12. by fire: but this conceſſion is ſo far from doing any ſervice to the hypotheſis of the Millennium of St John, that it doth perfectly deſtroy it: for this conflagration of the world is contemporary with *the day of judgment, and perdition of ungodly men:* and by that very fire which conſumes the world, are they to periſh. See note on ver. 7. So doth the ſcripture conſtantly expreſs the puniſhment of the wicked, ſaying, That *at the end of the world the angels ſhall caſt them into a furnace of fire*, Matth. 13. 28. And that *Chriſt ſhall come in flaming fire to take vengeance on them*, 2 Theſſ. 1. 7. 8. Whereas the Millennium of St John muſt be at an end before that day: for after he had ſpoken of the firſt reſurrection, and the concluſion of the thouſand years, in which they were to reign who were then raiſed, and of the inſurrection of Gog and Magog againſt them; I ſay, after the concluſion of thoſe years, doth he introduce *one ſitting on a great white throne, and the dead both ſmall and great ſtanding before him, and being judged out of thoſe things which were written in the book, according to their works*, Rev. 20. 13. 14.

I alſo grant, that after the apoſtle had ſpoken of the conflagration of the world, he hath theſe words, *We alſo do expect new heavens and new earth;* but then I add, that theſe words are not to be rendered thus; "Nevertheleſs, after this violent diſſolution "of the world, we expect new heavens and new "earth," which are to ſucceed them: but rather, as Dr More renders them, but "before this con-"flagration" we expect them; or rather, but beſides this conflagration, we expect new heavens and new earth. As if the apoſtle ſhould have ſaid, I hitherto have anſwered this queſtion of theſe ſcoffers, by ſhewing what ſubſtantial mutations have been, and will be brought upon the world by the word of the Lord, and his coming to jude his people: this alſo I think fit to add in anſwer to them, That we Chriſtians expect the coming of our Lord to make ſuch a moral change in the affairs of the church, as will amount to the *new creation of heaven and earth*, promiſed to the Jews, Iſ. 65. 16. 17. 18. So that theſe ſcoffers have no cauſe to doubt of our Lord's coming in behalf of his faithful ſervants, ſince he will come to raiſe his church by his calling the Jewiſh nation to the faith, and ſo to ſuch a glorious ſtate.

Nor is it to be wondered that the apoſtle ſhould ſpeak of theſe two things together in anſwer to that queſtion, *Where is the promiſe of his coming?* Seeing the Jews thought them connected, expecting theſe *new heavens and new earth* at the coming of the Meſſiah, and his coming *at the end of the world*, according to that queſtion of the diſciples to our Lord, *When is the time of thy coming, and of the end of the world?* Matth. 24. 3. "In the end "of the world," ſaith R. Saadiah Gaon, "there "ſhall be to the Jews a world full of joy and ex-"ultation;" *ſo that their heaven and earth ſhall be "as it were new, as it is ſaid*, Iſ. 65. 17." See this more fully in Mr Mede, p. 535. 536. 537.

Ibid. [l] Κατὰ τὸ ἐπάγγελμα αὐτοῦ, *according to his promiſe.*] This cannot relate, as I have proved, to St John's diſcourſe of theſe *new heavens*, &c. for this farther reaſon, That he ſpeaks of them only as in viſion, not by way of promiſe; it remains therefore, that the new heaven and new earth promiſed by Iſaiah, be the thing here referred to. Now, theſe new heavens and new earth are manifeſtly promiſed to the Jewiſh nation, to whom alſo the apoſtle here writes; nor can they poſſibly admit of any other ſenſe, or be primarily accompliſhed upon any other people: for God having ſaid by his prophet, *Behold, I create new heavens, and a new earth*, immediately adds, *Be ye* (Jews) *glad, and rejoice for ever in what I do create; for behold, I create Jeruſalem a rejoicing, and her people a joy; and I will rejoice in Jeruſalem, and joy in my people.* Now, ſure, this new heaven and earth promiſed to the Jews, muſt be created before the conflagration of the world, that is, before the Jews be burnt to aſhes, they being not like to be converted afterward. St John indeed ſpeaks of his new heaven and earth, after he had mentioned the day of judgment; but that he doth this by a prolepſis, is evident from this conſideration, that after his whole diſcourſe of theſe new heavens and earth, the new Jeruſalem coming down from heaven, and of the bride and the Lamb's wife, *i. e.* the Jews converted

(*c*) Lib. 5. c. 30.

then

then to Chriſt, follow theſe words, *Behold, I come quickly, and my reward is with me, to render to every one according to his works*, chap. 22. 13. which words contain a repetition of what was ſaid, chap. 20. 13. to ſhew that what was mentioned there, was not to be accompliſhed till after the appearance of the new heavens and the new earth.

Ver. 14. [m] Ταῦτα προσδοκῶντες, *Expecting theſe things.*] Theſe words directed to the Jews then living, ſeem to prove, that in ſome inferior ſenſe this promiſe of the new heavens, &c. was to be made good in their times. For why ſhould he exhort them to this diligence on the account of what ſhould only happen one thouſand ſeven hundred years after they were dead? For he plainly ſpeaks to them to whom St Paul had written, ver. 16. and therefore to the Jews of that preſent age.

Ver. 16. [n] Ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, *As alſo in all his epiſtles.*] I do not think it neceſſary ſo to underſtand theſe words, as if the apoſtle were ſaid to have ſpoken in all his epiſtles, that *the long-ſuffering of God was deſigned for their ſalvation;* for I do not find any thing of that nature in many of them: he ſpeaks indeed generally of Chriſt's coming to judgment in them, but that ſeems not pertinent to the text. I therefore give the ſenſe of the words thus; as alſo, according to the ſame wiſdom, he hath written in all his epiſtles, ſpeaking in them of theſe things of which I am now diſcourſing, that is, of the day of the Lord's coming, and of the preparation we ſhould make for it.

Ibid. [o] Ἐν αἷς, *In which.*] This cannot relate to the epiſtles of St Paul, becauſe the word, being of the neuter gender, cannot agree with ἐπιστολαῖς, *epiſtles*, which is of the feminine; but to thoſe things of which St Peter had been diſcourſing in this chapter, and which were ſo wreſted by the unlearned and unſtable, that ſome of them thought long before the writing of this epiſtle, that *the day of the Lord was inſtant*, 2 Theſſ. 2. 2. and ſo became unſtable in the faith, ver. 15. Some ſaid, *The reſurrection was paſt already*, and thereby *overthrew the faith of ſome*, 2 Tim. 2. 18.; ſome wanting patience to expect it longer, leſt the aſſemblies of Chriſtians, Heb. 10. 25.; and ſome queſtioned whether this promiſe would be made good at all, as here, ver. 4. 9.: the reſurrection of the fleſh being by ſome thought a thing abſurd, they holding that it was incapable of ſalvation (*d*); and the reſurrection of the ſame body being by ſome looked on as a thing impoſſible; and theſe ſeem to be the δυσνόητα here mentioned.

Ver. 18. [p] Αὐξάνετε ἐν χάριτι, *Grow in grace.*] That grace ſignifies generally in the New Teſtament, the favour of God to us. See note on 2 Cor. 6. 1.

(*d*) Carnis ſalutem negant, et regenerationem ejus ſpernunt, dicentes non eam eſſe capacem incorruptibilitatis, *Iren. lib. 5. cap. 2.*

THE

THE PREFACE TO THE First EPISTLE GENERAL of St JOHN.

CONcerning the author of this epiſtle, all ages have agreed that it was St John, the apoſtle of our Lord and Saviour.

As for the time when it was written, ſome both ancient and modern writers think his epiſtles to be the laſt of his works, and therefore to have been written in the laſt years of Domitian. But Dr Hammond hath very well obſerved, that this epiſtle muſt have been written ſome time before the great deſtruction which befel the Jews: 1. Becauſe he ſpeaks of *the laſt hour* as now at hand; which that it muſt be underſtood of the laſt times of the Jewiſh ſtate, ſee note on chap. 2. 18. 2. Becauſe he ſpeaks of the *antichriſt*, chap. 2. 18. and the *falſe prophets*, chap. 4. 1. which were then among them, or come into the world; ſuch as Chriſt tells us were to be the immediate forerunners of that deſtruction, Matth. 24. 24. declaring that they went out from them of Judea, ver. 19. 3. It being written by an apoſtle of the circumciſion, it is not doubted but it was written to the Jews; but that it was an epiſtle to the Parthians, as St Auſtin (*a*), Poſſidonius in his index, and *Idacius contra Verim.* aver; as I know nothing can be ſaid againſt it, but that it only is aſſerted by authors of a later date; ſo if Parthia be taken for the whole empire, as it was enlarged by the Arſacidæ, it is a farther proof, not only that this epiſtle was written to the Jews, who, ſaith Joſephus (*b*), abounded in Babylon and Meſopotamia, and had there three famous univerſities, one of them at Neerda mentioned by Joſephus; but alſo, that many of the ten tribes were then converted, they being ſeated in Meſopotamia and Media; for the text ſaith, that *they were carried away into Aſſyria, and placed in Halah and Habor by the river Gozan, and in the cities of the Medes*, 2 Kings 17. 6. and 18. 11. Now all theſe places, ſaith the learned Bochart (*c*), are to be found thereabouts; and therefore St John being an apoſtle of the circumciſion, may well be ſuppoſed to have written to them, though perhaps he was never there; as St Paul writ ſome of his epiſtles to churches he had never ſeen.

Whence it was written, neither ſcripture, nor any thing in antiquity that I have met with, gives any ground for a conjecture.

The occaſion of it ſeems to be, 1. To arm the Jewiſh converts againſt thoſe looſe and pernicious doctrines which had obtained among the Jews, *viz.* that Soliſidian doctrine of being righteous by a faith, that is not fruitful in good works, or without doing *righteouſneſs*, 1 John 2. 29. and 3. 7. 10. being children of the light without walking in the light, favourites of God without obedience to his laws, or love to his ſervants. 2. Againſt the madneſs of their zealots abounding every where among them, who thought their zeal for God, and for his laws, would atone for their hatred of, and murther of their brethren, and for all the other ſins which, ſaith Joſephus, they did ſo greedily commit. See note on Rom. 2. 1. and on ver. 24. and on James 1. 26. And, 3. To preſerve them ſtedfaſt in the truth, which they had *heard from the beginning*, againſt thoſe deceivers, antichriſts, and falſe prophets, which were then among them, chap. 2. 19. 26. chap. 4. 1. 2. 3. and to continue them ſtedfaſt in the belief that *Jeſus was the Chriſt the Son of God*, chap. 5.

And here, becauſe that queſtion hath made ſo great a noiſe of late, "Whether ſalvation or perdition depends upon believing or rejecting this one propoſition, That Jeſus was the Meſſiah, as ſaith the author of the reſonableneſs of Chriſtianity," p. 43. adding, p. 47. that "all that was to be believed for juſtification was no more but this ſingle propoſition, That Jeſus of Nazareth was the Chriſt, or the Meſſiah;" I ſhall endeavour briefly to ſtate and explain this matter, and ſo give farther light to thoſe words of this epiſtle,

(*a*) Qu. evang. lib. 2. c. 39. (*b*) Antiq. lib. 18. cap. 16.

(*c*) In Aſſyria vel Mediæ parte illi vicina reperiuntur loca quorum ſacra hiſtoria meminit: Chaluch eſt Ptolemæi Caluchena ad Aquilonem Aſſyriæ, Chabor eſt ejuſdem Ptolemæi mons Chaboras inter Mediam et Aſſyriam, a quo monte ad Caſpium mare euntibus medio forte ſpatio occurrit Gauzania urbs. *Geogr. S. l.* 3. *c.* 14. *p.* 220.

chap. 4. 2. 15. and chap. 5. 1. 5. which seem to say the same thing.

Whereas then this author challenges all the systematical divines, p. 192. " to shew that there was " any other doctrine, upon their assent to which " or disbelief of it, men were pronounced believers or unbelievers, and accordingly received in- " to the church of Christ as members of his body, " as far as mere believing could make them so, " or else kept out of it :" This I shall undertake to shew,

1. From the express words of Christ, who requires of all his disciples, in order to their admission into the church by baptism, faith in *the Father, Son, and Holy Ghost*, Matth 28. 19. saying, *He that believeth* (this), *and is baptized, shall be saved ; he that believeth not, shall be damned*, Mark 16. 16. He adds, with an asseveration, *Verily, verily, I say unto you, Execept you eat the flesh of the Son of man, and drink his blood, you have no life in you*, John 6. 53. clearly declaring the necessity of faith in his body given, and his blood shed for the remission of sins, to justification and salvation ; we being justified *by his blood*, and through faith in his blood, Rom. 3. 25. and 5. 9.

2. From the plain declarations of St Paul, who among the first things he preached to the Corinthians, as things by the belief of which they should be saved, mentions three articles ; first of all, *That Christ died for our sins according to the scriptures*, 1 Cor. 15. 1. 2. 3. 4. 2. That *he was buried*. And, 3. That *he rose from the dead*. In the same chapter he plainly asserts the necessity of believing the resurrection of the body, ver. 19. and 32. Among the foundations and first principles of the doctrine of Christ, from which all Christians were to go on to perfection, he reckons the doctrines of *repentance*, of *faith towards God*, of *baptism*, of *laying on of hands*, (for the receiving of the Holy Ghost), of *the resurrection of the dead*, and of *eternal judgment*, Heb. 6. 1. 2. These therefore were then necessary to be believed by all Christians. The doctrine of the sufficiency of faith in Christ's death for justification, without the works of the law, is by the same apostle declared to be so necessary, that he saith of them who gainsaid it, *Christ is become of no effect to you, ye are fallen from grace*, Gal. 5. 2. 4.

Moreover, it will be easy to account for the practice of our Lord, and his apostles, who insist so much upon, and lay so great stress upon this one article, if we consider who they preached to, and how much was contained in, or necessarily depended upon the cordial belief of this one article.

1. Then, our Lord and his apostles whilst he was on earth, preached only to the Jews, Matth. 10. 6. that is, to them to whom *pertained the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises*, Rom. 9. 4. and to whom *were committed the oracles of God*, chap. 3. 2. *i. e.* those scriptures which were *able to make them wise to salvation, with faith in Christ Jesus*, 2 Tim. 3. 5. *i. e.* if they, to the belief of them, added faith in Christ, they teaching them the knowledge of the true God, and the way in which he would be worshipped, and shewing them *what was good, and what the Lord required of them*. They also were writ by, and made frequent mention of the Spirit of God, of the new covenant God would establish with them, *of the sufferings of Christ, and of the glory that should follow*, 1 Pet. 1. 11. of his *prophetical, priestly*, and his *kingly office*, of an *Emmanuel* that should be born to them, whose *name should be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace*, Is. 7. 1. 14. and 9. 6. It is not therefore to be wondered that whilst our Saviour was on earth, he only called them to repentance, and faith in the promised Messiah.

Moreover, St Paul's sermon, Acts 13. was preached to *the children of the stock of Abraham*, ver. 26. and yet he preached to them not only that Jesus was the Christ, but also that *he died*, and *rose again*, and that *remission of sins was to be obtained through his name ;* and that *by him all that believed were to be justified from all those things from which they could not be justified by the law of Moses*, verse 38. 39. And though we find him once disputing in the school of one Tyrannus, we seldom find him preach any where but in a Jewish synagogue. Others also preached to the same persons : for *they that were dispersed upon the persecution of St Stephen, preached to the Jews only*, Acts 11. 19.

We have, in the whole Acts of the apostles, mention only of four persons who were not Jews by birth, to whom the gospel was thus preached ; one of these was the eunuch, who was before a worshipper of God, and, as is probably conjectured, of the Jews religion ; and therefore *came up to Jerusalem to worship*. St Paul preached to Lydia in a Jewish synagogue, Acts 16. 13. 14. and she was also one that worshipped God, and so in all probability of the Jews religion. The centurion to whom St Peter preached, was one that *feared God, wrought righteousness, was much in* prayer and *alms ;* and yet St Peter, before his baptism, preaches to him and his friends, of *the word that God sent to the children of Israel, preaching peace by Jesus Christ ;* declaring how he was *anointed by God with the Holy Ghost, healed all that were oppressed of the devil, suffered and rose again*, that he *was made Lord of all things*, that he *was ordained of God to be the judge of the quick and the dead*, and that *through his name whosoever believed in him should receive remission of sins*,

sins, Acts 10. 36. 43. The only Heathen family that St Paul admits to baptism, is the jailor's; and he first preaches to them *the word of the Lord*, Acts 16. 32. *i. e.* say even the Socinians, he summarily expounded to them (*d*) who this Jesus, this Son of God, was, what miracles he did, how he was crucified by the Jews, raised up again by God, taken up into heaven, made Lord of all things; what promises he had made, what precepts he injoined. I know this author saith, that preaching the word was only preaching that Jesus was the Messiah; but the scriptures cited by him do not say so; for the word mentioned Acts 10. 37. is the whole *word which God sent to the children of Israel, preaching peace by Jesus Christ*. It is the word of the gospel, Acts 15. 7. It contains the whole ministry of the gospel, Acts 6. 4. All the counsel of God, being the *word of his grace which was able to build them up, and give them an inheritance among them who were sanctified through faith in Christ*, Acts 20. 27. 32. It cannot therefore be concluded from the preaching of our Lord, or his apostles, that they thought nothing more was necessary to be believed by Christians saving this one article, that *Jesus was the Christ*.

2. The belief of this proposition, That *Christ is the Messiah, and the Son of God*, may well be represented as the chief initiating article of Christian faith; because where it is heartily professed, it carries with it a profession of believing all Christ's sayings, and of obeying all his precepts: and where it cordially is embraced, it produceth both this faith and practice. That Jesus is the Christ, as it is the principal article of pure faith, the most peculiar doctrine of our religion, as it stands opposed to that of Judaism; so doth it virtually comprehend all other doctrines of moment in it, regarding either faith or practice. For to believe him to be the Christ, is to believe him to be *a prophet sent from God to teach the way of life unto us*, John 3. 3. even *that prophet which was to come into the world*. Hence Christ applies these words to himself, *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel*, &c. Luke 4. 18. Now, sure, we are obliged to embrace as truth whatsoever was taught by such a prophet, and to obey all his precepts upon pain of destruction; for *whosoever will not hear this prophet, shall be destroyed from the people*, Acts 3. 23.

Again, To believe him to be the Christ, is to believe him to be the Son of God, according to that profession of St Peter, *Thou art Christ the Son of the living God*, Matth. 16. 16. and the inquiry of the high priest, *Art thou the Christ the Son of God?* Matth. 26. 63. Now, this lays an obligation upon us to hear, that is, obey him; according to those words of God, *This is my beloved Son, in whom I am well pleased, hear him*, Matth. 17. 5. It is also to believe him to be our Lord and King, according to those words of the angel, *To you is born a Saviour, who is Christ the Lord*, Luke 2. 11. and of Nathanael, *Rabbi, thou art the Son of God, thou art the King of Israel*. Now, this relation calls for obedience: *For why*, saith our Saviour, *call you me Lord, Lord, and do not the things that I say?* Luke 6. 46. and that on penalty of ruin from him, when he shall say, *Bring these mine enemies, who would not I should reign over them, and slay them before me*, Luke 19. 27. It was also Jesus who was called Christ, even that Jesus who was *to save his people from their sins*, and *a Saviour to give repentance and remission of sins*, Matth. 1. 21. Now upon such a king, and such a Saviour, we may securely rely for the obtainment of all the blessings and rewards which he hath promised to the obedient. Hence we may learn, that it was highly reasonable, that the apostles should begin their preaching with proving and persuading this doctrine; that they should give such great commendations, annex such excellent privileges, offer such high rewards to the hearty belief of such a comprehensive article, and should admit them to baptism who professed it; since, "by that bap-"tism," saith this author, p. 196. 197. "they own-"ed themselves the subjects of this Jesus whom "they believed to be their Messiah," *i. e.* the prophet sent from God to teach them, "and re-"ceived him for their Lord and King; and this "was the solemn visible act whereby they who "believed him to be the Messiah, received him as "their King, and professed obedience to him," and so "were admitted as subjects into his king-"dom." For as every one who was circumcised *became a debtor to obey the whole law of Moses*, Gal. 5. 3. and therefore to believe it; so every person baptized being of age, doth by that very baptism profess to believe all the doctrines, and obey the precepts of the holy Jesus, into whose name he is baptized. And therefore though St John here says, *He that confesseth that Jesus is the Son of God, God dwelleth in him*, and *he in God*, chap. 4. 15. and, *Every one that believeth that Jesus is the Christ, is born of God*, chap. 5. 1.; yet he requires of the same persons, in order to the same ends, that they should walk in the truth of the gospel, in conformity to the example of Christ, and to the love of God, and in obedience to his commands; and adds, that he that is born of God sinneth not, neither can sin; "clearly in-"sinuating, that this proposition, when cordially "embraced, will produce a faith and practice an-"swerable to it in our lives."

(*d*) Woltzog. in locum.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

First EPISTLE GENERAL of St JOHN.

CHAP. I.

Verſe 1. THat which was [a] from the beginning (*of the goſpel-diſpenſation, that*) which we have heard, which [b] we have ſeen (i. e. *diſcerned as clearly as if we had ſeen it*) with our eyes, *(that)* which we have looked upon, and our hands have (*as it were*) handled of the word of life, (*declare we to you.*)

2. (*Nor have ye the leaſt reaſon to ſuſpect our teſtimony, either of this life, or the author, and procurer of it*); for the life (*we ſpeak of*) was manifeſted (*in the author, and the promiſe of it*), and we have ſeen, (*or known*), and bear witneſs (*to it*), and ſhew unto you [c] that eternal life which was with the Father, and was manifeſted unto us.

3. That which we have ſeen and heard (*of this word of life*), declare we unto you, that ye alſo may have [d] fellowſhip with us *(in the ſame life)*: and truly our fellowſhip is [e] with the Father, and with his Son Jeſus Chriſt.

4. And theſe things write we unto you, that your joy may be full, (*i. e. that believing this eternal life, you may rejoice with joy unſpeakable, and full of glory, 1 Pet. 1. 8. 9. For which cauſe you muſt carefully attend to another meſſage he hath ſent by us.*)

5. This then (*and this*) is the meſſage which we have heard of him, (*i. e. from God by Jeſus Chriſt*), and declare unto you, that God is light, (*a pure and ſpotleſs ſpirit*), and in him is no darkneſs at all: (*nothing of impurity or iniquity in his commands, which are all holy, Rom. 7. 12. or in his actions, as in the Heathen deities, he being holy in all his works.*)

6. (*And therefore*) if we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not (*ſpeak*) the truth:

7. But if we walk in the light, [f] as he is in the light, (*endeavouring to be holy as he is holy*), we have [g] fellowſhip one with another, and the [h] blood of Jeſus Chriſt his Son cleanſeth us from all (*thoſe*) ſins (*which might obſtruct our communion with this holy God, and our attainment of the life thus manifeſted to us.*)

8. (*And of this expiation we have all need, for*) [i] if we ſay that we have no ſin (*to be thus cleanſed from*), we deceive ourſelves, and the truth is not in us; (*for in many things we offend all, Jam. 3. 2. and therefore are required to pray daily for the remiſſion of our ſins, and have, even after our regeneration, need of this advocate for the propitiation of our ſins, chap. 2. 1. 2. See 1 Kings 8. 46. Eccl. 7. 21.*

9. (*But*) if we confeſs (*theſe*) our ſins, he (*who hath made this new covenant in the blood of Chriſt, that he will be merciful to our iniquities, Heb. 8. 8.*) is faithful (*to his promiſe*), and juſt to forgive

forgive us our ſins, (*upon the ſatisfaction made to his juſtice by the death of Chriſt*), and to cleanſe us from all unrighteouſneſs.

10. (*But*) if we (*continue to*) ſay that we have not ſinned, (*and therefore do not need this expiation through the blood of Chriſt*), we make him a liar, (*who hath declared both in the Old and New Teſtament, that all have ſinned, and fallen ſhort of the glory of God, Rom.* 1. 23.), and his word is not in us.

ANNOTATIONS on Chap. I.

Verſe 1. [a] Ὃ Ἦν ἀπ' ἀρχῆς.] This I here render, *from the beginning* of the goſpel-diſpenſation; becauſe I find that is the conſtant import of the phraſe in this epiſtle, and elſewhere, where it relates to what Chriſtians had heard, and ſeen, as here. In this ſenſe is, *That which you have heard* ἀπ' ἀρχῆς, *from the beginning*, uſed ſix times by our apoſtle in theſe epiſtles; *viz.* 1 epiſt. chap. 2. 7. 24. twice; chap. 3. 11. epiſt. 2. ver. 6. So, *The commandment which we have received* ἀπ' ἀρχῆς, *from the beginning*, 1 epiſt. 2. 7. 2 epiſt. ver. 5. doth neceſſarily import its being Chriſt's new commandment of love. So, ἀπ' ἀρχῆς αὐτόπται, *are thoſe who from the beginning of Chriſt's preaching were witneſſes of what he ſaid and did*, Luke 1. 2. And in this ſenſe Chriſt ſaith to his diſciples, *You have been with me* ἀπ' ἀρχῆς, *from the beginning*, John 15. 27. Acts 1. 21.

Ibid. [b] Ὃ ἑωράκαμεν, *which we have ſeen.*] That is, in ſcripture-phraſe, ſaid *to be ſeen*, and *looked upon*, which is as truly known and diſcerned by us, as if we had ſeen it. So the Jews are ſaid to do the things which *they have ſeen with their Father*, John 8. 38.; and to have *ſeen the end of the Lord's dealing with Job*, James 5. 11. So we are ſaid *to ſee God*, or not to ſee him, 1 John 3. 6. Eph. 3. 11.; *to ſee the life* here, ver. 2. So alſo ψηλαφᾶν, when applied to ſpiritual things, is not *to touch with the hand*, but *to apprehend with the mind*, Acts 17. 27. I confeſs, all theſe things are more properly true of *the Word made fleſh*; of whom the apoſtles declared what they had heard from him, and ſeen of him, who *ſaw his glory*, John 1. 14. and what one of them had touched. But then the λόγος agreeing only to the divine nature, a metaphorical ſenſe muſt be allowed, in *ſeeing* and *handling* that.

Ver. 2. [c] Τὴν ζωὴν τὴν αἰώνιον ἥτις ἦν πρὸς τὸν πατέρα, *that eternal life which was with the Father.*] Thus of our *eternal life*, the apoſtle ſaith, *it is hid with Chriſt in God*, Col. 3. 3. And of the *evangelical diſpenſation*, That, before the revelation of it by Chriſt and his apoſtles, it was *a myſtery hid in God*, Eph. 3. 9. But this alſo may be applied to the divine λόγος, ſtyled by this apoſtle *life eternal*, chap. 5. 20. who was *in the boſom of the Father, and was manifeſted to us*, John 1. 18. Yet two things ſeem to favour the firſt interpretation.

1. That the phraſe here uſed, being not, ἦν ἐν ἀρχῇ ὤν, *he ſubſiſted in the beginning of all things*; but only ἀπ' ἀρχῆς ἦν, *he was from the beginning*: this phraſe excludes not his creation, as the other ſeems to do; and, as I have obſerved, it chiefly is applied by this apoſtle, to the beginning of the goſpel-diſpenſation.

2. That though ὁ λόγος and ζωὴ, abſolutely put, are ſpoken of Chriſt, yet ὁ λόγος τῆς ζωῆς, is never uſed concerning the perſon of Chriſt, but is expreſsly uſed of that word by which eternal life is manifeſted; as when we are bid *to hold faſt* λόγον ζωῆς, *the word of life*, Phil. 2. 16. and when the apoſtles are bid to teach τὰ ῥήματα τῆς ζωῆς, *the words of this life*, Acts 5. 20. See Acts 13. 26.

Ver. 3. [d] Κοινωνίαν μεθ' ἡμῶν, *fellowſhip with us.*] It doth not follow hence, as Eſthius imagines, that no man can have fellowſhip with God, who hath not fellowſhip with the church, (though that be doubtleſs true of fellowſhip with the inviſible church, united to Chriſt by the Spirit, and ſo made an habitation of God through the Spirit, and of fellowſhip in doctrine, and communion with the church of the apoſtles): for as *like precious faith with us*, is only ſuch faith as we have, 2 Pet. 2. 1. ſo here, *fellowſhip with us*, is only ſuch fellowſhip as we have.

Ibid. [e] Μετὰ τοῦ Πατρὸς, *with the Father.*] We being *heirs of God, joint heirs with Chriſt*, Rom. 8. 17. and being united to, and having communion with the Father and the Son, by the Spirit of both dwelling in us, John 14. 21. 23. Eph. 2. 21. 22. Rom. 8. 9. 11.; and he being to us the earneſt of this life, 2 Cor. 1. 22. and 5. 5. Eph. 1. 13. 14. who *ſeals us up to the day of redemption*, Eph. 4. 30.

Ver. 7. [f] Ὡς αὐτὸς ἐστιν ἐν τῷ φωτὶ, *as he is in the light.*] That this metaphor of light relates not to the knowledge or the felicity, but to the purity of the divine nature, appears, *1ſt*, From the injunction, *to walk in the light, as he is in the light*; for we are not any where bid to reſemble God in knowledge, or in happineſs, but we are commanded *to be holy as he is holy*. *2dly*, From the darkneſs ſet in oppoſition to it; which doth not refer ſo much to the ignorance of men, as to the vices they practiſed in a ſtate of ignorance. See note on Rom. 13. 12.

Ibid. [g] Κοινωνίαν ἔχομεν μετ' ἀλλήλων, *we have communion with one another.*] Some manuſcripts read, μετ' αὐτοῦ, *with him*; which either is the true reading, or gives the true ſenſe of the other reading; *i. e. We have communion with God, and he with us*;

as is evident from ver. 6. Moreover, the apoſtle had ſaid nothing before of our communion with one another, but only of our *fellowſhip with God*, ver. 6.; *with the Father and the Son*, ver. 3.; which makes it reaſonable to refer the words to that communion, of which the apoſtle ſo often ſpeaketh in this epiſtle. See chap. 2. 5. 6. 24. chap. 3. 24. and chap. 4. 13. Notwithſtanding, it is true, that then we have communion with one another, by virtue of that Holy Spirit, which enlightens us, and enables us to walk in the light.

Ibid. [b] Τὸ αἷμα Χριστοῦ, *the blood of Chriſt cleanſeth us from all ſin.*] This cannot well relate to that effect of the blood of Chriſt, which we call *juſtification by faith in his blood*, or the remiſſion of our paſt ſins, by virtue of our faith in Chriſt dying for us; for that follows immediately upon our faith, and cannot require that an habit of purity, or of walking in the light, ſhould precede it: it therefore ſeemeth to refer to thoſe ſinful infirmities and defects, which, in this ſtate of imperfection, cleave to our beſt actions, and even good men are ſtill ſubject to, and which do not deprive us of the divine favour, or of an entrance into that new Jeruſalem, *into which nothing enters that is polluted, or unclean*; becauſe in this new covenant of grace, eſtabliſhed in the death of Chriſt, his blood doth cleanſe all faithful and ſincere Chriſtians from the guilt of them.

Ver. 8. *The blood of Chriſt his Son cleanſeth us from all ſin.*] Here note, that theſe words confute the Quakers, who hold that thoſe who are in the light, are guilty of no ſin; for were this ſo, they could be cleanſed from none *by the blood of Jeſus*. See the text defended, *Examen Millii*.

Ibid. et Ver. 10. [i] The queſtion is, Of whom the apoſtle here ſpeaketh, Whether of ſincere Chriſtians, after their converſion to the Chriſtian faith, or only of them conſidered before they entered on that ſtate. That St John here ſpeaks only of the latter, is argued from theſe conſiderations.

1. That the apoſtle doth plainly teach the contrary to the firſt expoſition, by ſaying, *He that is born of God, ſinneth not*, chap. 3. 9. and 5. 18. But to this I ſhall return an anſwer in the comment on thoſe places.

2. That the words run, in the præterperfect tenſe, *If we ſay*, οὐκ ἡμαρτήκαμεν, *we have not ſinned*; whereas ſome ſingle acts of leſſer ſins they were then ſtill ſubject to, to whom he ſpeaks.

Anſ. True; and therefore he adviſeth them to *confeſs them*, that they might obtain forgiveneſs of them: now, confeſſion of them muſt be after they have been committed.

3. Becauſe this phraſe, ἁμαρτίαν ἔχειν, *to have ſin*, is ſtill uſed of ſuch ſins as will condemn us at the laſt, John 9. 41. and 15. 22. 24. and 19. 11.

Anſ. The text cited from chap. 19. 11. is impertinent; the other two may be taken abſolutely, as to the matter ſpoken of; *i. e.* They had been guilty of no ſin of infidelity, if Chriſt had not come to them, or if he had not proved his miſſion, chap. 15. 22. 24. or if they had wanted means to diſcern the truth, chap. 9. 41. Nor would their ſin of infidelity have been condemning, had they confeſſed it, and forſaken it.

Since then the apoſtle was ſpeaking, ver. 7. of them *who walked in the light*, who had *communion with God*, and who were *cleanſed from the guilt of ſin:* and ver. 8. goes on to add, *If we ſay we have no ſin;* it ſeems more probable, that he ſpeaks there at leaſt of the ſame perſons.

Note alſo, That ſome of the Jews (*a*) profeſſed to be ἀναμάρτητοι πρὸς Θεόν, καὶ μηδεμιᾶς μετέχοντες, ſupply ἁμαρτίας, *free from all ſins and offences againſt God*; and of ſuch may the laſt verſe be interpreted: they varying in this, from the doctrine of other Jews; for Maimonides (*b*) truly ſaith, "Nullus homo dari poteſt qui non peccet, vel ignoranter in "dogmate et ſententia aliqua amplectenda, aut "qualitate eligenda quæ non eligenda eſt, vel ob "iræ, aliorumque effectuum, vehementiam et præ-"dominationem."

CHAP. II.

Verſe 1. MY little children, theſe things (*concerning the neceſſity of walking in the light, and putting off the deeds of darkneſs*) write I unto you, that ye ſin not, (i. e. *that ye live not in any courſe of ſin*). And [a] if any man (*through the infirmity of the fleſh, be overtaken with a*) ſin, we (*Chriſtians*) have an advocate with the Father, Jeſus Chriſt the righteous, (*the juſt One, in whom was no ſin,* 1 *Pet.* 3. 18.):

2. And [b] he is the propitiation for our ſins: and not for ours only, but [c] alſo for the ſins of the whole world.

3. [d] And hereby (Gr. *in this*) we do know that we know (Gr. *have known*) him (*truly and acceptably*), if we keep his commandments.

4. He that ſaith, I (*have*) know-(*n*) him, and keepeth not his commandments, is a liar, and the truth is not in him: (*he is a falſe pretender to the knowledge of God; for ſuch perſons do in words profeſs to know God, but in works they deny him, being*

(*a*) Joſ. de bello Jud. l. 7. p. 990. B.

(*b*) More Nevoch. l. 3. c. 36. p. 443.

diſobedient,

disobedient, Tit. 1. 16. *They likewise know not Jesus Christ according to the truth, Eph.* 4. 21.)

5. But whoso keepeth his word, in him verily is the • love of God perfected: hereby know we that we are in him.

6. ' He that saith he abideth in him (*in Christ, by the Spirit*), ought himself also so to walk, even as he walked.

7. Brethren, I write « no new commandment unto you, (*when I thus call upon you to walk in the light, as he is in the light, or to walk as Christ walked*), but an old commandment which you had from the beginning (*of Christ's preaching, John* 3. 21. *and* 8. 12. *and* 12. 35. *See note on chap.* 1. *ver.* 1.): the old commandment is the word which ye have heard from the beginning.

8. » Again, a new commandment I write unto you, which thing is true in him (*who is the author of it; for no such light ever came into the world before, and no such love was manifested to the world before*) and in you, (*who before were darkness, but are now light in the Lord, Eph.* 5. 8; *children of the light, and of the day,* 1 *Thess.* 5. 5.; *and to whom not long ago the light appeared,* 2 *Cor.* 4. 6.; *and who are taught of God to love one another,* 1 *Thess.* 4. 9.): because (*by your late receiving the gospel*) the (*former*) darkness (*you were in*) is past, and the true light now shineth (*in, and upon you: wherefore the night of ignorance and darkness being far spent, and the day being nigh at hand, and shining more and more upon you, you are obliged to put off the works of darkness, and to put on the armour of light, Rom.* 13. 12. *Or thus:*) Again, (*being now to speak to you of Christian love*), a new commandment I write unto you, which thing is true in him (*for thus he speaks, A new commandment I give unto you, that you love one another, as I have loved you, John* 13. 34.) and in you: because (*it shews*) the darkness (*you were in whilst Jews, bearing affection only to them of your own nation and religion*) is past, and the true light (*of the gospel*) now shineth (*upon you*).

9. He that saith he is in the light, (*that he lives under the influences of the light of the gospel, and walks according to it*), and (*yet*) hateth his brother, (*wishing ill to him, and, from that disaffection doing ill offices to him*), is (*whatever he professes to the contrary*) in darkness even until now. (*But*)

10. He that loveth his brother, (*as Christ loved us, being willing to do him all kind offices which he is able, from love to God, and as a fellow-member of Christ's body*), abideth in the light, and there is ' no occasion of stumbling (Gr. *no scandal*) in him.

11. But he that hateth his brother, ^ is in darkness, and walketh in darkness, and knoweth not whither (*the way leads in which*) he goeth, because that darkness hath blinded his eyes, (*John* 12. 35.)

12. ' I write unto you, little children, because your sins are forgiven you for his name's sake.

13. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14. I have written unto you, fathers, because you have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15. Love not the world, (i. e. *neither the men of the world who will not own you, but hate and persecute you, chap.* 3. 1. 13. *and who live in wickedness, chap.* 5. 19. *love them not, so as to be conformed to their manners, Rom.* 12. 2.), neither the things that are in the world, (*the pleasures, honours, or enjoyments of it, so as to cleave to them, Matth.* 6. 24.; *or to be unwilling to part with them for Christ's sake, and to secure the favour of God, Matth.* 19. 28.). If any man (*thus*) loveth the world, the love of the Father is not in him; (*for seeing God is to be loved above all, he loves him not at all truly, who cleaves to any other thing in opposition to him, or hazards his favour to secure it.*)

16. For all that is in (*vogue or esteem with the men of*) the world, the lust of the flesh, (*all voluptuous enjoyments, which tend to sensuality and intemperance, and making provision for the flesh*), and the lust of the eyes, (*the desire of gold, silver, stately houses, rich furniture, fair gardens, which tend to gratify the eye*), and the pride of life, (*the desire of places of dignity, high titles, all the honour, glory, and splendour of the world, which tends to gratify our pride*), is not of the Father, (*they are not desires excited by him, nor is it according to his will, that we should set our hearts upon them*), but is (*the desire*) of (*the men of*) the world, (*whose chief concern is to gratify these sensual appetites.*)

17. And the world passeth away, and the (*things which minister to the*) lusts thereof: but he that doth the will of God, abideth for ever.

18. Little children, it is the last time, (*or hour of the Jewish œconomy*): and as ye have heard that » antichrist shall (*shortly*) come, (*so*) even now are there many antichrists, (i. e. *opposers of Christ, and deniers of him to be the Christ, ver.* 22.); whereby we (*may*) know that it is the last time.

19. ▪ They went out from us (*Christians of Judea, Acts* 15. 1. *and from us the apostles, Acts* 15. 24.), but they were not of us, (*but were false brethren, Gal.* 2. 4. *and false apostles,* 2 *Cor.* 11. 13.): for if they had been of us, (*conspiring with us the apostles and true churches of Christ, in the doctrine and truth of the gospel*), they would no doubt have (Gr. μεμνή-

κεισαν

κεισαν ἀν, *they might have ſtill)* continued with us, *(preaching that doctrine which we teach)*: but (*they went out from us*), that they might be made manifeſt, [o] that they were not all (Gr. *that they all were not)* of us.

20. But ye have an unction [p] from the holy One, [q] and ye know all things: (*ye to whom I write; which ſhews, he ſpeaks not of the Chriſtians of all ages in general, but of them in particular.*)

21. I have not written to you, becauſe you know not the truth, (i. e. *to inſtruct you as perſons ignorant of it*): but becauſe ye know it, and that no lie (*uttered by theſe antichriſts and falſe prophets*) is of (*or, hath any communion with*) the truth (*of the goſpel.*)

22. Who is a liar but he who denieth that Jeſus is the Chriſt? (i. e. *who ſo emphatically deſerves that title, ſeeing*) he is antichriſt (*by way of eminency*), [r] who denieth the Father and the Son.

23. (*And let not the Jewiſh antichriſts pretend, this belongs not to them who know the Father; for*) whoſoever denieth the Son (*of God*), the ſame hath not (*the true knowledge of*) the Father.

24. Let that (*doctrine*) therefore abide in you, which you have heard from the beginning (*preached to you. For*) if that which you have heard from the beginning ſhall remain (*and bring forth its due fruits*) in you, ye ſhall continue in the Son, and in the Father, (*united to them by the Spirit, who alſo will inſtruct you in the ſaving knowledge of them both, John* 14. 23. *and* 6. 56.)

25. [s] And this is the promiſe which he hath promiſed us, (*who thus remain in him, viz.*) eternal life.

26. Theſe things have I written unto you concerning them that ſeduce you, (i. e. *who endeavour ſo to do.*)

27. [t] But (*this not out of abſolute neceſſity, as if through ignorance you could not otherwiſe be preſerved from their ſeductions, ver.* 2. *For*) the anointing which ye have received of him (*who is your head*), abideth in (*or, among*) you: and (*ſo*) you need not that any man (*ſhould*) teach you: But, as the ſame anointing (i. e. *ſpirit of wiſdom and knowledge*) teacheth you all things (*neceſſary*), and (*for it*) is truth, and is no lie: and even as it hath taught you, ye ſhall abide in him.

28. And now, (καὶ νῦν, *now therefore*), little children, abide in him, (*in the profeſſion and practice of what he hath taught you*); that when he ſhall appear, we may have confidence (*of the life promiſed to them that do ſo, ver.* 25.), and (*may*) not be aſhamed before him (Gr. *may not be put to ſhame by him, or, go aſhamed from him*) at his coming (*to judgment, chap.* 4. 17. *as being judged by him unworthy of this life; as we ſhall not be, if we be found doing righteouſneſs; for*)

29. If ye know that he is righteous, ye know that every one that doth righteouſneſs, is born of him; (*as being born again of the Spirit derived from him, and ſo become a ſon of God, and an heir of life, Rom.* 8. 14. 17. *and by this Spirit ſealed up unto the day of redemption, Eph.* 4. 30.)

ANNOTATIONS on Chap. II.

Ver. 1. [a] Ἐάν τις ἁμάρτῃ, *And if any man ſin.*] Though this is not to be interpreted of ſins of infirmity only, yet ſince the apoſtle is here ſpeaking of his little children, *whoſe paſt ſins were already forgiven them for his name's ſake*, ver. 12. 16. and the apoſtle would not encourage them in wilful or habitual ſins, I think, as it relates to them, it chiefly is to be referred to thoſe ſins of ignorance, weakneſs, and infirmity, which will be pardoned by the tenor of the new covenant, through Chriſt's interceſſion.

Ver. 2. [b] Ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν, *he is the propitiation for our ſins.*] In the Old Teſtament the ſin-offering which made atonement for a treſpaſs, that it might be forgiven, is called κριὸς ἱλασμοῦ, *the ram of atonement*, Lev. 6. 6. 7. Numb. 5. 8. and that which in the law is φέρειν, or προσάγειν τὸ περὶ ἁμαρτίας, *to bring an offering for ſin*, is, in Ezekiel, φέρειν ἱλασμὸν, *to bring an atonement*, or propitiation, chap. 44. 27. When therefore it is ſaid here of Jeſus Chriſt, that he is ἱλασμὸς, *the propitiation for our ſins*, and chap. 4. 10. that God ſent him into the world, to be ἱλασμὸν, *the propitiation for our ſins*, have we not reaſon to conclude, he was ſo our propitiation, as were all the ſin-offerings of the Jews for them, *viz.* by ſuffering in our ſtead, to make atonement for our ſins, and ſo to render God propitious to us, in the forgiveneſs of them? Moreover, why is he ſtyled *Jeſus Chriſt the juſt*, or *righteous*, who made propitiation for our ſins, if he intended not to intimate, that the juſt ſuffered inſtead of the unjuſt, to make atonement for their ſins? To this Crellius replies, that δίκαιος ſhould be rendered, not *the juſt*, but the *faithful*.

Anſ. This is to ſay, It muſt here ſignify, not what it ordinarily and truly ſignifies, but what it both improperly and rarely ſignifies; and when it is aſcribed to Chriſt, as here it is, it never ſignifies: for it is aſcribed to him elſewhere ten times in the New Teſtament, Matth. 27. 24. Luke 23. 47. Acts 3. 14. and 7. 52. and 22. 14. 2 Tim. 4. 8. 1 Pet. 3. 18. Rev. 16. 5. and in thoſe places it doth always ſignify *that juſt*, or *righteous perſon*; yea, in this very chapter, and the next, it is twice ſpoken of him, firſt, in theſe

theſe words, ver. 29. *If ye know that he is righteous, ye know that every one that doth righteouſneſs is born of him*; and chap. 3. 7. *He that doth righteouſneſs is righteous, even as he is righteous.* Where it is evident, that it retains its proper ſenſe. Why therefore, in the place conteſted, ſhould it import that, which, when it is applied to Chriſt, it never ſignifies?

Object. And whereas Crellius objects, That the apoſtle ſpeaks of Chriſt here, as of our advocate in heaven, where he doth not ſatisfy God, or ſuffer any puniſhment on our account:

Anſ. I anſwer, That ſeeing Chriſt there intercedes, by virtue of his blood ſhed to ſatisfy for our offences, and of the death he ſuffered as the puniſhment of our iniquities; the parallel runs clearly thus: That as the ſacrifices of the Old Teſtament were ſlain, and the blood ſhed, before it was brought to the mercy-ſeat, and yet the high prieſt made atonement with it, when, at his entrance into the holy place, he offered up that blood to God in his peculiar preſence; ſo though our Lord was ſlain, and ſhed his blood on earth, yet may he make atonement in the preſence of God with it, by virtue of the ſufferings he endured when his blood was ſhed.

Ibid. [a] Περὶ ὅλου τοῦ κόσμου, *for the ſins of the whole world*;] *i. e.* of all men in general. For when he ſaith, *He is the propitiation for our ſins*, ſure he intends this comfort to all them to whom he ſpeaks, and means not that Chriſt was the propitiation for ſome of their ſins only; for this would have left them all in doubt whether this advocate, and this propitiation, did belong to them, but would have comforted none of them. When then he adds, he is the propitiation, *not for our ſins only, but for the ſins of the whole world*, he, in like manner, muſt extend this phraſe to all men in the world.

Again, When he ſaith, *He is the propitiation for our ſins*; he doth not mean, that he was ſo ſufficiently, but not intentionally: for what comfort would that afford them, that his death was ſufficient to procure the pardon of their ſins, had God deſigned it for that end, unleſs they alſo knew that he intended it for their propitiation? When therefore he proceeds to ſay, *and not for ours only, but for the ſins of the whole world*, he muſt mean alſo, that he was the propitiation for their ſins, not only ſufficiently, but alſo in his gracious intention. And indeed, otherwiſe, it might as properly have been ſaid of the fallen angels, or the whole hoſt of devils, he is the propitiation for their ſins, as for the ſins of thoſe who are not elected; ſeeing had God deſigned it for that end, Chriſt's death, by reaſon of its intrinſic value, might have been ſufficient to procure atonement for the ſins of fallen angels. *Laſtly*, The import of theſe words cannot be only this, *He died*, or *is the propitiation for the ſins of the elect throughout the world*. For, 1. The whole world, in ſcripture, never ſignifies the *elect* only, in oppoſition to the *wicked* in the whole world; but in this very epiſtle, and in theſe words, *We know that we are of God, and that the whole world lies in wickedneſs*, chap. 5. 19. it plainly ſignifies, *the wicked of the world*, in oppoſition to the *faithful Chriſtians*. 2. Would it not be ſtrange, and alien from the mind of ſcripture, to ſay, *The whole world is elected to ſalvation; the whole world ſhall be juſtified by Chriſt, and ſanctified by his Spirit dwelling in them*, and obtain an happy reſurrection: and yet all this muſt be true of *the whole world of the elect?* Why therefore are none of theſe things equally affirmed of the whole world, as well as that Chriſt died, and is *the propitiation for the ſins of the whole world*, if they be words of equal latitude and truth? Theſe arguments are as ſtrong againſt the expoſition of others, who ſay, the apoſtle means, not only for the ſins of the Jews, but alſo of the Gentiles.

Ibid. *If we ſin, we have an advocate with the Father, and he is the propitiation for our ſins.*] Moreover, this being ſpoken by this apoſtle to his *little children, whoſe paſt ſins were already forgiven*, ver. 12. muſt relate to their future ſins, to which they might be afterwards obnoxious, and therefore muſt ſuppoſe them ſtill ſubject to ſins of infirmity.

Ver. 3. [a] It is a rule in divinity, that *verba notitiæ denotant affectum, adde et effectum: i. e.* "That when "the knowledge of God or Chriſt is put abſolutely, "it ſignifies a knowledge which is fruitful in love, "and obedience as the effect of that love and know-"ledge." Whence they who diſobey him are ſtill, in ſcripture, ſaid, *not to know God*, 1 Sam. 2. 12. Hoſ. 5. 14. Jer. 2. 8. and 9. 3. Tit. 1. 16. and here, ver. 4.; and they that do what is acceptable and delightful to him, are ſaid *to know him*, Jer. 22. 15. 16. and 24. 7. and 31. 33. 34. Hoſ. 2. 19. 20. John 10. 4. Eph. 3. 19.

Moreover, it is obſervable, that many of the Jews had an apprehenſion, that their knowledge and belief of the true God would be ſufficient for their juſtification and acceptance with him: whence they are repreſented *as boaſting in God*, and in the *knowledge of his will*, Rom. 2. 17. 18. and expecting juſtification on this account, that *they believed there was one God*, James 2. 19.; and this might cauſe the apoſtle to be ſo diligent in teaching them, that the true knowledge of God conſiſted in keeping his commandments.

Ver. 5. [a] Ἡ ἀγάπη τοῦ Θεοῦ, *the love of God perfected.*] The love of God here, may ſignify either God's love to us, as when it is ſaid, *Who ſhall ſeparate us from the love of God which is* (ſhewed to us) *in Chriſt Jeſus?* Rom. 8. 39. and, that *the love of God is ſhed*

abroad in our hearts through the Spirit that he hath given us, Rom. 5. 5.; ſee Jude, ver. 21. And then this love is perfected in us by that aſſurance the Holy Spirit giveth of it, and that humble confidence we have of it, *becauſe we keep his commandments*, chap. 3. 21. 22. So the apoſtle ſeems to interpret this *perfection in love*, chap. 4. 16. 17. 18. Or, 2. This *love* may ſignify our love to God and Chriſt; as when Chriſt upbraids the Phariſees with the want of the love of God, Luke 11. 42. and ſaith to the Jews, *I know that you have not the love of God in you*, John 5. 42.; and when Chriſt ſaith, *He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father*, John 14. 21. and ver. 23. *If any man love me, he will keep my word; and my Father will love him, and we will come to him, and take up our abode with him.* And this love is perfected in us, by *keeping his commandments*, becauſe that ſhews we are fully inſtructed in the nature of that love, which is one ſenſe of perfection; ſee note on 1 Cor. 2. 6. And it engages us to the ſincere performance of our whole duty to God, which is another ſenſe of the word *perfection: And hereby we know that we are in him, even by this Spirit, by which God abideth in us*, chap. 3. 24. and who *ſheds abroad* the ſenſe of *the divine love in our hearts.*

Note alſo, That hence we may paſs a certain eſtimate of neceſſary and fundamental doctrines; for if they be ſuch as are neceſſary to the love of God to us, or to that love of ours to him, which conſiſts in keeping his commandments, they are doctrines truly neceſſary to ſalvation: if not, they cannot be ſo, becauſe we may truly love God, and abide in his love, without the knowledge of them.

Ver. 6. [f] For ſeeing we abide in God the Father and the Son, only by the communion of the Spirit, chap. 3. 24. and 4. 13.; whence *he that is in Chriſt, is one ſpirit with him*, 1 Cor. 6. 17. and *he that hath not the Spirit of Chriſt, is none of his*, Rom. 8. 9. We that are animated with the ſame Spirit that was in Chriſt, as we are enabled, ſo alſo are we thereby engaged to walk after his example, or, *to walk in the light as he is in the light*, chap. 1. 7.

Ver. 7. [g] Οὐκ ἐντολὴν καινὴν, *no new commandment.*] Moſt interpreters conceive this relates to the commandment of Chriſtian love, that being the commandment which they are ſaid to have *heard from the beginning*, chap. 3. 11. and ſaid to be on that account *no new commandment*, Eph. 2. 5. and yet being ſtyled by Chriſt, *a new commandment*, John 13. 34. Nor are the arguments of Epiſcopius againſt this expoſition cogent. For whereas,

Object. 1. He objects, that theſe words ſeem to be ſpoken to remove the thought of ſome, that he was propounding a new doctrine which they had not learned; whereas no man who was acquainted with the law of Moſes, or even with that of nature, could think the law of charity was new.

Anſ. I anſwer, It is not the law of charity in general which our Lord and his apoſtles ſtyle *a new commandment*, but that of *loving one another as he had loved us*, John 13. 34. 35. And this might juſtly be looked on as a new commandment, it being a commandment of *laying down our lives for the brethren*, chap. 3. 16. and therefore a commandment not contained in the law of nature, nor in that of Moſes.

Object. 2. Whereas he adds, that theſe words, *I write unto you*, ſeem to reſpect not any thing that was to follow, but which was ſaid before; and to contain this ſenſe, *When I write this to you, I write nothing new.*

Anſ. I anſwer, that it may be ſo; for having told us, that *he that ſaith he abideth in Chriſt, ought alſo to walk as he walked*, he may well be conceived to have an eſpecial eye to the great example of love Chriſt ſhewed to mankind, both in his life and death; yet in his expoſition given in the paraphraſe ſeems alſo very probable, by reaſon of the following words, *Becauſe the darkneſs is paſt, and the true light now ſhineth*; and therefore I ſhall have reſpect to both.

Ver. 8. [h] The ceremonials of the law are ſometimes called a *ſhadow*, but never *darkneſs*; and though the Alexandrian manuſcript reads σκιὰ, *a ſhadow*, yet becauſe all other copies read σκοτία, *darkneſs*, and the following words, ver. 9. and 11. ſhew that this is the true reading, and becauſe it is ſo eaſy in ſhort writing to miſtake σκοτία for σκιὰ, the interpretation of theſe words, which depends upon that reading, cannot be relied on.

Ver. 10. [i] Σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, i. e. *there is nothing at which he will fall, or ſtumble.*] So Pſal. 119. 156. *Great peace have they that love thy law,* καὶ οὐκ ἔστιν αὐτοῖς σκάνδαλον, *and they have no ſtumbling-block.* The labour of love they muſt undergo; the evils they may be expoſed to will not hinder them from doing the duty they owe to God, and to their brother for his ſake; but they go on ſecurely and chearfully in it; *for perfect love caſts out fear*, chap. 4. 18.

Ver. 11. [k] Ἐν τῇ σκοτίᾳ ἐστὶ, *is in darkneſs;*] *i. e.* he lives in great ignorance of his duty, and of the way to life, as not guiding his actions by that light of the goſpel which hath appeared unto him.

Ver. 12. 13. 14. [l] Note, That theſe words may either relate to the foregoing, and then they are to be interpreted as motives to walk in the light, and as Chriſt walked, and, in particular, to walk in Chriſtian love, thus: *I have written to you, children*, touching this love, and walking in the light, and after Chriſt's example, becauſe *your ſins have been forgiven for his name's*

name's sake; and so, in gratitude to him who hath procured the pardon of them, you ought *to walk as he walked,* and to love the brethren: ye also have *known the Father,* and had experience of his love to you, and therefore stand obliged to imitate his love to you, and *to walk in the light,* that you may still have fellowship with him.

I have written unto you, fathers, because ye have known him who was from the beginning, i. e. Christ Jesus, and so know how to walk by his example, and to imitate his obedience to the Father, and his love to mankind.

I have written to you, young men, because ye are strong, by virtue of the word of God abiding in you, and by the sword of the Spirit, and shield of faith, have been enabled successfully to combat and overcome that wicked one, who tempts you to the deeds of darkness, and to the hatred of the brethren, chap. 3. 10.

If they relate to the words following, they must be an exhortation to little children, to take off their affections from the world, and place them upon God and Christ, on the account of the love and mercy shewed to them by God the Father through Christ. To the *fathers* so to do, *because they have known Christ,* how dead he was to the world, and how he despised the pleasures, honours, and enjoyments of it. To the *young men* so to do, because they had overcome the wicked one, all whose temptations arise from some allurements or affrightments of the world. Or, lastly, The words may be extended to all he saith to them in this whole epistle, and then both expositions may take place.

Ver. 18. ᵃ Ὁ ἀντίχριστος ἔρχεται, *antichrist cometh;*] to wit, then, in the *last hour.* And this being represented as the character by which they might know that the *last hour was now come,* it is manifest, that the last hour cannot signify the end of the world, or include the times of the last judgment; but must be restrained to the last times of the Jewish state, which only were then instant, or at hand.

2. The ὁ ἀντίχριστος, *antichrist,* then in being, if it refer to any nation, must be the nation of the unbelieving Jews, persecuting and opposing Christianity with their whole might, and denying Jesus to be the Christ, or promised Messiah, and then the many antichrists here mentioned may be the false prophets and deceitful workers, who transformed themselves into the apostles of Christ, 2 Cor. 11. 13. 14. 15. who *preached Christ not sincerely, but out of contention,* Philip. 1. 15. who *as Jannes and Jambres withstood Moses, so also did resist the truth,* 2 Tim. 3. 8. who *were men of corrupt minds, and destitute of the truth,* 1 Tim. 6. 5.

Ver. 19. ᵃ Ἐξ ἡμῶν ἐξῆλθον, *they went out from us*] of Judea: for some κατελθόντες ἀπὸ τῆς Ἰουδαίας, *going out from Judea, taught the brethren, that except they were circumcised after the manner of Moses, they could not be saved,* Acts 15. 1. and from the apostles, for so they speak, *We have heard that* τινὲς ἐξ ἡμῶν ἐξελθόντες, *some going out from us, have troubled you with words, perverting your souls, saying, That ye ought to be circumcised, and to keep the law,* ver. 24. The persons who taught these doctrines are styled ψευδάδελφοι, *false brethren,* Gal. 2. 4. ψευδαπόστολοι, *false apostles, deceitful workers, ministers of Satan,* 2 Cor. 11. 13. 15. *dogs, evil workers, the concision,* Philip. 3. 2.; their doctrine tended to the *subversion of souls,* Acts 15. 24. to the *corrupting and turning the minds of men from the simplicity of Christ,* 1 Cor. 10. 3. to *hinder the truth of the gospel from continuing with them,* Gal. 2. 5. *to make Christ die in vain,* ver. 21. *to cause Christians to fall from grace,* so that *Christ should profit them nothing,* Gal. 5. 2. 4.; so that they were *false prophets, false apostles,* and *antichrists,* in the worst of senses; and by going out from the apostles and churches of Judea to preach this destructive doctrine to the Gentiles, which both the whole church of Judea, and the apostles assembled for that purpose, flatly disowned and censured, it sufficiently appeared, that all the preachers of these doctrines, so opposite to Christianity, and destructive of it, were not of them. These therefore, doubtless, were some of those many antichrists which the apostle speaks of here, as writing to the Jews; and they also divided and separated themselves from the church, and became heretics under the name of Cerinthians, Nazarenes, and Ebionites. Cerinthus *(c)* spread his heresy in Asia, the province of St John, saith Theodoret, and was contemporary with the apostles *(d)*; whence the *(e)* church desired him to write against Cerinthus and the Ebionites; and St John *(f)* left the bath, because Cerinthus, the enemy of truth, was in it. Moreover, these words, *they were not of us,* cannot be interpreted of the elect, but of the church in general; for from them they went out,

(c) Εἰς τὴν Ἀσίαν ἀφίκετο. Theodor. hær. fab. l. 2. c. 3.

(d) Καὶ Κήρινθον δὲ φασὶν, Ἰωάννου τῷ παυσφόμῳ, τῷ τὸ θεῖον συγχέαντος ἰουδαϊσμὸν, ὕστερον παρεσπεῦσθαι ζηλώσαντα. Ibid. c. 1.

(e) Προτραπέντα ὑπὸ τῶν γνωρίμων. Euseb. hist. eccl. l. 6. c. 14. Rogatus ab Asiæ episcopis adversus Cerinthum alioſque hæreticos, et maxime tunc Ebionitarum dogma consurgens, qui asserunt Christum ante Mariam non fuisse, compulsus est divinam ejus nativitatem edicere. *Hieron. in Joban.*

(f) Φύγωμεν, μὴ καὶ τὸ βαλανεῖον συμπέσῃ, ἔνδον ὄντος Κηρίνθου τοῦ τῆς ἀληθείας ἐχθροῦ. Euseb. hist. eccl. l. 4. c. 14.

and with them might have remained; not from the elect, who are not viſible, nor could they have remained with the church of the elect, who were never of them. 2. Their going out from them for a ſeaſon was no certain argument they were not of the elect, ſince it is confeſſed they may fall *totally*, though not *finally*.

Ibid. ο Ὅτι οὐκ εἰσὶ πάντες, *that they all were not of us.*] So ver. 21. Πᾶν ψεῦδος οὐκ, *no lie is of the truth*; οὐκ ἂν ἐσώθη πᾶσα σὰρξ, *no fleſh ſhould be ſaved*, Matth. 24. 22.; οὐ δικαιωθήσεται πᾶσα σὰρξ, *no fleſh ſhall be juſtified*, Rom. 3. 20.; ſee Gen. 4. 15. Pſal. 143. 2. Luke 1. 37. Hab. 2. 9.

Ver. 20. ρ Ἀπὸ τοῦ ἁγίου, *from the holy One*;] *i. e.* from Jeſus Chriſt, emphatically ſo called, Acts 3. 14. Apoc. 3. 7. But then that unction is the Holy Spirit which he hath given to them that believe; for he being *anointed with the oil of gladneſs above his fellows*, Pſal. 45. 7. *anointed by God with the Holy Ghoſt*, Acts 10. 38. this grace is given to Chriſtians *according to the meaſure of the gift of Chriſt*, Eph. 4. 7. and *we all beholding as in a glaſs the glory of the Lord, are changed into the ſame likeneſs, as by the Spirit of the Lord*, 2 Cor. 3. 18.; ſee the note there.

Ibid. ϙ Καὶ οἴδατε πάντα, *and ye know all things*,] belonging to the ſaving truths of the goſpel, he being promiſed to teach them all things, John 14. 26. and to lead them into all truth, John 16. 13. So Oecumenius, "You have received in baptiſm the "unction of the Holy Spirit, who leads you into all "truth (*g*)."

Ver. 22. ρ Ἀρνούμενος τὸν Πατέρα, *that denieth the Father*, or *hath not the Father*.] To deny the Father here, is not to deny him to be the true God, as the Heathens did; but, 1. To deny the truth of his teſtimony; for *he that believeth not the teſtimony which God hath given to his Son, hath made him a liar*, chap. 5. 10. whereas *he that receives his teſtimony, hath ſet to his ſeal that God is true*, John 3. 33. 2. To deny the doctrine of the Father, or that doctrine which proceedeth from him; for *he whom God hath ſent ſpeaketh the words of God*, John 3. 34. Whence it is evident, that he who denieth the Son, cannot thus retain the true knowledge of the Father, becauſe *no man hath ſeen God at any time; the only begotten Son who is in the boſom of the Father, he hath declared him*, John 1. 18.: he only hath done it; for *no man knoweth the Father but the Son, and he to whom the Son will reveal him*, Matth. 11. 27.; by him only can we come acceptably to the Father, ſo as to have life, for *he is the way, the truth, and the life*, John 14. 6.; and by him only are we taught how to worſhip the Father *in ſpirit and in truth*, John 4. 23. 24. Hence Chriſt ſo often tells the Jews, they therefore wanted the true knowledge of the Father, becauſe they knew not him, ſaying, *Ye neither know me, nor my Father; if ye had known me, ye would have known the Father alſo*, John 8. 19. 55. and 14. 7.; *And theſe things will they do unto you, becauſe they have not known the Father, nor me*, chap. 16. 3.

Ver. 23. See *Examen Millii*.

Ver. 25. *For the fruit of the Spirit is life*, Rom. 8. 6 11. 13. 16. 17. Gal. 6. 8.; and he is given as the earneſt of our future inheritance, *to ſeal us up to the day of redemption*, 2 Cor. 1. 22.; 5. 5. Eph. 1. 13. 14.; 4. 30.; and this life he hath often promiſed to us, John 5. 25. 26. 29.; 6. 27. 29. 33. 39. 40. 47. 50. 51. 54. 57. 58.

Ver. 27. ς Καὶ ὑμεῖς, *vos quod attinet*, and *as for you*.] So Iſ. 59. 21. and *I*, i. e. *as for me, this is my covenant*; 61. 8. *Vaani*, κἀγὼ, *as for me*; ſee 1 Chron. 28. 2.

Ibid. The Quakers and other ſectaries hence argue againſt the neceſſity of the miniſterial function, or any teachers of the word, it being here ſaid, *You need not that any teach you*, &c. And others ſay, this ſeems to make all ſcripture, and all that the apoſtle writ to them, needleſs. But for anſwer to this objection, I ſay,

1. That it muſt be granted that in thoſe times of the effuſion of the Spirit, and his miraculous gifts upon believers, this unction was promiſed to teach them all things neceſſary, who had then no other rule of knowing what was ſo, but by the teaching of the apoſtles and prophets then among them, acted by this Spirit, and teaching in their aſſemblies, and doing other public offices by this afflatus, and by the Spirit of wiſdom and inſtruction then imparted to them; and hereby they were enabled to diſtinguiſh betwixt pretenders to the Spirit, and thoſe who were really acted by him; ſee note on chap. 4. 1. 2. 3.; and to know they dwelt in Chriſt, becauſe *he had thus given them of his Spirit*, John 3. 24.; 4. 13.; which things do certainly imply, that they who then had the Spirit, could certainly know they had it, and make an argument of it to try the doctrines and ſpirits of others, and much more in themſelves; but now theſe ſenſible indications, and extraordinary gifts of the Spirit are long ſince ceaſed, and therefore now they are to be directed by thoſe writings which were indited for their perpetual uſe, by men aſſiſted with that Spirit, who led them into all truth: and ſurely if in thoſe times, when the gifts of the Spirit were ſo generally vouchſafed, they were yet taught by apoſtles, prophets, evangeliſts, paſtors, and doctors, aſſiſted by the Spirit for that work, it is reaſonable to believe, that, now theſe gifts are ceaſed,

(*g*) Ἐλάβετε διὰ τοῦ ἁγίου βαπτίσματος τὸ χρίσμα τὸ ἐφ' ὑμᾶς, καὶ διὰ τοῦτο τὸ ὡς πᾶσαν ἀλήθειαν ὑμᾶς διδάσκειν ὑμᾶς θεῖον πνεῦμα.

believers

believers should be yet instructed by pastors and doctors, assisted by the scriptures indited by these spiritual men. And therefore,

2. It is observable, that the apostle doth not here absolutely say, they need not any one should teach them, but only that *they need not any one should teach them but as this unction taught them.* Now, the apostles having this unction in the highest measure, these words cannot exclude their teachings, or render them unnecessary, but rather must confirm them as a standing rule to all posterity. Till then these sectaries can shew that they have still such an immediate and extraordinary afflatus of the Holy Spirit, as was then vouchsafed to the primitive Christians, they cannot hence conclude the outward ministry of the word, by pastors and doctors set apart for that work, to be unnecessary.

CHAP. III.

Verse 1. BEhold, what manner of love the Father hath bestowed upon us, that we should be called [a] the sons of God: therefore the world knoweth us not, (i. e. *doth not acknowledge, and affect us Christians),* because it knew him not. (*The heathens being wholly ignorant of the true God, and the Jews not knowing him, according to his will, John* 8. 55. *and* 15. 21. *and* 16. 3. *and as he had discovered himself to them by his Son,* 1 *John* 2. 23. *And this may comfort you against the persecutions of the world, that it is their want of that saving knowledge of the true God, which ministers so great advantage to you, which causes them to disaffect you.*]

2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be (*made farther partakers of, as the complete import of that title*): but (*this*) we know, that [b] when he shall appear, we shall be like him; for we shall see him as he is.

3. And every man that hath this hope in him, (*of seeing him in glory*), doth purify himself, even [c] as he is pure, (*in whom was no sin, ver.* 5.)

4. [d] Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law.

5. And ye know that he (i. e. *Christ, ver.* 3.) was manifested to take away our sins, (*not only by suffering to remove the guilt of our past sins, but also to purify us from the power and dominion of it, that henceforth we might not serve sin, Rom.* 6. 6. *that* ἁμαρτίαις ἀπογενόμενοι, *being freed from sin, we might live unto righteousness,* 1 *Pet.* 2. 24.); and in him is no sin, (*and so our likeness to him must consist in ceasing from it.*)

6. Whosoever (*therefore*) abideth in him, sinneth not: whosoever (*thus*) sinneth, hath not seen him, neither known him (*as the truth is in Jesus, Eph.* 4. 21.)

7. Little children, let no man deceive you (*with pretensions, that faith without works of righteousness will make you righteous before God; for only*) he that doth righteousness, is righteous, even as he (i. e. *Christ*) is righteous, (*by doing the will of his Father, John* 15. 10.)

8. [e] He that committeth sin, is of the devil; for the devil (*thus*) sinneth from the beginning. For this purpose the Son of God was manifested (*to the world*), that he might destroy the works of the devil.

9. Whosoever is born [f] of God, doth not commit sin; for his seed (*the word of God, Matth.* 13. 1 *Pet.* 1. 23.) remaineth in him: and he cannot sin, because he is born of God.

10. In this the children of God are manifest, and the children of the devil: Whosoever [g] doth not righteousness, is not of God, neither (*is*) he (*so*) that loveth not his brother, (*and so both these are children of the devil.*)

11. For this is the message which ye have heard from the beginning, (*or from the first preaching of the gospel*), that we should love one another, (*from a pure heart fervently,* 1 *Pet.* 1. 23. *and as Christ hath loved us, John* 15. 12.)

12. (*And if we be not the children of the devil, but of God, we shall*) not (*be*) as Cain, who was of that wicked one, and (*therefore*) slew his brother: and wherefore slew he him? (*viz.*) Because his own works were evil, and his brother's righteous, (*as God himself testified by respecting the offering, not of Cain, but of Abel; and this begat in him that hatred which concluded in his brother's death.*)

13. (*And*) marvel not, my brethren, if (*in like manner*) the world (*the seed of Cain, who are also of that wicked one, John* 8. 44. 1 *John* 5. 19.) hate you, (i. e. *if they persecute and kill the just, as being condemners of their actions, and alien from their ways and manners, in affection, aim, desires, and therefore hated by them, John* 15. 19. *For whatsoever they may do to destroy this life;*)

14. We know that we have passed from death to life, (i. e. *that we have obtained a right to escape death eternal, and enjoy everlasting life, John* 5. 24.), because we love the brethren (*in deed and truth, ver.* 18. *for this is a sign that we are translated from darkness to light, chap.* 2. 10. *and so are the children of the light, yea, that we are born of God, chap.* 4. 7. *and therefore are children and heirs of God, Rom.* 8. 17.): he that loveth not his brother, abideth

deth in *(the ſtate, and under the ſentence of)* death, *(he is ſtill in that darkneſs of ſin and ignorance, chap.* 2. 11. *which will end in eternal death.)*

15. *(For)* whoſoever hateth his brother, is *(in the diſpoſition of his heart, and the conſtruction of God's law)* a murderer, *(Matth.* 5. 21. 22.): and ye know that no murderer *(being ſo great and wilful a violator of the moral law)* hath eternal life abiding in him; *(he therefore muſt be obnoxious to death eternal, till, with holy David, by a deep and long repentance, he is delivered from blood-guiltineſs; as in the caſe of David,* 2 *Sam.* 12. 13.)

16. Hereby perceive we the love of God *(to us)*, becauſe he *(who was his beloved Son, at his command, John* 10. 18.) laid down his life for us, (i. e. *for our ſalvation, and the propitiation of our ſins)*: and we *(alſo)* ought *(in imitation of this example)* to lay down our lives (i. e. *expoſe them to the death)* for *(the ſalvation of)* the brethren; *(going on in the proſecution of our duty, to win them to life eternal, though with the hazard, and even the loſs of this temporal life.)*

17. But *(if love requires us to part even with life for them, then)* whoſo hath this world's goods, and ſeeth his brother have need *(of ſome of them)*, and *(yet)* ſhutteth up his bowels of compaſſion from him, *(not being moved out of compaſſion to his indigence to give him what he hath to ſpare)*, how dwelleth the love of God in him?

18. My little children, let us not love in word, neither in tongue *(only, James* 2. 16.), but in deed and in truth, *(in true affection of heart,* 1 *Pet.* 1. 22. *and in ſincerity of action, Rom.* 12. 9. *by love ſerving one another, Gal.* 5. 13. *not pitying only, but relieving them according to their wants, and our ability to ſupply them.)*

19. And hereby we *(may)* know that [b] we are of the truth, and ſhall [i] aſſure our hearts before him.

20. For if our heart *(the inward witneſs of our thoughts and actions)* condemn us *(of want of ſincerity, and obedience to the truth of the goſpel)*, God is greater than our heart, *(both in holineſs to condemn)*, and *(in knowledge to perceive the evil of them, for he)* knoweth all things.

21. *(Whereas)*, beloved, if our heart *(after a diligent ſearch of it, and a comparing of our actions with the law of liberty)* condemn us not *(of inſincerity in our obedience)*, then have we *(humble)* confidence towards God *(in our addreſſes.)*

22. And whatſoever we aſk *(according to his will, John* 5. 14.), we receive of him, becauſe we keep his commandments, and do thoſe things which are pleaſing in his ſight.

23. And this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commadment.

24. And he that keepeth his commandments, dwelleth in him, *(i. e. in God)*, and he *(God)* in him: and hereby we know that he abideth in us, by *(the efficacious gifts of)* [k] the Spirit which he hath given us.

ANNOTATIONS on Chap. III.

Verſe 1. [a] Τέκνα θεοῦ, *the ſons of God.*] The Jews were ſtyled the children, and the ſons of God, becauſe they owned him as their God and Father, and entered into covenant to ſerve him, and ſo became an holy people to the Lord; and he had choſen them to be his people, Deut. 14. 1. So we are all *the ſons of God through faith in Chriſt Jeſus*, Gal. 3. 26. John 1. 12. The land in which they dwelt is ſtyled, *The Lord's land*, Hoſ. 9. 3.; and they, as being *his firſt-born*, Exod. 4. 22. have it given them for an inheritance; but we, as being in a more ſpiritual ſenſe the ſons of God, are *heirs of God, joint-heirs with Chriſt*, as being thoſe that ſhall reign with him in his heavenly kingdom, Rom. 8. 17. See the note there. They in that land enjoyed the majeſtic preſence of that God who dwelt among them; and therefore, ſaith he, *the land is mine*, Lev. 25. 23. We, as his ſons, ſhall be admitted to his celeſtial preſence, where *we ſhall ſee him as he is*, ver. 2. The enjoyment of that land was unto them a type of the heavenly Canaan, which the faithful among them were to enjoy; and therefore they are repreſented as *ſtrangers and ſojourners with him in it*: whence the apoſtle tells them that *there remained yet a reſt for the people of God*, Heb. 4. 9. And the patriarchs are ſaid to have *confeſſed that they were ſtrangers and pilgrims upon earth*, and thereby to declare, *that they deſired, and ſought a better country, that is, an heavenly*; and that upon this account God called himſelf *their God*, viz. *the God of Abraham, Iſaac, and Jacob*, becauſe he had *prepared for them a city*, Heb. 11. 13. 16. Now, becauſe they in their own perſons could not enjoy this heavenly country without a reſurrection, hence the evangeliſt informs us, that they were *the ſons of God*, τῆς ἀναστάσεως υἱοὶ ὄντες, *as being ſons of the reſurrection*; the redemption of their bodies from corruption, and the ἀναβίωσις, reviviſcence of that which once died, and ſaw corruption, being the conſequent of this υἱοθεσία, adoption, or ſonſhip of God's children; hence therefore doth our Saviour firmly prove the reſurrection from thoſe words, *I am the God of Abraham*, &c. Matth. 22. 32. Luke 20. 36. 37. And

thus

thus you see how great is the love of God in owning us as his sons, and have also a just comment on the following words.

Ver. 2. ᵇ Ἐὰν φανερωθῇ, *when he doth appear.*] Note here,

1. That as the Hebrew word אם, so the conjunction ἐὰν, signifies as well *when*, or postquam, *after that*, as *if*. So Judges 6. 3. ἐὰν ἔσπειρεν, *when Israel sowed*; 1 Sam. 1. 22. ἐὰν ἀπογαλακτίσω, *when I have weaned him*; Prov. 3. 24. ἐὰν καθῇς, ἐὰν καθεύδῃς, *when thou liest down, thou shalt not be afraid.* So, Judges 21. 21. Psal. 138. 7. Prov. 4. 12. See Nald. partic. pag. 87. 89. So John 12. 32. ἐὰν ὑψωθῶ, *when I am lifted up*; 13. 20. ἐὰν πέμψω, *when I send*, 14. 3. ἐὰν πορευθῶ, *when I go away*, 16. 7. Note,

2. That this is spoken of Christ, seems evident, 1. From the word φανερωθῇ, which is used of Christ; ver. 5. and agrees properly to him alone. And, 2. From the phrase, *we shall be like him*, viz. *who shall change our vile bodies into the likeness of his glorious body*, Phil. 3. 21.; and cause us to bear the *image of the Lord from heaven*, by being raised with glorious and incorruptible bodies, 1 Cor. 15. 47. 49. And from the words, *we shall see him as he is*, i. e. in glory; this being his prayer, that *they whom God had given him, might be with him, and behold his glory*, John 17. 24.

Ver. 3. ᶜ Καθὼς ἐκεῖνός, *As he is pure.*] For he being manifested to take away our sins, ver. 5. and to destroy the works of the devil in us, ver. 8. they who expect to be made like to him hereafter, must be so here in purity and righteousness. But then let it be noted, 1. That this imitation doth not require our likeness to him we are to imitate, in the manner, or inward principle of his actions; but only in the quality, and, as far as human frailty will permit us, in the measure of them: for instance, it is as necessary for God to be absolutely perfect in holiness and goodness, as to be God; and yet we must *be holy as he is holy, and perfect as our heavenly Father is perfect.* And it is generally asserted in the schools, That the obedience and perfect holiness of Christ did necessarily result from the most intimate union of the divine and human nature, and from that grace of unction, which he received without measure; whereas our holiness and obedience must be acts of choice, and so our holiness and virtue will proceed not from an inward principle, which doth necessitate us to be good; but from the choice of our own wills; and yet we must *walk as he walked*, and must *purify ourselves as he is pure.*

2. This imitation doth not require an absolute equality, or full proportion of our actions to the example set before us, this being not consistent with the frailty of our human nature. For the example here is that of the holy Jesus, *in whom was no sin*, and who performed perfect obedience to the whole law of God; whereas *in many things we offend all*, and our obedience will be still imperfect in this life. When therefore we are commanded to be *holy* and *perfect* as God is, to walk as Christ walked, and to purify ourselves as he is pure, it is *sicut similitudinis, non æqualitatis*; i. e. the word *as* binds us not to equal them in holiness and perfection, but to bear such a likeness to them in these perfections as may discover that we truly aim at being holy in all manner of conversation, and heartily endeavour to continue so, through the whole tenor of our lives.

Vain then is that objection of the Socinians, That were Christ truly God, we could not possibly expect, nor therefore would it be our duty to imitate him; for seeing the example of God himself is made the matter of our imitation, the argument must equally conclude against the deity of God the Father. In a word, a likeness to him as far as human frailty will permit, may be our duty, though he should be God; a perfect likeness to him who did no sin, could never be our duty, though he were but man.

Ver. 4. ᵈ Ὁ ποιῶν τὴν ἁμαρτίαν, *he that committeth sin*;] *i. e.* who lives in the commission of it, lives in an opposition to the law of God; for he is *of the devil*, ver. 8. He is *not born of God*, ver. 9.; which could not be truly said of him that is guilty of any one sin, or violation of God's holy law.

Ver. 6. *Whosoever sinneth,* οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτὸν, *hath not seen him, neither known him.*] To know God in the sense of this apostle, is to know him as he is revealed by Jesus Christ, and represented to the world by him. Hence Christ saith, *If you have known me, you have known the Father also*, John 14. 7. and denies that the Jews knew God, *because they knew not him*, John 8. 19. 15. 21. 16. 2. *To see God*, is to see his will, love, and goodness, as it is revealed by Jesus Christ; and thus saith Christ, *He that hath seen me, hath seen the Father*, chap. 12. 45. 14. 9. because he is only known to them, to whom Christ Jesus doth reveal him, Matth. 11. 27. Luke 10. 28. John 1. 18. 6. 46. And in this sense all that the apostle saith in this epistle of *seeing* and *knowing God*, is true, *viz.* that he who knoweth God, as he is revealed by Jesus Christ, *keepeth his commandments*, chap. 2. 3. 4. *He loves his brother*, chap. 4. 7. 8. He that is of the world *knows not God*, chap. 3. 1.; *nor he that committeth sin*, as here.

Ver. 8. 9. ᵉ Ὁ ποιῶν τὴν ἁμαρτίαν, *he that committeth sin*:] *i. e.* He that lives, or goes on, in any way of sin. That this is the true import of this phrase in the writings of this apostle, will appear, 1. From the same phrase used in his gospel, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, *whosoever committeth sin, is the servant of sin*, John 8. 34. Now, to be the servant of sin, is plainly

plainly to continue and to live in it, Rom. 6. 1. 2. *to yield obedience to it in the luſtings of it*, ver. 12. for then *ſin reigns in our mortal bodies*, ibid. and we are ſlaves and ſubjects to it; then doth it κυριεύειν, lord it over us, and we are δοῦλοι εἰς ὑπακοὴν, *ſervants to yield obedience to it*, ver. 14. 16. though the conſcience may boggle at it, our reaſon may condemn it, our will be ſomewhat averſe to it, ſo that in obeying it we *do the evil we would not*; yet if ἡττηθέντες ἐσμὲν, *we are ſo entangled as to be overcome by it*, we are ſervants to corruption; *for of what a man is overcome, to that is he brought in bondage*, 2 Pet. 2. 19. 20. *If the law of our members leads us captive to the law of ſin*, Rom. 7. 23. ſo that *we yield our members inſtruments of unrighteouſneſs to ſin*, we ſo commit ſin as to be the ſervants of ſin. And *he that is born of God, cannot (thus) ſin*, becauſe by that new birth he is made free from (the ſervice of) ſin, John 8. 36. and become *a ſervant to righteouſneſs*, Rom. 6. 18. He hath that ſeed within him which alienates his mind and his affections from ſin, and that Spirit which cauſes him to mortify the deeds of the fleſh, Rom. 8. 13. to die to ſin, and to live to God, Rom. 6. 10.

2. From thoſe words, *neither can ſin*, for ſo he doth not do it, as he cannot do it. Now, that doth not import that a good man cannot be overtaken with a fault, Gal. 6. 1. No, even thoſe *little children whoſe ſins are forgiven*, and who have *known the Father*, may and will be obnoxious ſtill to ſome infirmities, and wanderings out of the way, chap. 2. 1. They may *ſin not unto death*, and therefore may have ſtill the ſpiritual life remaining in them, chap. 5. 16. 17. 18. But the true import of that phraſe is this, (*h*) That he hath ſuch an inward frame of heart, ſuch a diſpoſition of ſpirit, as renders ſin exceeding odious and hateful to him; ſo that he cannot entertain the thoughts of doing it, or a temptation to commit it, without the utmoſt deteſtation, and the greateſt horror, and ſo can very rarely, and only through ſurpriſe, or want of due deliberation, or through ſuch violent temptations as prevent or hinder his conſideration, be obnoxious to ſin; and when he comes to conſider of ſuch an action, is preſently condemning himſelf for it, bitterly repenting of it, and for the future watching moſt carefully againſt it. Thus they that are evil *cannot ſpeak good things*, Matth. 12. 34. *A good tree cannot bring forth bad fruit*, Matth. 17. 18. *The world cannot hate thoſe that are of it*, John 7. 7. The Jews could not hear Chriſt's word, John 8. 43.; *could not believe*, John 12. 39. *The world could not receive the Spirit*, John 14. 17. *They that are in the fleſh cannot pleaſe God*, Rom. 8. 7. 8. *The natural man cannot know the things of God*, 1 Cor. 2. 14. The church of Epheſus *could not bear the wicked*, Rev. 2. 2.

3. From the phraſe, *He that committeth ſin, is of the devil*; for it is not he who committeth one or more ſins of infirmity, for ſo did Chriſt's diſciples while they were with him; nor he who committeth one great ſin through the power of a ſtrong temptation, of which he bitterly repents, and from which he returns to his obedience; for thus did David, and St Peter, who yet were not then the children of the devil; but they who comply with the luſts of Satan, and who *will do them*, John 8. 44.

The other interpretations which are given of theſe words, ſeem either vain and impertinent, or falſe and dangerous. And,

1. Vain is that ſenſe which ſome put upon theſe words, *viz. He that is born of God*, non debet peccare, *ought not to ſin*; or that it is abſurd for him to ſin; for the apoſtle ſpeaks not of what he ought not to do, but of what he doth not. Such is that alſo of thoſe fathers who interpret this of him, who is perfectly born of God, by a παλιγγενεσία, or *a reſurrection from the dead*; for the apoſtle ſpeaks not of what he ſhall not do hereafter, but of what he doth not do at preſent.

2. Falſe ſeems to be the ſenſe which Origen, St Jerom, and Ambroſe put upon the words, That *he that is born of God ſinneth not*, quamdiu renatus eſt, *whilſt he is born of God*, becauſe he ceaſeth to be a child of God when he ſins; for this is not only confuted by the examples of David and St Peter, whoſe faith under that great miſcarriage failed not, Luke 22. 32. but by the words of the apoſtle, *Little children, if we ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins*, chap. 2. 1. who yet is only the advocate for the ſons of God. For the ſame reaſon I cannot aſſent to that expoſition which ſaith, "A child of God cannot be guilty of any great, "or deliberate crime," as *Tertullian. de pudicitia, c.* 19.

3. Dangerous is the expoſition of St Bernard (*i*), That "they who are born of God ſin not, *quia etiamſi peccent, peccata illis neutiquam imputentur*, "becauſe their ſins will never be imputed to them:" and of thoſe who think it ſufficient to ſay, "He ſins "not without great reluctancy, or not willingly, "the evil that he doth being that which he would

(*h*) Ita de Catone Min. Velleius Paterc. Homo virtuti ſimillimus, et per omnia ingenio diis quam hominibus propior, qui nunquam recte fecit ut facere videretur, ſed quia aliter facere non poterat, *Hiſt. R. l.* 2 *c.* 35. Omnibus humanis vitiis immunis. Ibid.

(*i*) In Septuag. ſerm. 1.

"not

" not do;" for the will of that man, who after some contest in his soul yields to the commission of sin, is more strongly inclined to sin than to the avoiding of it, and so is not renewed. Nor doth the apostle say, He that is born of God sins not willingly, or without renitency; but absolutely, *he doth not commit sin.*

I conclude this note with that of our judicious Gataker, He that is born of God sinneth not: that is, " Vitam a peccato immunem quantum potest " sibi proponit, nec peccato unquam sponte dat ope- " ram; si aliquando præter animi propositum deli- " querit, non in eodem persistit, sed errore agnito " ad institutum vitæ pristinum quamprimum quan- " tumque potest, festinus revertitur."

Ver. 9. [r] Ἐκ Θεοῦ, *of God.*] By the Spirit and the word, John 3. 6. 8. James 1. 18. 1 Pet. 1. 23. That is, he is preserved from, and hath his heart framed into an hatred and loathing of sin. 1. From the word of God treasured up in his heart, demonstrating to him the vileness of sin that he may hate it, the danger of it, that he may fly from it; *I have hid thy word in my heart, that I might not sin against thee*, Psal. 119. 11. And by attending to it as his rule, and taking heed to his ways according to his word, *ibid.* ver. 9. 2. By the Holy Spirit abiding in him, as a new principle of life lusting against the flesh, so that we cannot do the things which that would have us do, Gal. 5. 16. 17.

Ver. 10. [s] Ὁ μὴ ποιῶν δικαιοσύνην, *that doth not righteousness.*] That is, he that doth not from an heart studious of conformity to him who is righteous, ver. 7. and in obedience to his law, commanding us to live righteously, exercise himself in sincere endeavours of walking righteously through the general course of his life, is not a child of God, because he only is born of God, and hath the divine nature in him, who thus doth righteousness, 1 John 2. 29. And he who doth not in truth, and in actions demonstrating the sincerity of his affection to his brother, ver. 18. shew his love to him, he hath no true love to God, chap. 4. 21. and so is not born of God, nor can he be the child of God, since he obeys not his commandments, chap. 5. 1.

Ver. 12. Ἐκ τοῦ πονηροῦ, *of that wicked one.*] The Jews say that Cain was begot of the seed of the devil; this the apostle mystically expoundeth, saying of Cain as our Saviour doth of the Jews in general, John 8. 44. *That they were of their father the devil, who was a murderer from the beginning*, because they did his works, being maliciously bent upon the murder of our Lord.

Ver. 19. [t] Ἐκ τῆς ἀληθείας ἐσμὲν, *We are of the truth;*] *i. e.* We are rightly acquainted with, and truly live according to the rules delivered in that gospel which is emphatically styled the truth. See note on Rom. 2. 8. This is the truth so often mentioned in these epistles, 1 John 1. 6. 8. and 2. 4. 21. and 4. 6. 2 epist. ver. 1. 2. 3. 4. 1 epist. 3. 3. 4. 8. 12.; and in the gospel, chap. 1. 14. 17. and 3. 21. and 4. 23. 24. and 5. 33. and 8. 32. and 17. 17. and 18. 37.

Ibid. [u] Καὶ πείσομεν τὰς καρδίας ἡμῶν, *and shall persuade our hearts.*] *viz.* That we are so in the sight of God.

Ver. 20. Ὅτι ἐὰν, *for if our hearts condemn us,* ὅτι μείζων.] Some are inclined to read ἔτι μείζων, God is *yet* greater than our hearts; and others, to make it an expletive, or to approve of those few copies where it is wanting: but seeing it is retained in most copies, and is translated by the Arabic *profecto*, this I believe to be the true import of it here; and to confirm this import, let it be noted, that the Hebrew *Chi*, which in its primary import signifieth *for*, and is by the Septuagint rendered ὅτι, doth also signify *certe*, and is by our translation often rendered *surely*, or *certainly*. So Gen. 43. 10. *For if we had not lingered*, Chi, LXX. ἤδη ἂν, *surely we had returned twice*; Exod. 3. 12. Chi, LXX. ὅτι, *Surely I will be with thee*; chap. 4. 25. Chi, LXX. *Surely a bloody husband art thou*; Numb. 22. 23. Chi, LXX. ἄν, *surely I had slain thee*; Judg. 6. 16. ᾧ, *Surely I will be with thee*; Ruth. 1. 10 *Surely we will return with thee*; 1 Kings 1. 13. Chi, LXX. ὅτι, *Surely Solomon shall reign after me*; Josh. 2. 24. Chi, LXX. ὅτι, *Truly the Lord hath delivered the land into our hands*; Psal. 77. 12. Chi, LXX. ὅτι, *Surely I will remember thy works of old*; 112. 6. Chi, ὅτι, *Surely he shall not be removed for ever*, see Job 28. 1. Isa. 7. 9. See *Examen Millii* here, ver. 16. and chap. 5. 10. 12.

Ver. 21. Παῤῥησίαν ἔχομεν πρὸς τὸν Θεὸν, *we* have *confidence with God.*] When is it, saith Philo (*k*), " that " a servant may use παῤῥησίαν πρὸς τὸν δεσπότην, con- " fidence towards his Lord?" Is it not then ὅταν ἀδικεῖσθαι μὲν ἑαυτῷ δοκῇ συνειδῇ, " when he is not con- " scious of doing any evil against him?"

Ver. 24. [k] Ἐκ τοῦ πνεύματος, *by the Spirit.*] So the word *Spirit* is taken in the words following, chap. 4. 1. and so was he given in those times to them that believed, Acts 5. 32.

(*k*) L. quis rer. divin. hæres. ab initio.

CHAP. IV.

Verſe 1. BEloved, [a] believe not every (*pretender to the*) ſpirit (*of God*), but try the Spirits whether they be of God (*or not*): becauſe many falſe prophets are gone out into the world.

2. (*And for your direction in this trial*) hereby know ye the Spirit of God, (*from that of error*): Every ſpirit (i. e. *perſon pretending to the Spirit of God, or of prophecy*) which confeſſeth that Jeſus Chriſt (Gr. *Jeſus Chriſt which*) is come in the fleſh, is of God.

3. And every (*pretender to the*) ſpirit which confeſſeth not that Jeſus Chriſt (*Jeſus Chriſt which*) is come in the fleſh, is not of God: and this is that ſpirit of antichriſt, whereof ye have heard that it ſhould come, and even now already is it in the world.

4. Ye (*to whom he hath given this Spirit, chap.* 3. 24.) are of God, little children, and [b] have overcome them, (*theſe antichriſts and falſe prophets*): becauſe greater is he (*the Spirit*) that is in you, than he (*the ſpirit*) which is in the world.

5. They (*theſe antichriſts, and falſe prophets*) [c] are of the world, (*ſetting up to be temporal princes, and to give the Jews dominion over the Heathen world; and*) therefore ſpeak they of the world, (i. e. *of that temporal dominion over the Heathens, which the carnal Jews expect, when their Meſſiah doth appear*), and the world (*he that is worldly-minded*) heareth them.

6. [d] We are of God, (*deriving our faith and doctrine from that Jeſus, who was a prophet ſent from God, and delivered his doctrine in his name: as therefore he ſaid to the Jews then, ſo we his diſciples ſay now*), He that knoweth God, heareth us; he that is not of God heareth not us, (*John* 8. 47. *and* 6. 45.) Hereby know we the Spirit of truth, and the ſpirit of error. (*See note on ver.* 1. 2. 3.)

7. Beloved, let us (*who are of God, ver.* 6.) love one another: for love is of God, (*the fruit of his good Spirit in us, Gal.* 5. 22. 1 *Pet.* 1. 22.); and every one that loveth, is born of God, (*by the Spirit, John* 3. 5.), and (*this reſemblance he hath to him, in love to mankind in general, and to thoſe he hath ſo highly loved in particular, ver.* 9. 10. *ſhews that he*) knoweth God (*aright, becauſe he keepeth his commandments, chap.* 2. 3. 4.)

8. He that loveth not (*his brother*), knoweth not (Gr. *hath not known*) God (*aright*); for [e] God is (*the God of*) love.

9. In this was manifeſted (*the greatneſs of*) the love of God toward us, becauſe that God ſent his only begotten Son into the world, (*and freely gave him up to the death, Rom.* 8. 33.), that we might live through him.

10. [f] Herein is (*the demonſtration of his*) love, not that we loved God, but that he loved us (*firſt, ver.* 19.), and ſent his Son to be the propitiation for our ſins, (*which deſerved death, and ſo to fit us for eternal life.*)

11. Beloved, if God ſo loved us, we ought alſo to love one another.

12. (*And ſay not, that it is enough that you love God again, though you love not your brother, ver.* 20. *for*) no man hath ſeen God at any time, (*as we daily ſee, and converſe with our brother; and therefore if we love not him whom we have ſeen, how can we love God whom we have not ſeen? ver.* 20.; *but*) if we love one another (*after his example, though we ſee him not, we may be ſure that*) God dwelleth in us (*by his Spirit*), and (*that*) his love [g] is perfected in us.

13. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit, (*who by his powerful energies proves whoſe Spirit he is.*)

14. And (*by the Spirit given to us according to his promiſe*) we have ſeen (i. e. *perceived*) and do teſtify, that the Father ſent the Son to be the Saviour of the world. (*See note on ver.* 3.)

15. [h] Whoſoever (*believing this our teſtimony*) ſhall (*from his heart believe, and, Rom.* 10. 9. 19.) confeſs, that Jeſus is the Son of God, God dwelleth in him, and he in God, (*by the Spirit of adoption.*)

16. And we (*by this Spirit*) have known and believed the love that God hath (*ſhewed*) to us, (*in ſending his Son to be the Saviour of the world, ver.* 10. 11. 14.). God is love; and he that dwelleth in love, dwelleth in God, and God in him (*ver.* 7.).

17. Herein is our love made perfect, (i. e. *exactly correſponding to the divine pattern and command, note on ver.* 12. *ſo*) that we (*who thus love*) may have boldneſs in the day of judgment: becauſe as he is, ſo are we in this world, (*conforming ourſelves to the pattern of God's affection to mankind, and walking as Chriſt walked, chap.* 2. 6.)

18. [i] There is no fear (*of failing at that day*) in love (*thus perfect*); but perfect love caſteth out fear: becauſe (*that*) fear (*which takes away this boldneſs*) hath torment (*in it; torments the mind with dreadful expectations: and*) he that (*thus*) feareth, is not made perfect in love.

19. [k] We love him, (*and teſtify this love to him by loving our brother for his ſake, after his example, and in obedience to his command*), becauſe he firſt loved us.

20. [l] If any man ſay, I love God, and (*yet*) hateth his brother, he is a liar: for he that loveth not his brother

brother whom he hath seen, how can he love God whom he hath not seen?

21. And (*he moreover shews, by his disobedience to the command of God, the want of true affection to him; for*) this commandment have we from him, that he who loveth God, love his brother also.

ANNOTATIONS on Chap. IV.

Verse 1. 2.[a] THE Jews being then generally in expectation of their Messiah, were divided into two parts; a remnant, who believed that he was come already, and that our Jesus was the very person promised under that character; and a more prevailing part of them who rejected him, and looked for another. Now among these appeared many who took upon them to be the Messiah, or the prophet promised by Moses *like unto him*, saying, *Lo Christ is here, and lo he is there;* (see the note on Matth. 24. 24. 26.); and these declaring themselves prophets, must also pretend to the spirit of prophecy, and do this, as Josephus saith they did, πνεύματι διακρυῦ, *under the pretence of a divine afflatus.* These, saith the apostle here, are antichrists, *i. e.* pretenders falsely to be Christ, in opposition to him who was truly so; nor could they belong to him, or truly confess him who was *the Word made flesh.* Now, the strength of this argument depends on these considerations, That the effusion of the Spirit, promised in the times of the Messiah, could only belong to them who owned, and believed in the true Messiah; this being made one character of the true Messiah, that he should *baptize them who believed in him with the Holy Ghost*, Matth. 3. 11. This promise of the Father, as the Holy Ghost is styled, was to be sent by Christ, Luke 24. 49. to his disciples, John 16. 7. and 15. 26. to be sent *in his name*, John 14. 26. And when he came, his office was to enable those who received him to testify of Christ, that he was indeed risen from the dead, and was the Christ, John 15. 26. Acts 1. 8. and 5. 32. and *to convince the world of sin*, because they believed not in him, John 16. 9. The condition of receiving him was faith in Christ, John 7. 37. Acts 2. 38. 39. And by his assistance did his disciples prove that Jesus Christ, who appeared to the Jews in the flesh, and was crucified among them, was the Christ. He therefore who was made partaker of the χαρίσματα of the Holy Ghost, must be one who believed in that Jesus who suffered in the flesh for us; and therefore they who denied this, could not be assisted by that Spirit who was only sent by him, and given to believers; whence the apostle saith, That *no man speaking by the Spirit of God calleth Jesus Anathema*, as these false prophets, who owned him not, must do, 1 Cor. 12. 3. and that *no man could say that Jesus was the Christ, but by the Holy Ghost:* that is, he could not confess, and testify to the world this truth, but by the assistance of the Holy Ghost promised, and given to believers for that end. See ver. 6. 13. 14. 15.

Note therefore, that the apostle is not here speaking of the trial of doctrines, but of spirits, not of the faith necessary to be believed to salvation, but only of the faith necessary to the reception of the Holy Ghost, that unction which would teach them all things, 1 John. 2. 27.

Ver. 4.[b] Καὶ νενικήκατε, *and have overcome.*] The doctrine which you preach, and confirm by these gifts and distributions of the Holy Ghost, hath mightily prevailed over all the opposition which the unbelieving Jews, and their false prophets, and false apostles, make against it; because the spirit which acts in them is only able to work by them ψευδέσι, *false, counterfeit, and lying wonders;* whereas the spirit that is in you, enables you to confirm the truth with real *miracles, and signs, and divers distributions of the Holy Ghost*, by which God beareth witness to the truth of that doctrine which you preach, Heb. 2. 4. Rom. 15. 19. 1 Thess. 1. 5.

Ver. 5.[c] That the hopes of dominion over the Heathens encouraged some of them to set up for the Messiah, and others to fight, see the testimonies of Josephus; note on James 4 ver. 1. 2. 3. And on this account they rejected the true Messiah, because his kingdom was not of this world.

Ver. 6.[d] When the Romish prelates have once proved they are of God, as the apostle did, it will be time to consider the inference of Esthius from this place, That he that is of God, must hear their prelates and their church, and come to them to be resolved of any doubt.

Ver. 8.[e] Ὁ Θεὸς ἀγάπη, *God is love.*] The apostle by these words intends not to express what God is in his essence, or to say, as the schools do, that he is love essentially, and love *causaliter*, as being the cause; or *objective*, as being the object of our love; but that he is so *demonstrative*, and ἐνεργητικῶς, shewing great philanthropy to men in all his dealings with them, or his dispensations towards them, as appears from the two following verses.

Ver. 10.[f] Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, *Herein is love.*] Here the apostle most lively doth express the freedom, and the greatness of the love of God; the freedom of it, in that *he loved us first*, when there was nothing in us to deserve or move affection, but our misery; but many things which both deserved, and might have moved him to the execution of his wrath,

we being *enemies to God by wicked works*. The greatneſs of it, 1. In the perſon ſending, the great God of heaven, who *humbles himſelf even to behold what is done in heaven and earth*: Oh therefore *what is man that he ſhould be thus mindful of him?* 2. The perſon ſent, τὸν μονογενῆ, *his only begotten*, τὸν ἴδιον υἱὸν, *his proper Son*, Rom. 8. 32.; for if to call God πατέρα ἴδιον, *his proper Father*, was to make himſelf *equal to God*, John 5. 18. the Father himſelf, by calling him his *proper Son*, muſt equally exalt him. Hence even Epiſcopius here declares him to be ſo called, becauſe *eſſentiam ſuam a patre per veram generationem accepiſſet*, "he had received his eſſence from "the Father by a true generation." For it is certain that the apoſtle is here extolling the love of God to the higheſt pitch, and therefore muſt uſe this phraſe, the *only begotten Son of God*, in the ſublimeſt ſenſe in which that word is uſed in ſcripture. 3. The place whither he was ſent, into *that world which lay in wickedneſs*. 4. The errand for which he was ſent; 1. *To give up himſelf a ſacrifice for the propitiation of our ſins*. See note on chap. 2. ver. 2. 2. To procure to us, who were dead in treſpaſſes and ſins, *eternal life*.

Ver. 12. [e] τετελειωμένη, *his love is perfected in us*.] He then loves us entirely according to thoſe words of Chriſt, *If any man keep my words, my Father will love him, and we will come unto him, and take our abode with him*, John 14. 23. Or, then is our love to him entire, becauſe then we love him ſo as to keep his commandments, chap. 2. 5. and ſo as to follow that example of love which he hath ſet us; and *as he is, ſo are we in the world*, ver. 17.

Ver. 15. [b] For *to as many as received him, gave he power to become the ſons of God, even to them that believe on his name*, John 1. 12. And *becauſe we are ſons, God hath ſent the Spirit of his Son into our hearts, crying, Abba, Father*, Gal. 4. 6. Only let it be noted, that this hearty confeſſion muſt be attended with a readineſs to believe all that this Son of God hath taught us in his Father's name, for *if he ſay the truth, why do we not believe him?* John 8. 46. and a firm purpoſe to obey his commandments; for *why call we him, Lord, Lord, and do not the things that he ſaith?* Luke 6. 46.

Ver. 18. [i] Φόβος οὐκ ἔστι, *There is no fear in love*.] Chriſt having ſo expreſsly promiſed a *Come ye bleſſed* to the charitable perſon, Matth. 25. 34. 35. 36. and the apoſtle recommending it as the moſt excellent of Chriſtian graces, 1 Cor. 13. 13. and *the fulfilling of the law*, Rom. 13. 8. 10. when this love is made perfect in us, it may well give boldneſs, and caſt out fear of condemnation in the day of judgment.

Others expound the words thus: There is no fear of what we may loſe or ſuffer (in perfect) love (of our brother), but (ſuch) love caſteth out (this) fear, for fear (of what we may loſe or ſuffer) hath torment in it: (and therefore) he that thus feareth, is not made perfect in love (to him.)

Ver. 19. [k] That is, whoſoever thus loves God, and ſhews it by loving thus his brother, can challenge nothing on that account as due from God; it being God's preventing love to him, which gave the riſe to all the love he bears to God, or to his brother for his ſake. If therefore any perſon be conſtrained by this love to that obedience which teſtifies the ſincerity of his affection to God, or to imitate his love to us by fervent love to the brethren, it is the divine philanthropy which hath excited this affection in him. Or, if ἀγαπῶμεν be the ſubjunctive mood, the ſenſe runs thus: Let the great love of God to us, mentioned ver. 9. 10. provoke us to returns of love to him, and to our brethren for his ſake; ſince we do hypocritically pretend to love him, if we do not ſhew it by fervent charity towards his children, and our brethren.

Ver. 20. [l] That is, If what we have more opportunity to do, and can perform with leſs difficulty, we do not do, how ſhall we perform what is more difficult? Now we have our Chriſtian brethren ſtill in our view, they are the object of our ſenſes, we daily converſe with them; and their wants and miſeries, being the objects of our ſenſes, muſt naturally move compaſſion in us; and ſo it is leſs difficult to expreſs our love to them, than to that God whom we have not ſeen, and who is only preſent to our minds by raiſed meditations, which do not naturally occur to us, and which we cannot long continue, and ſo is more difficult than the love of our brother.

CHAP. V.

Verſe 1. WHoſoever believeth that Jeſus is the Chriſt, [a] is born of God: and every one that loveth him that begot, loveth him alſo that is begotten of him; (*as being, by this new birth, partaker of the divine nature, and created anew after the image of God, Eph.* 4. 24. *Col.* 3. 10.)

2. (*And this note is reciprocal; for*) by this we know that we love the children of God, when we love God and keep his commandments; (*when our affection to God prevails upon us to do to them all acts of charity he hath required, and by his example recommended to us, 1 John* 3. 11. 23. *and* 4. 21.)

3. For this is (*the genuine teſt of*) the love of God, that we keep his commandments: and his commandments (*to the true lover of him*) [b] are not grievous.

4. For

4. For whosoever is born of God, overcometh the world; (*his affections are taken off from it, and set upon his God; and so it cannot be grievous to him to part with it, or suffer the loss of any worldly good, to secure the divine favour*): and this is the victory which overcometh the world, even our faith, (*to wit, that faith which is the substance of things hoped for, the evidence of things not seen, Heb.* 11. 1. *which gives us the assurance of a better, and a more enduring substance, and so makes us take joyfully the spoiling of our goods, Heb.* 10. 34. *and patiently endure those light afflictions which are but for a season, as knowing they work for us an exceeding and eternal weight of glory, 2 Cor.* 4. 17.)

5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? (*and so the author of eternal salvation to all that obey him; for hence we know that we have eternal life, ver.* 11. 12. 13.)

6. This is he [c] that came by (*or, with the testimony of*) water and blood, even Jesus Christ; not [d] by water only, but by water [e] and blood: and it is [f] the Spirit that beareth witness, (*and on his testimony we may rely*), because the Spirit is truth.

7. (*The law judges that sufficiently proved, which is confirmed by two or three witnesses, Deut.* 19. 15. *That Jesus is the Son of God, ver.* 5. *is thus proved, by witnesses from heaven, and on earth*); for [g] there are three that bear record (*to this truth*) in (*and from*) heaven, the [h] Father, the [i] Word, and the [k] Holy Ghost: and these three are one, (*as in testimony, so in essence.*)

8. And there are three that bear witness on earth, the spirit, and the water, and the blood: and these three [l] agree in one.

9. [m] If we receive the witness of men (*in these cases*), the witness of God is greater, (*of more validity and certainty than that of men; he being neither liable to ignorance, nor falsehood: and if his testimony be of such force, we must believe that Jesus is the Christ*); for this is the witness of God, which he hath testified of his Son.

10. He that believeth on the Son of God, hath the witness in himself, (*as having in himself that Spirit of God which gives this testimony to Christ*): he that believeth not (*this testimony of*) God, hath made him a liar, because he believeth not the record which God gave of his Son.

11. And this is the (*subject of this*) record, that God hath given to us (*Christians the promise of*) eternal life: and this life is in his Son, (*he being the hope of glory, Col.* 1. 27. *this life being hid with Christ in God, Col.* 3. 4. *and he being our life, ibid. he being the author and procurer of it, and having power to confer it on us, John* 17. 2.)

12. He that hath the Son, hath life; and he that hath not the Son of God, hath not life: (*for we are all the children of God, through faith in Jesus Christ, Gal.* 3. 26. *and if children, then heirs, Rom.* 8. 17.)

13. These things have I written to you that believe on the name of the Son of God, that ye may know that ye have (*by promise, a right to, and, by the Spirit, an earnest of*) eternal life, and that ye may (*more firmly*) believe in the name of the Son of God.

14. And this is the (*farther*) confidence that we have in (*and through*) him, That if we ask any thing (*of God, chap.* 3. 21. 22.) according to his will, he heareth us; (*according to Christ's promise, John* 14. 13. 14. 15. *and* 7. 16. *and* 16. 23. 24.)

15. And if we know that he heareth us, whatever we (*thus*) ask, we know that we have the petitions that we desired of him, (*chap.* 3. 22.)

16. If any man see his (*sick*) brother sin a sin which is not [n] unto death, (i. e. *for which God hath not peremptorily threatened, and required that he should die for it, as he did to them that were guilty of murder, Gen.* 9. 5. 6. *Numb.* 35. 30. 31. *and for idolatry, Deut.* 17. 2. 3. 4. 5.), he shall ask (*of God, restoration of his life and health*); and he shall give him life for them that sin not (*thus*) unto death. There is a sin unto death (*of which God hath denounced, That he that doth it, shall die for it*): I do not say, that he shall pray for it, (i. e. *for deliverance of the person guilty of it, from death.*)

17. All unrighteousness is sin: and there is a sin (*of unrighteousness against our brother, which is*) not unto death; (*the law requiring, not that the guilty person should die for it, but only, that he should bring his offering, and make reparation for it.*)

18. We know, that whosoever is born of God, sinneth not (*thus, chap.* 3. 15.); but he that is begotten of God, keepeth himself, and that wicked one toucheth him not. (*See note on chap.* 3. 9.)

19. And we know that we are (*begotten*) of God, and (*that*) the whole world lieth (*still*) [o] in wickedness.

20. And we know that the Son of God is come, and hath given us an understanding that we may know him that is (*the*) true (*God*): and we are in him that is true, (*even, or, to wit*), in his Son Jesus Christ. [p] This is the true God, and (*in him is*) eternal life.

21. (*Having therefore this knowledge of the true God*), little children, keep yourselves [q] from idols, (*or false gods*). Amen.

ANNO-

ANNOTATIONS on Chap. V.

Verſe 1. [a] Ἐκ Θεοῦ γεγέννηται, *Is born of God.*] The Jews gloried in this title, That they were the *children of God*, and had him for their *Father*, John 8. 41. 42. 45. they being called his *ſons*, Deut. 14. 1. and 32. 19. Pſal. 72. 15. and his *firſt-born*, Exod. 4. 22. The apoſtle therefore here informs them, That this relation would ſtand them in no ſtead, unleſs they were *born again of water, and of the Spirit*, John 3. 5. or baptized into the name of Chriſt, and, by that faith, *had power to become the ſons of God*, John 1. 12. and alſo loved thoſe Chriſtians which were born of him; which the unbelieving Jews, and the falſe teachers among them, were ſo far from doing, that they every where perſecuted the true believers. See note on chap. 3. 1.

Ver. 3. [b] Βαρεῖαι οὐκ εἰσὶν, *are not grievous.*] Becauſe his will is conformed to the will of God, and ſo he only doth what he would do; and his affections are chiefly placed upon him, and ſo he is then doing what he chuſeth and delighteth in; and it cannot be grievous to be employed as we would, and as we do delight to be.

Ver. 6. [c] *That came.*] Viz. in the name of God, Matth. 21. 9. in his Father's name, John 5. 43. See Matth. 11. 3. John 1. 9. 15. Matth. 21. 9.

Ibid. [d] Δι' ὕδατος, *by water:*] i. e. With the teſtimony of water, or the teſtimony given to him by St John at his baptiſm; for when John was baptizing, he teſtified of him, ſaying, *This is he that cometh after me, who was before me*, John 1. 27. 28. He alſo declared, That he came baptizing, for this very end, that *he might be made manifeſt to Iſrael*, ver. 31. and teſtified, ſaying, *I ſaw the Spirit deſcending from heaven like a dove, and it abode upon him, and I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending, and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt. And I ſaw, and bare record, That this is the Son of God*, ver. 32. 33. 34. Hence is he ſtyled, *A man ſent from God, who came for a witneſs, to bear witneſs of the light, That all men through him might believe*, ver. 6. 7. 8. Hence do St John's diſciples ſay to him, *He to whom thou beareſt witneſs, baptizeth*, John 3. 26. And Chriſt himſelf appealeth to his teſtimony, John 5. 32. 33. Now, this teſtimony could not be rejected by them, *for all men held John as a prophet*; nor durſt the Phariſees themſelves deny that his teſtimony was from heaven, Matth. 21. 25. 26.

Ibid. [e] Καὶ αἵματος, *and blood.*] For he died in teſtimony of the truth, and came into the world for this end, *that he might bear witneſs to the truth*, John 18. 37. Whence he is ſaid *to witneſs before Pontius Pilate a good confeſſion*, viz. That he was the Son of God, or, the Meſſiah, the King of the Jews, 1 Tim. 6. 13. This he alſo teſtified to the high prieſt, Matth. 26. 63. 64. And for this teſtimony was he condemned as worthy of death, ver. 66. For this they mock him at his ſufferings, that *he ſaid, he was the Son of God*, Matth. 27. 43. Mark 15. 32. And at his death he commends his ſpirit to God, as his Father, Luke 23. 36. 46. The miracles which attended his crucifixion were ſo great that they forced the Jews, the centurion, and thoſe that were with him, to confeſs, *Truly this was the Son of God*, Matth. 27. 54. and the whole multitude *to ſmite their breaſts*, Luke 23. 48. In a word, The Spirit which aſſiſted the Baptiſt, proclaimed him, *The Lamb of God, who taketh away the ſins of the world*, John 1. 30. And that ſuppoſeth, he was to offer up himſelf unto the death, for the propitiation of their ſins. Yea, he himſelf doth frequently declare, That he was to be ſlain, Matth. 16. 21.; to be *delivered into the hands of men, and killed*, Matth. 17. 22. 23.; to be *condemned to death*, Matth. 20. 18. 19. and to *riſe again the third day*: that he was to be *lifted up upon the croſs*, John 3. 14. And that being thus lifted up, he would *draw all men to him*, John 12. 32. Now, what impoſtor would lay this as the foundation of the truth of all his ſayings, and all the hopes of any bleſſings which were to be expected from him, That he ſhould be crucified, and die an ignominious and painful death? Or, what could tempt him thus to die, who had no hopes to riſe again, if he were not the true Meſſiah, or the Son of God? How was it poſſible he ſhould be raiſed from the dead, but by the mighty power of God? And is it reaſonable to imagine that the God of truth ſhould thus exert the greatneſs of his power, in confirmation of a lie? that he ſhould work ſo great a miracle, in favour of a vile impoſtor falſely uſurping his name? or give ſuch large credentials to one who falſely did pretend to be a prophet ſent from God, and to be honoured as his Son by all men?

Ibid. [f] Καὶ πνεῦμά ἐστι, *&c. And it is the Spirit that beareth witneſs.*] Here it is to be noted, That the witneſs, in this verſe, is only ſtyled, τὸ πνεῦμα, *viz.* that ſpirit which enabled Chriſt to heal diſeaſes, caſt out devils, raiſe the dead, and work all ſorts of miracles, for confirmation of his miſſion: but in the 7th verſe he is ſtyled, τὸ ἅγιον πνεῦμα, *the Holy Ghoſt*; which doth diſtinctly ſignify the inward gifts, by which the underſtanding is enlightened, and is enabled to perform things which by nature it could

could not do, without the immediate workings of the Holy Ghost, as *v. g.* the gifts of *wisdom, knowledge, faith, prophecy, discerning of spirits, the gift of tongues,* and *the interpretation of them.* That there is ground for this distinction, will appear from these considerations.

1. Because our Saviour, whilst he was on earth, gave to his apostles, and the seventy disciples, power to *heal the sick, cleanse the lepers, raise the dead, cast out devils,* Matth. 10. 8. Luke 10. 9. And yet the evangelist St John informs us, That *the Holy Ghost was not yet, because that Jesus was not glorified,* John 7. 39. Our Saviour also tells his disciples, That *the Holy Ghost would not come, till he departed,* John 16. 7. And St Peter, That our Lord *being exalted to the right hand of God, received the promise of the Holy Ghost,* Acts 2. 33. The Holy Ghost must therefore signify something distinct from the power of working miracles.

2. The prophecy of Joel, which by St Peter is mentioned as the promise on which the giving of the Holy Ghost was founded, is only a promise of visions, dreams, and prophecies, but not of miracles; and the gifts of the Spirit, mentioned by the prophet Isaiah, are only those of *wisdom, knowledge, understanding, counsel, courage, piety,* and *of the fear of the Lord;* no mention being made there of signs and wonders.

3. Because throughout the history of the *Acts of the apostles,* where St Luke hath occasion to mention the miracles which the apostles and primitive professors did, he always uses these words, τέρατα, σημεῖα, δυνάμεις, *wonders, signs,* and *powers:* but where he speaks of persons propheſying, or speaking with tongues, he doth as constantly ascribe this to the Holy Ghost, descending on them.

And, *lastly,* where the scripture mentions these things together, it puts a manifest distinction betwixt signs and wonders, and the gifts and distributions of the Holy Ghost. Thus God, saith the apostle, *bare witness to the doctrine which they preached, by signs and wonders, and divers miracles,* τῷ πνεύματος ἁγίου μερισμοῖς, and *distributions of the Holy Ghost,* Heb. 2. 4. See Rom. 15. 19. Gal. 3. 5.

The Spirit therefore bare witness to Christ on earth, by the enabling him to do so many mighty works in confirmation of his mission, to heal all manner of diseases, sicknesses, and maladies, to command the wind and seas to be obedient to him, to cast out devils, and to raise the dead, and by assisting his apostles and disciples to do these things in his name: for that not only his disciples, but even our Lord himself did cast out devils, by the Spirit of God, he himself expressly testifies, Matth. 12. 28. and saith moreover, That in him was fulfilled that of Isaiah, *The Spirit of the Lord is upon me, wherefore he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken in heart, to preach deliverance to the captives* (to sin and Satan), *and to give sight to the blind,* Luke 4. 18. 20. Hence St Peter speaks thus to Cornelius and his friends, *You know how God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healed all that were oppressed of the devil,* Acts 10. 38. And to these works thus wrought by the assistance of the Spirit of God, our Lord doth frequently appeal, as to a sure testimony that God had sent him: for *the works,* saith he, *that I do in my Father's name, bear witness of me,* John 10. 24. and 5. 36. Yea, they shewed, that *the Father was in him, and he in the Father,* John 10. 37. 38. and 14. 10. 11.

Ver. 7. ὅτι Τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, *There are three that bear witness in heaven,* &c.] I shall say nothing of the dispute, whether this verse be genuine or not, seeing the learned Dr Mills treats so copiously on that subject in his edition of the New Testament; I only note, that the places cited from Tertullian and St Cyprian agree not exactly with the words of St John, seeing they speak not *de Patre, Filio, et Spiritu Sancto,* of the Father, the Word, and the Holy Ghost. The objections of Schlictingius against this verse are these:

Object. 1. That this verse, though it be introduced with ὅτι, *for,* hath no coherence with the former verse.

Anſ. It coheres well with it thus: The witness of the Spirit ought in this matter to be received, because he is the Spirit of truth, sent from the Father and the Son; for in the testimony of the Holy Spirit sent down from heaven, is contained the witness of the Father and the Son also; so that we may truly say, *There be three that bear witness.*

Object. 2. But if so, the testimony of the Father is included in the testimony of the Holy Ghost.

Anſ. True: and by this these three witnesses become one in testimony; and yet they differ, as the person sending, and the person sent.

Object. 3. The Λόγος, or *Word,* is the Son of God; and therefore to say, he testifies of the Son of God, is to make him testify of himself.

Anſ. It is confessed, that the same person is both the Λόγος, and the Son of God; but the thing testified is not that Christ was the Λόγος, or the Son of God, by eternal generation, or by his miraculous conception; but that he was the Christ, the promised Messiah, and in that sense the Son of God: and to this the divine nature might give testimony.

Ibid. ὁ Πατὴρ, *the Father,*] testified this at his baptism by his voice from heaven, saying, *This is my beloved Son,* &c. Matth. 3. 17. and at his transfiguration, saying again, *This is my beloved Son, hear him,*

him, Matth. 17. 5. 6.; ſee note on 2 Pet. 1. 14. 15. 16.; and chiefly, by ſending of the Holy Ghoſt, which he had promiſed in the times of the Meſſiah, and who is therefore ſtyled, *The promiſe of the Father*, Luke 24. 49. Acts 1. 4.

Ibid. [i] Ὁ λόγος, *the Word.*] Not only by appearing to St Stephen, Acts 7. 56. and ſaying to Saul, *I am Jeſus whom thou perſecuteſt*, Acts 9. 5. but chiefly by ſhedding the Spirit on the apoſtles, and other believers, according to his promiſe; for *he being exalted to the right hand of God, and receiving from the Father the promiſe of the Holy Ghoſt, hath*, ſaith St Peter, *ſhed forth this which you now ſee and hear: wherefore let all the houſe of Iſrael know, that God hath made this Jeſus Lord and Chriſt*, Acts 2. 33. 36.

Ibid. [k] Τὸ ἅγιον πνεῦμα, *the Holy Ghoſt,*] *the power from on high* they were to be endued with, Luke 24. 49. by falling down from heaven upon his diſciples; whence *they were filled with the Holy Ghoſt, and ſpake with tongues* to men of all nations, *the wonderful things of God.* Till his deſcent upon them they were not to ſtir from Jeruſalem, as being not fitted for their work, Acts 1. 4.; but when he was once given to them that believed, they proved and bare witneſs, that *God exalted Jeſus to his right hand, to be a Prince, and a Saviour*, Acts 5. 31. 32. And this our Lord, by his omniſcience, foretold that he ſhould teſtify of him, John 15. 26.; yea, that at his coming he ſhould *convince the world of ſin, becauſe they believed not in him; of* (his) *righteouſneſs, becauſe he was gone to the Father; and of judgment, becauſe the prince of this world was judged*, and caſt out of his kingdom by him, John 16. 9. 10. 11. and 12. 31.

And thus it is eaſy to diſcern how theſe three are one in teſtimony, becauſe both the Father and the Son give in their teſtimony by the Holy Ghoſt: but then if theſe be three witneſſes properly ſo called, they muſt be three perſons, and more eſpecially the Holy Ghoſt, by whom the other perſons do bear witneſs, muſt be ſo; and if his teſtimony be alſo the teſtimony of God the Father, and the Word, he muſt be one in eſſence with them: for if the Spirit be a creature, how can his teſtimony be formally the teſtimony of God? as it is ſtyled, ver. 9. 10.

Ver. 8. [l] Εἰς τὸ ἓν εἰσιν, *agree in this one.*] If by τὸ ἓν εἰσι, ver. 7. were meant no more than εἰς ἓν εἰσι, here, why did the apoſtle change the words, ſince theſe three alſo are one in teſtimony, as that imports this only, that they confirm this fundamental truth, that *Jeſus is the Chriſt the Son of God?* eſpecially if we conſider what is inſinuated, ver. 6. that of theſe three, the Spirit only beareth witneſs properly; the other, by ſome action of the Spirit attending them, and by the teſtimony of others of it; the water, by the Spirit deſcending on Chriſt whilſt he was in the water; and the Baptiſt's teſtimony, that by this ſign God had declared to him, that he was the Chriſt; the blood, as it aſſures us, that he who ſhed it, died for the truth.

Ver. 9. [m] Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, *If we receive the witneſs of men.*] This is not ſo to be interpreted as if the three witneſſes on earth related only to the teſtimony of men, and the three from heaven only to the teſtimony of God; and ſo that the apoſtle intended here to ſignify we had greater reaſon to believe the witneſſes in heaven than thoſe on earth. For, 1. The teſtimony of the Spirit, and of the Holy Ghoſt are of equal certainty and validity. And, 2. John Baptiſt being ſent from God, John 1. 6. and *his baptiſm being from heaven, and not of men*, Matth. 21. 25. was alſo in effect the teſtimony of God. The import therefore of theſe words is rather this: If the teſtimony of two or three men be thought ſufficient to give credit to any matter in all courts of judicature, ſurely the teſtimony of that God, ver. 8. who cannot lie or deceive us, muſt be of greater force and ſtrength to produce faith in us.

Ver. 13. [n] Ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε.] Here the Codex Alexandrinus reads thus, ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες; ſo alſo read the Vulgar and the Syriac; the Arabic thus: "Hæc ſcripſi vobis, O "qui creditis in nomen Filii Dei, ut ſciatis quod "vitam habetis æternam quamdiu creditis in nomen "Filii Dei." Oecumenius, ἵνα πιστεύητε ἀδιαστάτως, καὶ ἀμώμῳ πίστει.

Ver. 16. [o] Ἁμαρτία πρὸς θάνατον, *a ſin unto death.*] Note here, that the phraſe, *He ſhall give him life*, cannot reaſonably be interpreted of eternal life, for that depends not on the prayers of other men; nor can they be certain that their interceſſion ſhall prevail for it, ſince it belongs only to them who truly repent, and reform their lives. 2. Becauſe the perſon to be prayed for is one that *hath not ſinned unto death*, i. e. hath not committed a ſin which renders him obnoxious to death eternal. 3. They who interpret this phraſe, *a ſin unto death*, of a ſin on which eternal death will certainly follow, by the decree of God, 1. Make the duty here injoined impracticable; for who can know when his brother's ſin is thus to death or not? who is acquainted with any ſuch decree of God? 2. They make the difference betwixt a ſin unto death, and not to death, to conſiſt not in the nature of the ſins themſelves, but in the decree by God paſſed upon the ſinner. 3. They make the apoſtle ſay, he dares not encourage them to pray for the ſalvation of them who are at preſent in a ſtate of death and condemnation, which is againſt the tenor of the ſcripture; ſee Rom. 10. 1. The words, *If a man ſee his brother ſin a ſin not unto death*, ſeem like unto thoſe of St Paul, *If he ſee him overtaken*

taken with a fault, Gal. 6. 1. *i. e.* with an act of injustice against his brother, to awaken him out of which sin, God hath inflicted sickness on him, as he did on the Corinthians, 1 Cor. 11. 30. The words, *Let him ask, and he shall give him life*, seem parallel to those of St James, *The prayer of faith shall save the sick, and the Lord shall raise him up*; see the note on James 5. 15. If this interpretation will not stand good, consider, that after all the miracles and distributions of the Holy Ghost vouchsafed in confirmation of the gospel, too many of the Jews apostatised from the profession of it, relapsing to their former Judaism: and this apostasy may here be termed *the sin unto death*; it being also that which our Saviour represents as the *sin against the Holy Ghost*, which should not be forgiven, Matth. 12. 32. And they who commit it being men, saith the apostle, *whom it is impossible to renew unto repentance*, Heb. 6. 4. 5. 6. and to whom there *remaineth nothing but a fearful looking for of judgment*, Heb. 10. 26. 27. the apostle might well add, *I do not say, that you shall pray for them.*

Ver. 19. ° Ἐν τῷ πονηρῷ.] In Satan who *worketh in the children of disobedience*, Eph. 3. 2. and *leads them captive at his will*, 2 Tim. 2. 26. whence by faith in Christ we are said to be translated *from the power of darkness*, Col. 1. 13. *from the power of Satan*, Acts 26. 18. and *recovered from the snare of the devil.*

Ver. 20. ᵖ Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, *he is the true God.*] That this is not spoken of Christ, the Socinians endeavour to prove, because the article is here added to the word Θεὸς, *God*, which is never, say they, done when Christ is called *God:* but this is manifestly false; for Thomas saith expressly of him, Ὁ Κύριός μου, καὶ ὁ Θεός μου, *my Lord, and my God*, John 20. 28.; and the apostle, ὁ ὢν ἐπὶ πάντων Θεὸς, *who is God over all, blessed for ever*, Rom. 9. 5.; we prove that this is spoken of Christ:

1. Because the demonstrative pronoun οὗτος most appositely relates to that which immediately went before; now, this is Jesus Christ the Son of God.

To this the Socinians (*l*) answer, that this is not always so, these relatives often referring to what is more remote: and so this οὗτος may refer to the true God going before. To this we reply,

1*st*, That when this happens to be so, the necessity of referring it to what is more remote, is evident from the text, and necessary from the nature of the thing; as when it is said, Acts 4. 11. οὗτος, *This is the stone set at nought by you builders*, this cannot be referred to the man that was made whole, ver. 10.; and Acts 7. 19. οὗτος, *He dealt subtilly with our nation*, this cannot refer to Joseph, but to the king of Egypt. So also Acts 10. 5. 6. 2 Thess. 2. 9. 2 John, ver. 7. But here is no necessity of referring the pronoun to any thing more remote, but on supposition that Christ is not truly God.

2*dly*, This never happens when the pronoun relates to any thing that is spoken of professedly, but only when the nearest antecedent is only mentioned accidentally, and by the by. So Eph. 2. 7. *Many deceivers are gone out into the world, who confess not that Jesus is the Christ;* οὗτος, *he is a deciever, and an antichrist;* where the pronoun refers not to Christ, because he is there mentioned only by accident, as being the object of the error of these seducers: and so it is in all the other places cited. But here the apostle is professedly speaking of Christ through the whole verse, and of the Father only as we by Christ are taught to know him. And,

3*dly*, To refer this to the true God going before, makes the apostle guilty of a tautology, by saying, *the true God, he is the true God.*

4*thly*, Of the same person it is said, *He is the true God, and eternal life.* Now, *eternal life* is in this very chapter thrice ascribed to the Son, as the author of it, ver. 11. 12. 13. He is styled ζωὴ, *life*, John 1. 4. and 5. 26. and 14. 6. and 17. 2.; *our life*, Col. 3. 4.; Christ is here also styled ὁ ἀληθινὸς, *the true;* as also Rev. 3. 7. and 19. 11. And otherwise the Greek should have been ἵνα, *that we may*, or *might be*, to answer to γινώσκωμεν, *that we might know*, and not ἐσμὲν, *we are* in the *true.*

Ver. 21. ᵠ Ἀπὸ τῶν εἰδώλων, *from the idols,*] or false gods of the Heathens, among whom you live: so 1 Thess. 1. 9. *They turned* ἀπὸ τῶν εἰδώλων, *from idols, to the true and living God:* thus, *an idol is nothing in the world, i. e.* no true God, because *there is but one true God*, 2 Cor. 8. 4. Thus to eat things offered to idols, συνηθείᾳ τοῦ εἰδώλου, *with conscience of the idol*, is to eat it with apprehension that there was somewhat of power or virtue in that god to whom it was offered. Nevertheless, because these false gods were still represented by, and worshipped in their (*m*) images, and they were thought necessary to the worship of their deities, therefore the apostle useth here the word *idols*, and equally forbids that way of worshipping the true God.

(*l*) See Cl. ars critic. part. 2. c. 9. p. 121.

(*m*) Ut eos possimus coram et cominus intueri, affari de proximo, et cum præsentibus quodammodo venerationum colloquia miscere; sub axe enim nudo, et sub æthereo tegmine invocati nihil audiunt, &c. *Ethnicus apud Arnob. l.* 6. *p.* 192. Ab idolis, id est, ab ipsa effigie eorum. *Tertullian. de cor. mil. c.* 10.

THE PREFACE TO THE Second EPISTLE GENERAL of St JOHN.

THAT St John the apoſtle was the author of the firſt epiſtle is confeſſed by all the ancients; and that the ſame perſon was the author of this epiſtle, is evident from the exact agreement of almoſt every word of this with the former, except the preface and concluſion. For,

1. Theſe words in the 5th verſe, *I write no new commandment to you, but that which you have had from the beginning, that ye love one another*, are the ſame with thoſe, epiſt. 1. chap. 2. 8. 10. and 3. 10.

2. Theſe words in the 6th verſe, *This is love, that we walk after his commandments*, are the ſame with 1ſt epiſt. chap. 5. 3. and the following words are in ſenſe the ſame with chap. 4. 21.

3. Theſe words in the 7th verſe, *For many deceivers are gone out into the world, who confeſs not that Jeſus Chriſt is come in the fleſh: he is a deceiver, and an antichriſt*, are in ſenſe the ſame with 1 John 2. 18. 19. 26. chap. 4. 1. 2. 3.

4. Theſe words, ver. 9. *He that tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: he that abideth in the doctrine of Chriſt, hath the Father and the Son*, are in ſenſe the ſame with 1 John 2. 24.

5. Theſe words, ver. 12. *That your joy may be full*, are expreſsly found, 1 John 1. 4.

Moreover, the arguments which Grotius advances to the contrary as *magna argumenta*, are of no force againſt, but rather may be uſed as confirmations of this aſſertion, that St John the apoſtle was the author of this epiſtle. For whereas it is objected, that Euſebius puts this and the following epiſtle among the doubtful epiſtles, leaving it uncertain whether they were written by the apoſtle, or by John, preſbyter of Epheſus, to whom they were aſcribed, ſaith St Jerom; it is to be noted from Euſebius, that though by ſome they were doubted of, yet were they known to many of the ancients (*a*). Yea, this ſecond epiſtle is cited twice by Irenæus, as the genuine epiſtle of St John the apoſtle, and diſciple of our Lord, declaring, that they who denied that Jeſus Chriſt was come in the fleſh were (*b*) *ſeducers and antichriſts*, ver. 7. 8.; and they who bid the (*c*) heretic *God ſpeed, are partakers of his evil deeds*, which are the words found, ver. 10.

And in the council of Carthage, held *anno Dom.* 256. Aurelius (*d*) cites the 10th verſe, as the words of St John the apoſtle of the Lord.

Clemens of Alexandria (*e*) makes mention of the larger epiſtle of St John, which ſuppoſeth he had writ one or more ſhorter.

And Epiphanius ſaith (*f*), that the Alogi who rejected his goſpel and revelations, would perhaps reject his epiſtles alſo. So that we have here the teſtimony both of the eaſt and of the weſt concerning the true author of this epiſtle, that it was John the apoſtle and diſciple of our Lord; which ſure muſt be proof ſufficient againſt a bare doubt, or the ſilence of ſome men about this matter, of which Origen (*g*) ſpeaks. The other arguments of Grotius are ſo fully anſwered by Dr Hammond, in his preface to this epiſtle, that it is ſuperfluous to ſay any thing more upon that ſubject.

As for the name *catholic*, that alſo ſeems to be given to this and the following epiſtle, not as being written to all in general, ſome of the ancients conceiving this was written only to one family, as was the other to one perſon; but, as Cotelerius (*h*) notes, becauſe they were admitted by many churches, and read as *catholic epiſtles*.

(*a*) Τῶν δ' ἀντιλεγομένων, γνωρίμων δὲ ὅμως τοῖς πολλοῖς,---ἡ ὀνομαζομένη δευτέρα, καὶ τρίτη Ἰωάννου. Hiſt. eccl. l. 3. c. 25.

(*b*) Joannes diſcipulus Chriſti in prædicta epiſtola fugere eos præcepit, dicens, Multi ſeductores exierunt in hunc mundum, qui non confitentur Jeſum Chriſtum in carne veniſſe; hic eſt ſeductor, et antichriſtus; videte eos, ne perdatis quod operati eſtis. *L.* 3. *c.* 18. *p.* 278.

(*c*) Ἰωάννης δὲ ὁ τῦ Κυρίε μαθητὴς ἐπίτιμη τὴν καταδίκην αὐτῶν, μηδὲ χαίρειν αὐτοῖς ὑφ' ἡμῶν λέγεσθαι βελομένοις, ὁ γὰρ λέγων αὐτοῖς, φησὶ, χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτῶν τοῖς πονηροῖς. L. 1. c. 13. p. 94. A.

(*d*) Joannes apoſtolus in epiſtola ſua poſuit, dicens, Si quis ad vos venit, et doctrinam Chriſti non habet, nolite eum in domum veſtram admittere, et ave ei ne dixeritis. *Apud Cypr. p.* 242.

(*e*) Φαίνεται δὲ καὶ Ἰωάννης ἐν τῇ μείζονι ἐπιστολῇ, τὰς διαφορὰς τῶν ἁμαρτιῶν ἐκδιδάσκων, ἐν τούτοις, Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον. Strom. 2. p. 389.

(*f*) Τάχα δὲ τὰς ἐπιστολὰς, συνάδουσι γὰρ καὶ αὗται τῷ εὐαγγελίῳ, καὶ τῇ ἀποκαλύψει. Hær. 51. § 24.

(*g*) Concedamus et ſecundam et tertiam, ἐπεὶ ὁ πάντες φασὶ γνήσιας εἶναι ταύτας. Orig. apud Euſeb. hiſt. eccl. l. 6. c. 25. p. 227.

(*h*) Not. in epiſt. Barnab. p. 6.

A PARAPHRASE WITH ANNOTATIONS ON THE Second EPISTLE GENERAL of St JOHN.

Verse 1. THE [a] elder to the [b] elect lady, and her children, whom I love in the truth; and not only I, but also all that have known the truth;

2. For the truth's sake which dwelleth in us, and shall be with us [c] for ever:

3. Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love, (*or, the true and beloved Son of the Father.*)

4. I rejoiced greatly, that I found (*those*) of thy children walking [d] in the truth, as we have received a commandment from the Father.

5. And now I beseech thee, lady, not as though I wrote a new commandment, but that which we had from the beginning (*of the gospel*), that we love one another. (*See note on* 1 *John* 2. 7.)

6. And this is love, that we walk after his commandments, (*chap.* 5. 3.). (*And*) this is the commandment, that as ye have heard from the beginning, ye should walk in it, (*chap.* 2. 24. i. e. *we should continue walking according to the truth of the gospel, which it concerns us now especially to be careful of.*)

7. For many deceivers are gone out into the world, who confess not that Jesus Christ [e] is come in the flesh, (*or, Jesus Christ coming in the flesh*). This is a deceiver and an antichrist. (*See note on chap.* 2. 18. 22. *and chap.* 4. 1. 2. 3.)

8. Look to yourselves, that we lose not the things that we have wrought, but that we may receive [f] a full reward.

9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that [g] abideth in the doctrine of Christ, he hath both the Father and the Son.

10. If there come any one unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; (i. e. *have no familiarity with him, and wish him no success in his enterprises.*)

11. For he that biddeth him [h] God speed, is partaker of his evil deeds, (*as shewing friendship to him that does them, and wishing well to them; for by this he shews he is willing he should succeed in them.*)

12. Having many things to write unto you, I would not write (*them*) with paper and ink, (*as I do this epistle*); but I trust (ἐλπίζω γὰρ, *for I hope, say some copies*) to come unto you, and [i] speak face to face, that your joy may be full.

13. The children of thy elect sister greet thee. Amen. (*See note on ver.* 1.)

ANNOTATIONS.

Verſe 1. [a] Πρεσβύτερος, *the elder.*] That the apoſtle ſhould in this epiſtle conceal his name, as in the former he had done, is ſo far from being an argument to conclude he was not the author of it, that it proves rather the contrary, he being, as it is obſerved by Dr Hammond, the only apoſtle that affected to conceal his name, and who, in his goſpel, ſcarce ever ſpeaks of himſelf without ſome circumlocution.

That he ſhould call himſelf *elder*, and not apoſtle, as St Peter alſo doth, is no more an argument againſt the apoſtleſhip of the one than of the other. The word *elder*, being a name of honour and dignity belonging to the chief of their tribes, agrees very well with the office of the apoſtles, ſet over the twelve tribes of the houſe of Iſrael. But if this epiſtle was written before the deſtruction of Jeruſalem, as is probably collected from that caution given in it, ver. 7. 8. to beware of the *deceivers that were gone out into the world, that they might not loſe the things which they had wrought*, the apoſtle could not then be ſo aged when he writ it as he is generally thought to have been, though he might be then ſeventy years old, and therefore aged; ſee note on Philemon, ver. 9.

Ibid. [b] Ἐκλεκτῇ κυρίᾳ, *to the elect lady.*] That the apoſtle wrote this epiſtle to a ſingle perſon who was of honourable deſcent, and therefore ſtyled *lady*, will not follow from the mention of her children, ver. 4. ſeeing that phraſe is uſed both of the members of the Jewiſh and of the Chriſtian church, Iſ. 54. 1. Gal. 4. 25. 27. 28. 31. nor from the words, *I hope to come to you, and ſpeak mouth to mouth*; for ſo St Paul did to the church of Jeruſalem, when he declared to them *what things God had wrought by him and Barnabas*, Acts 15. 4. and ſo might St John do to that, or any other church. It ſeems rather, from the words, *I have many things to write to you*; and from the children of the elect ſiſter, mentioned, ver. 12. 13. that it ſhould be ſome Chriſtian church; and then I think there is great reaſon to conjecture it muſt not be that of Epheſus, but ſome Jewiſh church, and moſt probably that of Jeruſalem, the mother of all churches. For,

1. All the other epiſtles, excepting that one to Gaius, which paſs under the name of catholic, were written to the Jews, and ſo this probably muſt be ſo.

2. As other churches are ſtyled συνεκλεκταὶ, *elected together with her*, 1 Pet. 5. 13. ſo is the church of the Jews ſtyled, throughout the Old Teſtament, *the elect*; and the converts of them in the New, *the elect*, Matth. 24. 22. and *the election*, Rom. 11. 5. 7.

3. The phraſe, *the word that ye have heard, the truth you have received, ἀπ' ἀρχῆς, from the beginning*, ſeems moſt properly to agree to them to whom it was neceſſary that the word of God ſhould be firſt preached, Acts 13. 41.

4. This church being that church from whence the word came out to all other churches, who all received of her ſpiritual things, ſhe may on that account, by the apoſtle of the circumciſion, be well ſtyled κυρία, as being the lady and mother of all other churches: and ſo we find, that anciently both ſhe, and her biſhops, were at firſt preferred before other biſhops and churches; whence the emperor Juſtinus (*a*), in his epiſtle to Pope Hormiſda, ſaith, that all churches favour the church of Jeruſalem, as being the mother of all churches. But yet if this epiſtle was written after the deſtruction of Jeruſalem, this interpretation cannot ſtand.

Ver. 2. [c] Εἰς τὸν αἰῶνα, *for ever.*] This ſeems to aſſert the perpetuity and indefectibility of the church of God; for where the truth of the goſpel is for ever, there muſt be a church for ever.

Ver. 4. [d] Ἐν ἀληθείᾳ, *in the truth;*] *i. e.* in the doctrine of Chriſt, as the Father hath commanded, ſaying, *This is my beloved Son, hear him*, Matth. 17. 5.

Ver. 7. [e] Ἐρχόμενον ἐν σαρκί, *coming in the fleſh.*] It appears from the epiſtle of Ignatius to the church of Smyrna, that there were then heretics, or rather infidels (*b*), who denied that Jeſus Chriſt had taken upon him true fleſh, ſaying, he only had the appearance of it, and ſuffered only in appearance. And theſe are thought to be the followers of Simon Magus, who taking upon him to be Chriſt, ſaid, that he (*c*) appeared in Judea as a man, not being ſo, and ſeemed to ſuffer, when he did not ſo. Saturninus (*d*), one of his followers, taught, that "Chriſt only ap-"peared as a man, and ſuffered in appearance only." But the apoſtle could not here put in this caution

(*a*) Ad eccleſiam Hieroſolymitanam præcipue omnes favorem impendunt, quaſi matri Chriſtiani nominis. *Vide Coteler. not. in lib. 2. recogn. p.* 338. 339.

(*b*) Οὐκ ὥσπερ ἄπιστοί τινες λέγουσι τὸ δοκεῖν αὐτὸν πεπονθέναι. § 2. Μὴ ὁμολογῶν αὐτὸν σαρκοφόρον. § 5. Vide § 4. et 7.

(*c*) Καὶ φανῆναι ἐν Ἰουδαίᾳ ὡς ἄνθρωπον, μὴ ὄντα ἄνθρωπον, καὶ παθεῖν, ἔπισα πεπονθότα. Theod. hær. fab. l. 1. c. 1.

(*d*) Putative viſum hominem. *Iren. l.* 1. *c.* 22. Ἐν σχήματι ἀνθρώπου ἐληλυθέναι καὶ ἰδίᾳ μόνῃ, τὰ πάντα δὲ ἐν τῷ δοκεῖν πεποιηκέναι. Epiph. hær. 22. § 1.

againſt

againſt him, becauſe he was not yet in being when this epiſtle was endited. According to the other rendering of the words, *denying Jeſus Chriſt who is come in the fleſh*, they will ſignify the ſame as denying him to be the Meſſiah, and ſo reſpect the unbelieving Jews, and be deſigned to eſtabliſh them to whom he wrote againſt that apoſtaſy which was then among the Jewiſh converts.

Ver. 8. ' Μισθὸν πλήρη, *That we loſe not — a full reward.*] Hence it follows, That it is not only lawful, but is the duty of a Chriſtian, to ſerve God with reſpect to the recompenſe of reward. 2. That they who once walked *in the truth, as they had received a commandment*, ver. 4. had *Chriſtian charity*, ver. 5. even that love which enabled them to walk according to God's commandments, ver. 6. might *loſe thoſe things which they had wrought.*

Ver. 9. ε Ὁ μένων ἐν τῇ διδαχῇ, *He that abideth in the doctrine of Chriſt.*] Theſe words being in ſenſe the ſame with thoſe we find, 1 John 2. 22. 23. 24. ſeem to ſhew, that the *doctrine of Chriſt*, here mentioned, is this fundamental doctrine, That *Jeſus is the Chriſt*: and then, the *not abiding in it* muſt be the apoſtatizing from it to Judaiſm; which St Paul, and the apoſtles of the circumciſion, ſo much laboured to prevent.

Ver. 18. ϑ Χαίρειν αὐτῷ μὴ λέγετε, *bid him not God ſpeed.*] This precept ſeems to be taken from the Jews, who were forbid to ſay אלהים, *God ſpeed*, to a man that was "excommunicated," or "was doing "any evil action." (*e*) Hence it is forbidden by their canons, to ſay "God ſpeed to a man that is "ploughing on the ſabbath-day." They alſo are forbid to come within four cubits of an heretic, or of a perſon excommunicated; and much more, to admit him into their houſes. But yet this doth not forbid us to ſhew humanity towards a diſtreſſed heretic, *(ſeeing he ceaſeth not to be of the number of thoſe whom we ſhould pity, and pray for)*; but only is a prohibition from doing any thing, which imports a conſent to, or approbation of his evil actions.

(*e*) Light. harm. p. 153.

A PARAPHRASE WITH ANNOTATIONS ON THE Third EPISTLE GENERAL of St JOHN.

Verse 1. THE elder, to the beloved [b] Gaius, whom I love in the truth, (i. e. *with great ſincerity.*)

2. Beloved, I wiſh above all *(things)* that thou mayſt proſper and be in health, (περὶ πάντων, *in all things temporal*), even as thy ſoul proſpereth *(in all things ſpiritual.)*

3. For I rejoiced greatly when the brethren came (*out of Judea*), and teſtified of the truth (*of the goſpel*) that is in thee, even as thou walkeſt in the truth, (*confirming their teſtimony by thy converſation.*)

4. I have no greater joy [c] than to hear that my children walk in (*the*) truth.

5. Beloved, thou doſt faithfully *(as becomes a faithful Chriſtian)* whatſoever thou doſt to the brethren, and to ſtrangers *(whom thou receiveſt into thy houſe, Rom.* 16. 23.);

6. Who have born witneſs of thy charity before the church: [d] whom if thou bring forward on their journey after a godly ſort, (i. e. *with ſuch charity and care, as becomes one who conſiders that he performs theſe things, not to men only, but to God and Chriſt, whoſe miniſters they are*), thou ſhalt do well:

7. Becauſe that [e] for his name's ſake they went forth (*to preach the goſpel, Acts* 15. 26.), taking nothing of the Gentiles, (*to whom they preached the goſpel without charge,* 1 *Cor.* 9. 18.)

8. We therefore ought to receive ſuch, that we (*Chriſtians who do not preach it*) might (*yet*) be fellow-helpers to the truth (*by helping them that do ſo.*)

9. [f] I wrote to the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10. Wherefore, if I come, [g] I will remember his deeds which he doth, prating againſt us (*me, and the other apoſtles, who thought not fit to lay the burthen of circumciſion on the believing Gentiles*) with malicious words: and not content therewith, neither doth he himſelf receive the brethren, and (*but*) forbiddeth them that would, and caſteth them out of the church, (*as the Jews did the uncircumciſed out of their ſociety. See note on James* 2. 12.)

11. Beloved, follow not that which is evil, (*after the example of Diotrephes*), but that which is good, (*as Demetrius doth: for*) he that doth good, is of God, (*who is good to all*); but he that doth evil, hath not ſeen God, (1 *John* 3. 6. 10.)

12. Demetrius hath (*a*) good report of all men, and of the truth itſelf; yea, and we alſo bear record (*of him*), and ye know that our record is true, (*John* 19. 35. *and* 21. 14.).

13. I had many things (*which it would be profitable*) to write, but I will not with ink and pen write unto thee.

14. But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace be to thee. Our friends ſalute thee. Greet the friends by name.

ANNO-

ANNOTATIONS.

[a] Ἰωάννου τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ τρίτη, i. e. *The third epiſtle general of the apoſtle John.*] That this epiſtle was written by the author of the firſt and ſecond, and therefore by St John the apoſtle, appears by the agreement of them in words and phraſes, For,

1. *The elder*, ver. 1. *I rejoiced greatly, that thou walkeſt in the truth*, ver. 3.; *He that doth good, is of God; he that doth evil, hath not ſeen God*; are the uſual phraſes of the firſt and ſecond epiſtles.

2. Thoſe words, *I have no greater joy than to hear that my children walk in the truth*, are in ſenſe the ſame with the 4th verſe of the ſecond epiſtle. The 13th and the 14th verſes are in words the ſame with the 12th verſe of that epiſtle.

3. Thoſe words, ver. 12. *And we bear witneſs, and ye know that our witneſs is true*, do characterize this apoſtle: for as they are words of confirmation, importing an apoſtolical authority, ſo are they twice uſed by this apoſtle, John 19. 35. and 21. 24. and by him only.

Ver. 1. [b] *Gaius.*] This Gaius, who is here commended for his charity to, and entertainment both of the brethren and ſtrangers, ver. 5. and eſpecially of thoſe who went out from the church of Jeruſalem, to preach the goſpel among the Gentiles, and who had given *teſtimony of his love before the church*, ſeems to be Gaius of Corinth, ſtyled by St Paul, *Gaius, my hoſt, and of the whole church*, Rom. 16. 23. where there is intimation of his charity to the brethren, and to himſelf, given by St Paul to thoſe at Rome; and ſo a teſtimony of it, from one of them *who went out to preach the goſpel among the Gentiles, taking nothing of them.* And indeed Paul and Barnabas went out upon this errand, firſt from Antioch, by the direction of the Spirit, Acts 13. 4. then from Jeruſalem, being ſent by that church to Antioch, Acts 15. 30. And they went out, ὑπὲρ ἐνέματος αὐτοῦ, *for the name of Chriſt*, ver. 26. *taking nothing of the Gentiles*, 1 Cor. 9. 5. 6. So did alſo Titus and Timothy, and all that were ſent by St Paul to Achaia, 2 Cor. 12. 17. 18. So did they at Theſſalonica, 1 Theſſ. 2. 9. and ſo did none of the reſt of the apoſtles, *or brethren of the Lord*, 1 Cor. 9. 5. 6. So that we have no ground from ſcripture to refer this to any other. And whereas it is ſaid, that Gaius of Corinth was the convert of St Paul, 1 Cor. 1. 14. whereas this Gaius is here ſtyled one of St John's children, and ſo muſt be ſuppoſed to have been the convert of St John: To this it may be anſwered, That St John calls all to whom he writes, *his children*, 1 John 2. 1. 12. 18. 28. and 3. 7. 18. and 5. 21. and ſo the word *children* ſignifies with him no more than the word *Chriſtian brethren*; and elders and fathers being oft of the ſame import, he ſtyling himſelf an *elder*, may well call them he writes to, *children.*

Ver. 4. [c] Ἵνα ἀκούω, *than to hear.*] This conſtruction of the conjunction ἵνα, ſaith Beſuleius, is ſufficient to ſhew that this is the epiſtle of St John, it being almoſt peculiar to him to uſe this conjunction for ὅτι, or ὅταν, or ἢ ἵνα, as John 15. 8. *In this is my Father glorified, ἵνα, when you bring forth much fruit:* and ver. 13. *Greater love than this hath no man*, i. e. ἵνα, *than that a man lay down his life for the brethren*, chap. 16. 2. *The time will come, ἵνα, when they will put you out of the ſynagogues.* And ver. 32. *The hour cometh, ἵνα, when you ſhall be ſcattered.* See note on 1 John 4. 17.

Ver. 6. [d] Οὓς προπέμψας ἀξίως τοῦ Θεοῦ, *whom if you bring forward, as is worthy of God;*] *i. e.* as it is fit to receive the miniſters of God. So, to receive Phœbe, ἀξίως τῶν ἁγίων, is to receive her, *as it becometh Chriſtians* to receive the ſaints, Rom. 16. 2. The word προπέμψας is the word ſtill uſed, concerning them who are to be ſent forward in preaching the goſpel, or in their travels concerning the affairs of the church, ſee Acts 15. 3. and 20. 38. and 21. 5. Rom. 15. 24. 1 Cor. 16. 6. 11. 2 Cor. 1. 16. Tit. 3. 13.

Ver. 7. [e] Ὑπὲρ γὰρ ἐνέματος αὐτοῦ ἐξῆλθον, *for his name's ſake they went forth:*] That is, ſaith one, "They "were expelled, or caſt out;" referring this to the Chriſtians, who, by the perſecution of the unbelieving Jews, were driven from Jeruſalem, Acts 8. 1. But, 1. The word ἐξῆλθον, *they went forth*, is only uſed in the forcible ſenſe, when mention is made of devils going forth, from thoſe they poſſeſſed, at Chriſt's command, and never of any Chriſtians expelled from any place for the profeſſion of Chriſtianity. 2. The apoſtle ſpeaks manifeſtly here of thoſe who went out as the apoſtles and miniſters of Chriſt, to preach to the Gentiles; whereas they of the diſperſion, mentioned Acts 8. 1. went out to avoid perſecutions, and preached to the Jews only, not thinking it lawful to converſe with, or preach to the Gentiles, Acts 11. 19.

Ver. 9. [f] Ἔγραψα, *I wrote.*] "I had written," ſo the Vulgar: "I would have writ," ſo the Syriac: the Hebrews often uſe the *præteritum* for the *pluſquam perfectum:* and Voſſius obſerves of the aoriſt, that it is ſo called, becauſe it is uſed ſometimes for the perfect, ſometimes for the preterperfect tenſe, and then ἔγραψα may be rendered, *I had written.* See examples of this nature, note on 1 Cor. 5. 9. The apoſtle then ſeems here to obviate an objection, why

why he writes to Gaius, a ſingle perſon, and not *to the whole church*; declaring that he would have writ to the church, but then Diotrephes, and his party, would have hindered the effect of his writing. Now, who this Diotrephes was, is wholly uncertain: I ſee no ground for the conjecture of Grotius, that he was a Gentile convert, who would not admit thoſe Jews, who profeſſing Chriſtianity, ſtill obſerved the rites of the law, into the Chriſtian aſſemblies. Eſthius, on the contrary, conjectures, that he was one of thoſe Jewiſh zealots who held it neceſſary that even the Gentile converts ſhould be circumciſed, and obſerve the law; and rejected thoſe who had declared for the contrary, as we know from St Paul, and the council at Jeruſalem, St John had done: and that there were men in Corinth, and Galatia, who, upon this account, oppoſed the apoſtles, we learn from thoſe epiſtles; but read not of any Gentile converts who would not receive the weak Jews, or be hoſpitable to them, on the account of their obſervance of the law, much leſs of any of them who oppoſed themſelves to the apoſtles upon this account. Moreover, the ſubject of the apoſtle's writing, being to exhort Chriſtians to receive them who had gone out to preach the goſpel among the Gentiles, *taking nothing of them*; and all that did ſo, as far as we know any thing of them, being againſt theſe impoſitions, the apoſtle could not fear they ſhould not be received, becauſe obſervers of the law; but, on the contrary, becauſe they *were dead to the law*.

Ver. 10. ὑπομνήσω, *I will remember his works.*] Private offences againſt ourſelves muſt be forgiven, and forgotten; but when the offence εἰς τὴν πίστιν ἰμπόδιον φέρει, is an impediment to the faith, and very prejudicial to the church, it is to be oppoſed, and openly reproved.

THE

THE PREFACE TO THE GENERAL EPISTLE of St JUDE.

HAVING proved, note on ver. 1. That Jude the apoſtle was the author of this epiſtle, I have nothing more to add, by way of preface to it, but the words of the learned Dr Lightfoot, which are theſe:

"As the ſecond epiſtle of St Peter, and this of "Jude, are very near akin, in ſtyle, matter, and "ſubject; ſo it is fairly conjecturable, that they "were not far removed in time, ſpeaking both of "wicked ones, and wickedneſs, at the ſame height "and ripeneſs. It may be Jude ſtands up in the "charge of his brother James among the circumciſion of Judea, and directs his epiſtle to all thoſe "who were *ſanctified and preſerved* in thoſe apoſtatiſing times, as his brother had done to *all the twelve tribes* in general.

"In citing the ſtory of Michael the archangel, "contending with the devil about the body of Moſes, ver. 9. he doth but the ſame that St Paul "doth, in naming Jannes and Jambres, 2 Tim. 3. "8. namely, alledge a ſtory which was current, and "owned among that nation, though there was no "ſuch thing in ſcripture; and ſo he argueth with "them, from their own authors and conceſſions: "for among the Talmudiſts, there ſeems to be "ſomething like the relics of ſuch a matter, *viz.* "of Michael and the angel of death diſputing, or "diſcourſing, about fetching away the ſoul of Moſes.

"His alledging the prophecy of Enoch is an arguing of the very like nature; as reciting and referring to ſome known and common tradition that "they had among them. To this purpoſe, the "book *Sepher Jeſher*, an Hebrew writer, ſpeaketh "of Enoch after ſuch a tenor; and in both theſe "he uſeth their own teſtimonies againſt themſelves, "as if he ſhould have ſaid at large, *Theſe men ſpeak "evil of dignities*; whereas they have, and own a "ſtory for current, that even Michael the archangel did not ſpeak evil of the devil, when he "was ſtriving with him about the body of Moſes: "and whereas they ſhew and own a prophecy of "Enoch, of God coming to judgment, theſe are "the very men to whom this matter is to be applied." Which words give a ſufficient anſwer to the only objection made againſt the authority of this book, *viz.* That it cites Apocryphal writings.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

GENERAL EPISTLE of St JUDE.

Verſe 1. JUDE the ſervant of Jeſus Chriſt, and [a] brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called: *(Gr. To the called, who have been ſanctified by God the Father, and preſerved in (the faith of) Jeſus Chriſt)*:

2. Mercy unto you, and peace, and love be multiplied.

3. Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me *(Gr. I thought it neceſſary)* to write unto you, and exhort you, that you ſhould earneſtly contend for [b] the faith which was once delivered to the ſaints.

4. For there are certain men crept in unawares, *(Gr. for certain men have entered, viz. into the church)*, who were of [c] old ordained to this condemnation, ungodly men, [d] turning the grace of our God into laſciviouſneſs, and denying the only [e] Lord God, and our Lord Jeſus Chriſt.

5. I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the people *(of Iſrael of whom you are a part)* out of the land of Egypt; afterwards deſtroyed [f] them that believed not.

6. And the angels [g] which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day.

7. Even as Sodom and Gomorrha, and the cities about them, [h] in like manner giving themſelves over to fornication, and going after ſtrange *(Gr. other)* fleſh, [i] are ſet forth for an example, ſuffering the vengeance of eternal fire.

8. Likewiſe alſo [k] theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

9. Yet Michael the archangel, when, contending with the devil, he diſputed [l] about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee.

10. But theſe ſpeak evil of [m] thoſe things which they know not: but what they know naturally as brute beaſts; in thoſe things they corrupt themſelves.

11. Wo unto them; for they have gone [n] in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed [o] in the gainſaying of Core.

12. Theſe are [p] ſpots in your [q] feaſts of charity, when they feaſt with you, feeding themſelves without fear *(of intemperance, or eating things offered to idols)*: [r] clouds they are without water, carried about of winds; [s] trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots:

13. Raging

13. [t] Raging waves of the ſea, foaming out their own ſhame; [u] wandering ſtars, to whom is reſerved the blackneſs of darkneſs for ever.

14. And Enoch alſo, the ſeventh from Adam, [x] propheſied of (*Gr. to*) theſe, ſaying, Behold, the Lord cometh [y] with ten thouſand of his ſaints,

15. To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.

16. Theſe are [z] murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh [aa] great ſwelling words, having mens perſons in admiration [bb] becauſe of advantage.

17. But, beloved, remember ye the words which were ſpoken before (*by*) the apoſtles of our Lord Jeſus Chriſt:

18. How that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts. (*See note on* 2 *Pet.* 3. 2. 3.)

19. Theſe be they [cc] who ſeparate themſelves, ſenſual, having not the Spirit.

20. But ye, beloved, building up yourſelves in your moſt holy faith, praying in [dd] the Holy Ghoſt,

21. Keep yourſelves in the love of [ee] God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

22. And of ſome have compaſſion, [ff] making a difference (*betwixt the beguilers through ſubtilty, and the beguiled through ſimplicity*):

23. And others ſave with fear, pulling them out of the fire; [gg] hating even the garment ſpotted by the fleſh.

24. Now unto him that is able (*and willing to do his part, ſee note on Rom.* 14. 4.) to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy,

25. To the only wiſe God (*who alone is infinite in wiſdom, and hath wiſdom from himſelf, and who is*) our Saviour, be glory and majeſty, dominion and power (*aſcribed*), both now and ever. Amen.

ANNOTATIONS.

Verſe 1. [a] Ἀδελφὸς Ἰακώβου, *the brother of James.*] This characteriſtic is ſufficient to aſſure us, this epiſtle can belong only to Jude the apoſtle, diſtinguiſhed from Judas Iſcariot by this title, that he was *Judas the brother of James*, Luke 6. 16.; and to confirm the title given to this epiſtle by the ancients, *The general epiſtle of Jude the apoſtle*; this being a plain demonſtration of the point. Grotius will have theſe words, *The brother of James*, to be an addition of ſome tranſcriber; but this being ſaid without any proof, lays the whole ſcripture uncertain, ſince every man may ſay, if that will be ſufficient without proof, that what he diſlikes is the addition of ſome tranſcriber. (*a*) Tertullian is poſitive, that Enoch *apud Judam apoſtolum teſtimonium poſſidet*, "hath the teſtimony of Jude the apoſtle "to confirm his prophecy;" and among the apoſtles of Chriſt Origen (*b*) reckons Peter the writer of two epiſtles, and James and Jude. That in this epiſtle he doth not ſtyle himſelf an apoſtle, can be no argument to conclude he was not an apoſtle; ſince the ſame argument will prove, that St James and St John, and even St Paul, were no apoſtles.

Ver. 3. [b] Τῇ ἅπαξ παραδοθείσῃ πίστει, *the faith once delivered to the ſaints.*] Here, ſaith Eſthius, the apoſtle inſinuates that which the fathers teach, *viz.* that nothing can be added to the faith, becauſe it was delivered all at once as a depoſitum, ſo to be kept that nothing ought to be added to it, or taken from it. Whence it is evident to a demonſtration, that the new articles added by the Trent council to the apoſtles creed, can be no articles of the Chriſtian faith, as being not delivered by Chriſt, or his apoſtles, to the world, nor known to the Chriſtians for many ages after their deceaſe.

Ver. 4. [c] Προεγγεγραμμένοι εἰς τοῦτο τὸ κρίμα, *before ordained to this condemnation.*] Gr. of whom it was *before written*, that this ſhould be their condemnation. For, that this cannot be meant of any divine ordination, or appointment of them to eternal condemnation, is evident; 1. Becauſe it cannot be thought, without horror, that God doth thus ordain men to perdition before they had any being. 2. The word κρῖμα here relates not unto ſin, but puniſhment, the fruit of ſin. So, Mark 12. 40. *They ſhall receive* περισσότερον κρῖμα, *greater puniſhment. Thinkeſt thou this, Oh man, that thou ſhalt avoid* τὸ κρῖμα τοῦ Θεοῦ, *the judgment* or puniſhment *of God?* Now, God ordaineth none to puniſhment but ſinners, and ungodly men, as theſe perſons here are ſtyled. And, 3. Theſe were men of whom it was before written, or propheſied, that they ſhould be condemned for their wickedneſs; for, ver. 14. *Enoch* προεφήτευσε, *propheſied before to* (or of) *theſe men*, ſaying, *That God would come* ποιῆσαι κρῖσιν, *to do judgment upon all, and to reprove all the ungodly among them*; and in the parallel place of St Peter, (2 Pet. 2. 3.), their puniſhment is ſtyled τὸ κρῖμα ἔκπαλαι, *the puniſhment long ago denounced* againſt

(*a*) De hab. mul. l. 1. c. 13. (*b*) Hom. 7. in Joſh. F. 156.

them, *viz.* that they ſhould be *reſerved unto the day of judgment to be puniſhed*, ver. 9. that they ſhould *periſh in their corruption*, ver. 12. they being the men to whom *the blackneſs of darkneſs was reſerved for ever*, ver. 13. And this is the very thing that both St Peter from ver. 4. to 13. and St Jude from this verſe to the 16th, ſet themſelves to prove. And this alſo is the import of the word προγεγράφη, Rom. 15. 4. ὅσα προεγράφη, *Whatſoever things were before written, were written for our inſtruction.* And Gal. 3. 1. See the note there. "He ſpeaks "this of them," ſaith Oecumenius (*c*), "becauſe St "Peter and St Paul had before ſpoken of them, "that in the laſt time there ſhould come ſuch de- "ceivers; and before them Chriſt himſelf, ſaying, "Many ſhall come in my name, and deceive ma- "ny." And againſt this interpretation of Oecumenius and Dr Hammond, there lies only this objection, that the judgment mentioned by Chriſt and his apoſtles, not long before, cannot ſo properly be called κρῖμα τὸ ἔκπαλαι, *the judgment long ago denounced*; nor could theſe ungodly men be ſtyled οἱ πάλαι προγεγραμμένοι, *the men propheſied of old*, on that account, ſo well as if this be referred to the prophecy of Enoch, Jude 14. or to the words ſpoken before by the holy prophets, 2 Pet. 3. 2. For ἔκπαλαι and πάλαι joined with προγεγραμμένοι, *ibid.* ſeem plainly to import ſome ancient time in which this judgment was denounced againſt theſe ungodly men.

Ibid. ᵃ Μετατιθέντες, *turning the grace of God into laſciviouſneſs.*] This agrees exactly with the lewd doctrines of the Nicolaitans, mentioned note on 2 Pet. 2. and as exactly with the doctrine of Simon Magus, that "they who believed in him and his "Helena might freely do what they liſted," *ſecundum enim ipſius gratiam ſalvari, ſed non ſecundum operas juſtas*, "Men being to be ſaved by his grace, "and not by works," *Iren. l.* 1. *c.* 29. *Theodoret. hær. fab. l.* 1. *c.* 1.

Ibid. ᵇ Καὶ τὸν μόνον δεσπότην Θεὸν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.] Theſe words may be thus rendered, *and denying Jeſus Chriſt our only maſter, God, and Lord.* And that they ought to be thus rendered, is argued, 1. Becauſe one article only is put before all theſe words, δεσπότης, Θεὸς, Κύριος, which ſhews they all belong to the ſame perſon. 2. Becauſe the perſon who is here δεσπότης Θεὸς, the only *maſter God*, is by St Peter, 2 Pet. 2. 1. ſtyled τὸν ἀγοράσαντα αὐτοὺς δεσπότην, *the Lord that bought them*: Now, it is Chriſt who bought us with the price of his own blood. To the firſt of theſe arguments Grotius and Woltzogenius anſwer, That it is common in ſcripture to affix one and the ſame article to divers perſons, and in particular to God the Father, and to Chriſt: as *v. g. No fornicator, or unclean perſon, ſhall have any inheritance in the kingdom* τοῦ Χριστοῦ καὶ Θεοῦ, *of Chriſt and of God*, Eph. 5. 5. I charge thee ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ, *before God and the Lord Jeſus Chriſt*, 1 Tim. 5. 21. which 2 Tim. 4. 1. is τοῦ Θεοῦ καὶ τοῦ Κυρίου, and 2 Pet. 1. 2. *in the knowledge* τοῦ Θεοῦ καὶ Ἰησοῦ Κυρίου ἡμῶν, *of God, and our Lord Jeſus Chriſt.* See 1 Tim. 6. 13. To the ſecond argument it may be anſwered, That in ſcripture, not only Chriſt, but the Father, is ſaid to have bought and purchaſed us, Acts 20. 28. 1 Cor. 6. 20. And that he is the perſon intended by St Peter, ſee the note there. And ſeeing the word δεσπότης is never elſewhere aſcribed to Chriſt, I think our verſion, which puts the comma after God, is without juſt exception. Note alſo, that Simon Magus denied both the God of Iſrael and Jeſus Chriſt, declaring that he himſelf was that (*d*) "in- "finite power, which appeared to the Samaritans "as the Father, and to the Jews as the Son of "God;" and ſo he and his followers denied both the Father and the Son.

Ver. 5. Εἰδότας ὑμᾶς ἅπαξ τοῦτο.] The Jews knowing the deſtruction which God brought upon the unbelieving Jews in the wilderneſs as well when St Jude writ, as before, it ſeemeth not ſo proper to ſay to them, *You knew this once*, as to ſay, You knew it before; which ſeems to be the import of the word ἅπαξ, ver. 3. and in thoſe words of Samſon, Judg. 16. 21. ἐξελεύσομαι ὡς ἅπαξ, *I will go forth as before*, and chap. 20. 31. The Benjamites began to ſmite them, ὡς ἅπαξ καὶ ἅπαξ, ſaying, They flee before us, ὡς τὸ πρότερον, *as before.* Or, 2. It may be rendered *fully, plainly*, or *certainly*; for τὸ ἅπαξ, ſaith Phavorinus, is put ἀντὶ τοῦ ὄντως, βεβαίως, for *verily* and *firmly*; and Suidas ſaith it is uſed ἀντὶ τοῦ ὅλως ὁλοσχερῶς, for *entirely* and *fully*; and ſo it anſwers to the Hebrew *Achatz*, or *Achad*, which ſignifies *truly*, or *certainly*, and is rendered by the Septuagint, ἅπαξ.

Ibid. ᶜ Τοὺς μὴ πιστεύσαντας, *them that believed not*;] *i. e.* ſaith Grotius, *thoſe that obeyed not, for ſuch ſhew they believe not at all, or not aright.* But this note is needleſs here; for the ſcripture expreſsly ſaith, they periſhed in the wilderneſs, *becauſe they believed not in God, but tempted, i. e.* diſtruſted *him, ten times*, Numb. 14. 22. Pſal. 106. 24. And St Paul, *We ſee then they could not enter in becauſe of unbelief*, Heb. 3. 18. 19. chap. 4. 2.

(*c*) Προεγεγραμμένους αὐτοὺς λέγει, ὅτι καὶ Πέτρος καὶ Παῦλος περὶ αὐτῶν ἐφησεν, ὅτι ἐν ἐσχάτοις καιροῖς ἐλεύσονται πλάνοι τοιοῦτοι, καὶ πρὸ τούτων οὗτος ὁ Χριστὸς, φάσκων, Πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματι μου, καὶ πολλοὺς πλανήσουσι.

(*d*) Justin M. Apol. 2. p. 69. Iren. l. 1. c. 20. Theodoret. hær. fab. l. 1. c. 1.

Ver. 6.

Ver. 6. ε Μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, *not keeping their original eſtate, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, but leaving their proper habitation.*] That which we are to enjoy for ever, is in the ſtyle of ſcripture called τὸ ἴδιον, *our own*, that which is proper to us; that which we are to leave to others, τὸ ἀλλότριον, as in thoſe words, *If you have been unfaithful in that which is another man's, who will give you that which is your own?* Luke 16. 12. Theſe angels being therefore primarily deſigned to live for ever in the higheſt heavens, the regions of light and bliſs, they are here ſtyled their proper habitation. See note on 2 Pet. 2. 4.

Ver. 7. ζ Τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, *fornicating then, and going after other fleſh in like manner,*] as theſe do now. Of both theſe crimes the Nicolaitans were notoriouſly guilty. For, 1. They held that matrimony was a mere human inſtitution, that obliged no man's conſcience; and ſo did *indiſcrete vivere*, live without making any difference betwixt one woman and another. And, 2. They practiſed unnatural luſts, and Sodomitical copulations, as may be proved from the teſtimonies of Irenæus (*e*), Clemens of Alexandria, the conſtitutions of the apoſtles, Epiphanius, and others.

Ibid. η Πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι, *are ſet forth for an example, ſuffering the vengeance of eternal fire:*] That this is ſpoken not of the cities themſelves, but of the inhabitants which dwelt in them, i. e. of them who had *given themſelves over to fornication, and gone after ſtrange fleſh*, is evident; but yet I conceive they are ſaid to ſuffer the vengeance of eternal fire, not becauſe their ſouls are at preſent puniſhed in hell-fire, but becauſe they and their cities periſhed by that fire from heaven, which brought a perpetual and irreparable deſtruction on them and their cities. For, 1. We have proved, note 2 Pet. 2. 6. and 3. 7. that even the devils themſelves are not tormented at preſent in that infernal fire, but only will be caſt into it at the day of judgment; and therefore neither do the wicked Sodomites yet ſuffer in thoſe flames. 2. I would admoniſh you, ſaith the apoſtle, *Though you once knew this*, that *Sodom and Gomorrha thus ſuffered the vengeance of eternal fire.* Now, from the hiſtory of Geneſis, and the writings of the prophets, they might know that theſe cities, and the inhabitants of them, were overthrown, εἰς αἰῶνα, *with a perpetual deſolation*, Zeph. 2. 9. but they could not know from thence that their ſouls were afterwards caſt into hell-fire. 3. Τὸ δεῖγμα, *an example*, is to be taken from ſomething viſible to, or knowable by all who were to be terrified by it, eſpecially when it is δεῖγμα προκείμενον, *an example manifeſted*, and propoſed: now, ſuch was not the puniſhment of their ſouls in hell-fire; but nothing was more known and celebrated among authors, ſacred and profane, Jewiſh, Chriſtian, and Heathen writers, than τὸ πῦρ καταβᾶσον ἐπὶ Πενταπόλεως, *the fire that fell down upon Pentapolis*, or the five cities of Sodom, they being mentioned ſtill in ſcripture as *the cities which God overthrew with a perpetual deſolation*; in the Apocryphal writings, *the waſte land that yet ſmoketh, and the plants bearing fruit that never come to ripeneſs*, being, ſaith the book of Wiſdom, μαρτύριον τῆς πονηρίας, *a teſtimony of their wickedneſs*, Wiſd. 10. 7. and of the divine vengeance on them for it. The author of the hiſtory of the Maccabees ſaith, that *God deſtroying them by fire and brimſtone*, Mac. 3. 2. 5. παράδειγμα τοῖς ἐπιγινομένοις κατέστησεν, left them an example to the ages to come. (*f*) Philo ſaith, that the "cinders, brimſtone, and ſmoke, and the obſcure flame as it "were of a fire burning, yet appearing about Syria, are memorials of the perpetual evils which "happened to them." (*g*) Joſephus adds, that the things which are ſaid of Sodom, ἔχει πίστιν ἀπὸ τῆς ὄψεως, "are confirmed by ocular inſpection, there "being yet viſible ſome relics of the fire coming "down from heaven, and the ſhadows of the five "cities." This region, ſay Clemens Romanus (*h*), and other Chriſtian writers, being "condemned "by fire and brimſtone, made it apparent that God "reſerves the wicked for puniſhment and ſtripes." Even (*i*) Heathen writers do confeſs that it was traditionally received, "that formerly there were "fruitful fields, and large cities which were afterwards conſumed by thunder and lightning." And, 4. This ſenſe may be farther confirmed

(*e*) Docuerunt ἀναίδην ἐκπορνεύειν καὶ παραχρῆσθαι τῇ σαρκὶ. Conſt. apoſt. l. 6. c. 10. p. 273. Ἐκπορνεύσειν ἀναίδην οἱ τὴν αἵρεσιν αὐτῶν μετιόντες. Strom. p. 436. Vide reliqua. Ἐν πολυμιξίᾳ γυναικῶν καὶ ἐν αἰσχροποιίαις ἀνηκίστοις ἀνατρέφεσθαι ἐδίδαξαν. Epiph. hær. 25. ſect. 1. 2.

(*f*) Καὶ μεχρὶ τῆς νῦν μνημεῖα τῆς συμβεβηκότος ἀλάστου πάθους δείκνυται κατὰ Συρίαν ἰχνία, &c. l. 2. de vita Moſ. p. 512. D.

(*g*) Ἔστι γοῦν ἔτι λίψανα τῆς θείας πυρὸς, καὶ πίνες μὲν πόλεων ἰδιῶν σκιαί. De bell. Jud. l. 5. c. 27.

(*h*) Πρόδηλον—— ὅτι τὰς ἱεροκλινεῖς εἰς κόλασιν καὶ αἰκισμὸν τίθησι, Epiſt. 1. ſect. 11. Juſt. M. Apol. 2. p. 88. Tertul. Apol. c. 40. Chryſoſt. in ep. 1. ad Theſſal. hom. 8. Μαρτυρήσατε μοι ὑμεῖς οἱ τὰς τέφρας ἐωρακότες, &c.

(*i*) Haud procul inde campi quos ferunt olim uberes, fulminum ictu arſiſſe. Poſtea igni cœleſti flagraſſe. *Tac. hiſt.* 5. *p.* 618. De cœlo tactum teſtatur humus nigra et in cinerem ſoluta. *Solin. c.* 6. *vid. Strab. l.* 16. *p.* 764. *Diod. Sicul. l.* 19. *p.* 724.

from

from the parallel place of St Peter, who ſaith, that God *reducing the cities of Sodom and Gomorrha to aſhes, condemned* (the inhabitants of) *them by that overthrow*, propoſing them for an example of his vindictive juſtice upon them *who afterwards ſhould live ungodly:* where plainly the τέφρωσις, the reduction of thoſe cities with their inhabitants into aſhes, or the burning them by fire and brimſtone falling down from heaven, is mentioned as the thing which placed them as an example of God's vengeance on the ungodly to all future ages: nor could any thing be a more fit example of it; for ſince Peter hath informed us, that *the heavens and the earth that now are, are reſerved to fire againſt the day of judgment, and deſtruction of ungodly men, when the earth, and the works that are therein ſhall be burnt up*, what could be a more exact emblem of that day, *when God will come in flaming fire to take vengeance on the wicked*, and leave them burning with the earth for ever, than was this burning of the cities and the inhabitants of Sodom by fire and brimſtone falling down from heaven? Nor is there any thing more common and familiar in ſcripture than to repreſent a thorough and irreparable vaſtation, whoſe effects and ſigns ſhould be ſtill remaining, by the word αἰώνιος, which we here render *eternal*. *I will ſet thee* εἰς ἔρημον αἰώνιον, *in places deſolate of old*, Ezek. 26. 20. *I will deſtroy thee, and thou ſhalt be no more* εἰς τὸν αἰῶνα, *for ever*, ver. 21.; *I will make thee* ἐρημίαν αἰώνιον, *a perpetual deſolation, and thy cities ſhall be built no more*, chap. 35. 9.; ſee alſo Ezek. 36. 2. Iſ. 58. 12. *They have cauſed them to ſtumble in their ways, to make their land deſolate, and* σύριγμα αἰώνιον, *a perpetual hiſſing*, Jer. 18. 15. 16.; *I will bring upon you* ὀνειδισμὸν αἰώνιον, *an everlaſting reproach, and a perpetual ſhame, which ſhall not be forgotten*, Jer. 23. 40. and 25. 9.; *I will make the land of the Chaldeans a perpetual deſolation,* θήσομαι αὐτὴν εἰς ἀφανισμὸν αἰώνιον, *they ſhall ſleep* ὕπνον αἰώνιον, *a perpetual ſleep*, Jer. 51. 39. And this eſpecially is threatened where the deſtruction of a nation or people is likened to the overthrow of Sodom and Gomorrha; thus *Babylon ſhall be as when God overthrew Sodom and Gomorrha,* οὐ κατοικηθήσεται εἰς τὸν αἰῶνα χρόνον, *it ſhall never be inhabited*, Iſ. 13. 19. 20.; and again, Jer. 50. 40. The like is ſaid of Edom, Jer. 49. 17. 18. and of Moab; *Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrha,* ἀφανισμὸν εἰς τὸν αἰῶνα, *a perpetual deſolation*, Zeph. 2. 9.

Ver. 7. 8. The grammatical expoſition of theſe words ſeems to be thus: *Even as,* ὡς δὲ, *and as Sodom and Gomorrha, and the other cities who were like to them in fornication, and unnatural luſts, were exemplarily puniſhed;* ὁμοίως μέντοι καὶ οἱ ὗτοι ἐνυπνιαζόμενοι, *ſo likewiſe do theſe filthy dreamers act, defiling the fleſh as they did;* and as the men of Sodom contemned the good angels which came to Lot's houſe, and ſpake evil of them, ſo do theſe men contemn and blaſpheme the good angels, who are ſtyled δόξαι καὶ κυριότητες, Eph. 1. 21. Col. 1. 16. and therefore ſhall alſo periſh as they did, ver. 11.

Ibid. [k] Οἱ ἐνυπνιαζόμενοι, *theſe filthy dreamers.*] Theſe dreamers of dreams, or vain imaginations; for I find not that the word ἐνυπνιάζω bears any impure ſenſe, as ἐνυβρίζω ſometimes doth. The apoſtle therefore ſeems to refer to the delirious fancies of their filthy Æones, Prunice, and Calacauth, which gave the riſe to all the filthineſs the Nicolaitans committed, and after them the Gnoſtics and the Carpocratians; ſee the note ón 2 Pet. 2. 11. And therefore Clemens of Alexandria (*k*) ſaith of theſe Nicolaitans, and their ſucceſſors the Gnoſtics, and the Carpocratians, that St Jude ſpeaks of them in theſe words prophetically, the Nicolaitans being only then in being, and the Gnoſtics and Carpocratians ſucceeding them.

Ver. 9. [l] Περὶ τοῦ Μωσέως σώματος, *about the body of Moſes.*] That the body of the Jews and their ſervice ſhould be here called the body of Moſes, and that theſe words are to be referred to Zech. 3. 1. ſeems not very probable, ſeeing in that prophet there is no mention of Michael, or of the body or the death of Moſes; nor doth Onias ſpeak of the body of Moſes, 2 Mac. 15. 12. but περὶ παντὸς Ἰουδαίων συστήματος, *of the whole Jewiſh nation.* Moreover, that Moſes was not buried by the Jews, we learn from the ſcripture, which ſaith, *No man knoweth of his ſepulchre unto this day*, Deut. 34. 6. and therefore Philo (*l*) ſaith, *he was buried* χείρεσιν οὐ θνηταῖς, ἀλλ' ἀθανάτοις δυνάμεσιν, *not by men, but angels.* That there was an altercation betwixt Michael the archangel and Samael the prince of devils, about the body of Moſes, we learn from the traditions of the Jews (*m*); and it is moſt probable it was not only that his ſepulchre might be unknown, leſt the Jews, who were prone to idolatry, ſhould worſhip him, but about the aſcent of it into heaven, he being taken away as Enoch and Elias were, and not dying the common death of all men, which Satan contended he ought to do, διὰ τὸν τοῦ Αἰγυπτίου φόνον, *for killing the Egyptian* (*n*), but diſappearing only. Hence the Jews ſay, *aſcendit ad miniſtrandum excelſo*, "that he aſcended to mi-"niſter to the Lord." And Philo (*o*) ſaith, God brought him πλησίον ἑαυτοῦ, near to himſelf, ſaying to

(*k*) Ἐπὶ τούτων οἶμαι καὶ τῶν ὁμοίων αἰρέσεων προφητικῶς Ἰούδας ἐν τῇ ἐπιστολῇ εἰρηκέναι, ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι. Strom. l. 3. p. 425.

(*l*) De vita Moſis, l. 3. p. 538. D. (*m*) Vide lib. de morte Moſis, p. 161. et ſeq. (*n*) Oecum. in locum.

(*o*) De ſacr. Abel. et Cain. p. 102. C.

him,

him, *Stand with me,* and that by the word of God, μετανίσατο, *he was tranſlated*; whence he was preſent with Elias at the tranſfiguration of our Lord: but ſee the note on Matth. 17. 3.

Ver. 10. [n] *The things they know not.*] See note on 2 Pet. 2. 12.

Ver. 11. [o] Ἐν τῇ ὁδῷ τοῦ Κάϊν, *in the way of Cain,*] ſeducing their brethren as he did, to their deſtruction. Ἢ καὶ σπερμοφαγοῦντες τὸν δυνάμει ἀδελφὸν ἀποκτίννυσιν, ὃν ἡ τοῦ σπέρματος τελεσφορία ἐνίσχυεν ἂν εἰς βίον. Oecumenius. *After the error of Balaam.* See the note on 2 Pet. 2. 15.

Ibid. [p] Τῇ ἀντιλογίᾳ τοῦ Κορὲ, *and periſhed in the gainſaying of Core*;] *i. e.* ſaith Grotius, ſhall certainly periſh in it: for as he, ſo they being unworthy, uſurp διδασκαλικὸν, *the dignity of teachers.* Being, ſaith St Peter, ψευδοδιδάσκαλοι, *falſe teachers,* 2 Pet. 2. 1. pretending to be inſpired prophets, when indeed they are ἐνυπνιαζόμενοι, *dreamers of vain dreams*; and to be apoſtles, when they are only *falſe apoſtles.*

Ver. 12. [q] Σπιλάδες, *ſpots.*] Σπιλὰς, πέτρα τις, the word ſignifies *a rock,* ſaith Phavorinus. They are hollow ſtones or rocks in the ſea, againſt which ſhips ſplit, ſay the lexicons: Σπιλάδες τοῖς πλέουσιν ἀλήθριοι ἀπροσδοκήτως ἐπιγινόμεναι, *rocks which are pernicious to navigators, who fall upon them unawares*; to which theſe perſons are compared, becauſe ἀνέλπιστον κακὸν, they bring an unexpected miſchief upon them that feaſt with them.

Ibid. [r] Ἐν ταῖς ἀγάπαις, *in their feaſts of charity.*] I ſee no neceſſity of referring this to the Chriſtians love-feaſts, celebrated after the holy ſacrament. It is obſerved by Dr Lightfoot, note on 1 Cor. 10. 16. that in the evening of the ſabbath the Jews had their κοινωνία, or *communion,* when the inhabitants of the ſame city met together in a common place to eat together; and that they had near to their ſynagogues their ξενοδόχια, or places where ſtrangers were entertained at the public charge, and where they had their *dormitory*; theſe ſurely were more likely places for ſuch perſons to come to, and play their pranks in, than the love-feaſts of the Chriſtians.

Ibid. [s] Νεφέλαι ἄνυδροι, *clouds without water, carried about with the wind.*] Such clouds, ſaith Oecumenius, refreſh no places with their ſhowers, for they have no water in them, but they blacken and darken the places over which they hang: even ſo theſe men diſtil the waters of life upon none, but blacken them with their filthy practices, being moved to them by the impulſe of Satan, as theſe clouds are moved by the winds.

Ibid. [t] Φθινοπωρινὰ, *trees without fruit, twice dead*;] *i. e.* ſaith Oecumenius, by caſting their fruit and their leaves too, which gives a beauty to them: and ſomething like this, ſaith he, happens to theſe men, who twice die, caſting off their fruit, διὰ τῆς σπερμοφαγίας, and putting away the beauty of a ſober converſation, whence they are rooted up out of the garden of the church of God.

Ver. 13. [u] Κύματα ἄγρια, *raging waves of the ſea,*] to which, ſaith he, they are likened for the inſtability of their life, καὶ ἐκ τῆς ἐνδιαλύτου αἰχρότητος· τοιοῦτον γὰρ ὁ πρὸς ὀργὴν παρακαθήμενον ἄφρον τῶν κυμάτων.

Ibid. [x] Ἀστέρες πλανῆται, *wandering ſtars.*] The Jews, ſaith Grotius, were wont to call them who took upon them to be teachers, *ſtars*: ſo the apoſtle calls theſe falſe teachers *wandering ſtars,* becauſe they kept not their ſtation, but wandered from the truth, having no true light in them.

Ver. 14. [y] Προεφήτευσε, *prophecied.*] From theſe words we learn, that Enoch was a prophet, which he ſhewed even in the name he gave to his ſon Methuſelah, by the ſpirit of prophecy, which ſignifies, ſaith Bochartus (*p*), That, when he is dead ſhall enſue an inundation of waters; whence that of Stephanus concerning Enoch or Hannock, ἐδόθη δὲ χρηστὸς ὅτι τότε τελευτήσαντος πάντες διαφθαρήσονται, "there was "an oracle given out, that when he was dead all "men ſhould be deſtroyed."

Προεφήτευσε τούτοις, *he before propheſied to them.*] This is ſaid very appoſitely, the prophecy of Enoch being directed to them, who in like manner had corrupted their ways by carnality, or fornication, Gen. 6. 2. and by *idolatry,* chap. 4. 26.

Ibid. [z] Ἐν μυριάσιν ἁγίαις, *with his ten thouſand ſaints.*] *i. e.* with his glorious attendance of myriads of angels, ſo called, Heb. 12. 22. So was he preſent at Mount Sinai, when he delivered the law; whence the pſalmiſt ſaith, *The chariot of God is myriads of angels:* ſo the Chaldee; *and the Lord is among them as in Sinai,* Pſal. 68. 18. So, Deut. 32. 2. *The Lord cometh from Sinai with his myriads of holy ones:* with myriads of holy angels, ſay the Talmud of Jeruſalem, and Jonathan; and Zech. 14. 5. *The Lord my God ſhall come, and all his holy ones with him, i. e.* and all his guard of angels; thoſe who attend him ſitting on his throne, Dan. 7. 10. or coming to execute judgment, Matth. 16. 27. and 25. 31. 2 Theſſ. 1. 7.

Ver. 16. [a] *Murmurers and complainers.*] I find nothing of this nature applicable to the Nicolaitans and Gnoſtics in church-hiſtory; only the apoſtle having ſaid, *Be ye not idolaters, nor fornicators, with reſpect to them,* 1 Cor. 10. 7. 8. adds, *Neither be ye murmurers,* ver. 10. And the Pſeud-Ignatius calls them συκοφάντας, malos calumniatores, *Ep. ad Tral.* § 11. But the Jews, of whom the Nicolaitans were a part, were notorious for their complaints againſt

(*p*) Phaleg. l. 2. c. 1.

that

that providence, which ſeemed to neglect, and deal ſo hardly with ſuch zealots for God as they were, as you may ſee in *Joſeph. de bell. Jud. l. 7. c. 34. p. 990.* B.

Ibid. [aa] Ὑπέρογκα, *great ſwelling words.*] This Dr Hammond refers to Simon Magus, exalting himſelf above all that is called God; but ὑπέρογκα being only proud ſwelling words, called by St Peter in the parallel place ὑπέρογκα ματαιότητος, *ſwelling words of vanity, by which they allured, through the luſts of the fleſh, to laſciviouſneſs, thoſe who were clean eſcaped from them that live in error,* 2 Pet. 2. 18. I think it may more probably refer to the words relating to their luſts mentioned in the note upon that place.

Ibid. [bb] Ὠφελείας χάριν, *becauſe of advantage.*] See note on 2 Pet. 2. 3. 14.

Ver. 19. [cc] Οἱ ἀποδιορίζοντες ἑαυτὸς, *ſeparating themſelves.*] Of the Jewiſh zealots we read, that they ſeparated, and withdrew from all who were not circumciſed, Acts 11. 3. Gal. 2. 12. But of the Nicolaitans and Gnoſtics we read no ſuch thing, but rather that they aſſembled with the Chriſtians, or Jews, in their feaſts of love, ver. 12. 2 Pet. 2. 13. Ἀποδιορίζεσθαι, therefore, as it reſpects them, may rather ſignify that they diſtinguiſhed themſelves from others as more perfect, and as φύσει πνευματικοὶ, *by nature* (q) *ſpiritual,* ſtyling all other Chriſtians ψυχικοὶ, *animal men*; which perhaps made the apoſtle return this character upon them, as being truly ſenſual perſons.

Ver. 20. [dd] Ἐν πνεύματι ἁγίῳ, *in the Holy Ghoſt.*] The Holy Ghoſt, in the New Teſtament, always ſignifies ſome *afflatus,* or χάρισμα of the Spirit; and ſeeing the perſon of the Holy Ghoſt cannot here well be underſtood, it ſeems to follow, that the apoſtle here ſpeaketh of that gift of prayer which by the Holy Ghoſt was conferred upon them in their public aſſemblies and Chriſtian exerciſes, where they prayed by the Spirit, 1 Cor. 14. 15. and ſpake to one another *in pſalms, and hymns, and ſpiritual ſongs,* being filled with the Spirit, Eph. 5. 18. 19. Col. 3. 16. And ſo this paſſage is interpreted by (r) Oecumenius and Dr Hammond.

Ver. 21. [ee] Ἑαυτὸς τηρήσατε, *keep yourſelves,* &c.] Hence it is evident, that we are not ſo kept by the power of God, but that ſomething muſt be done on our parts, to preſerve ourſelves in the divine favour; and alſo that men once in this ſtate may neglect to keep themſelves in the love of God.

Ver. 22. [ff] Διακρινόμενοι, *making, or putting a difference.*] Diſcerning which of them are to be treated with this mercy, which of them with ſharp reproof. That this is the true ſenſe of the word διακρινόμενοι, ſee note on Rom. 14. 23. Oecumenius, and ſome manuſcripts, read not ἐλεᾶτε, *of ſome have compaſſion,* but ἐλέγχετε, *ſome reprove,* putting a difference betwixt them who are to be rejected, and them who only are to be reproved.

Ver. 23. [gg] Ἐσπιλωμένον χιτῶνα, *hating even the garment.*] To hate and fly the garments ſpotted with the fleſh, is only to hate every thing that doth defile, though in the leaſt degree, for ſo the leprous and unclean garments did. This text can therefore yield no argument againſt the uſe of our ceremonies, till it be proved there is ſome defilement or impurity in the uſe of them.

(q) Seipſos πνευματικοὺς ἀνθρώπους, οἱ τὴν τελείαν γνῶσιν ἴσχουσι περὶ Θεοῦ, καὶ τῆς ἀχαμώθ. Ψυχικοὺς δὲ τοὺς ἐκκλησίας ἡμᾶς λέγουσι. Iren. l. 1. p. 26. C. Ἑαυτοὺς δὲ ὑπερύψουσι τελείους, ἀποκαλοῦντες καὶ σπερματικοὺς. p. 28. B.

(r) Τητέστι, κατὰ τὴν τοῦ ἁγίου πνεύματος διδασκαλίαν τὰς ἑαυτῶν ἀθρόισις ἐν ταῖς προσευχαῖς ὑμῶν ποιούμενοι.

6 FE 67

A

TREATISE

OF THE

TRUE MILLENNIUM:

SHEWING,

That it is not a Reign of Perſons raiſed from the Dead, but of the Church flouriſhing glorioufly for a thouſand Years after the Converſion of the Jews, and the flowing in of all Nations to them thus converted to the Chriſtian Faith.

The PREFACE.

S*Caliger was pleaſed to ſay,* Calvinus ſapuit, quia non ſcripſit in Apocalypſin; "*Calvin was wiſe, becauſe* "*he did not write upon the Revelation.*" *I confeſs, I do it not for want of wiſdom; that is, becauſe I neither have ſufficient reading, nor judgment, to diſcern the intendment of the prophecies contained in that book. But yet conceiving that I have either found out the true ſenſe of thoſe words, chap.* 20. 4. *which uſually are alledged as the foundation of the ſuppoſed* Millennium, *or* reſurrection of the martyrs to reign with Chriſt on earth a thouſand years; *or, at the leaſt, have ſaid what is ſufficient to ſhew, it is not neceſſary to underſtand them in a proper ſenſe; I have compriſed my ſentiments of that controverſy in the enſuing treatiſe, which I ſubmit to the judgment of the reader.*

The INTRODUCTION.

HAving employed ſome thoughts upon the myſtery of the converſion of the Jewiſh nation, mentioned by St Paul, Rom. 11. and comparing the glorious things he there ſays of it, with what the prophets had foretold of the ſame thing in very high expreſſions; I began to compare them with what was written in the Revelation concerning the new Jeruſalem, the new heavens, and new earth, and the *bride of the Lamb made ready for a marriage with him*; and finding that this bride was thought by the beſt commentators to be the Jewiſh church and nation, repreſented formerly by our Saviour, as *not having on her wedding-garment*, Matth. 22. 12.; that the new heavens and the new earth were the very things promiſed to the Jews; that the new Jeruſalem was deſcribed in the very words of the prophets and Jewiſh writers, ſpeaking of that glorious ſtate they expected towards the end of the world; I was ſtrongly inclined to conceive this glorious converſion, which St Paul ſaith, ſhall be even to the Gentile ζωὴ ἐκ νεκρῶν, *life from the dead*, Rom. 11. 15. and which is by the prophets frequently repreſented as the ζωοποίησις, ἀνάστασις, *i. e.* the new birth, reviviſcence, reſurrection of their dead church and nation, by the Meſſiah: ſo that ὁ θάνατος οὐκ ἔτι ἔσται, *death*

shall be no more, Rev. 21. 4. might be the very resurrection intended by St John, and the flourishing condition and union both of the Jewish and the Gentile church thus raised from the dead, and so continuing in peace and plenty, and a great increase of knowledge and of righteousness, and a return of the primitive purity of doctrine, and of manners, might be the reign of the saints on earth a thousand years, which the apostle mentions: this naturally led me to a discourse of the Millennium; which being framed according to this new hypothesis, I shall now offer it to the consideration of the learned, in the following method.

1. I shall state the true Millennium of the ancients; shewing how far it was received, and by whom opposed, in the four first centuries, and what were the particular opinions which then obtained concerning the Millennium; and how far the modern patrons of the millenary state have discarded the received opinion of the ancients who embraced that doctrine.

2. I shall shew what reason I have to conceive that this Millennium is to begin with the conversion of the Jewish nation; and doth indeed relate to the most happy state, and flourishing condition the church of Christ shall at that time enjoy.

3. I shall attempt to answer all that hath been offered to prove a proper and literal resurrection of the martyrs, and other Christian sufferers and saints, to reign on earth a thousand years; consider the pretences of them who place this reign before the conflagration of the world, as most of the assertors of this doctrine do; and of the Rev. Dr Burnet, who makes it to begin after the conflagration of the world. And,

4. I shall offer some arguments against this doctrine of the Millennium, or of the literal resurrection of the saints and martyrs to reign on earth a thousand years.

A TREATISE of the TRUE MILLENNIUM.

CHAP. I.

That the doctrine of the Millennium was never generally received in the church of Christ, is proved, 1. *From the testimony of Justin Martyr and Irenæus,* § I. *Of Eusebius, Origen, and Stephanus Gobarus, and the distinction which then obtained betwixt the allegorists and the disciples of the letter,* § II. *An answer to the pretended tradition of Papias, mentioned by Irenæus,* § III. *The Millennium of the ancients differed from that which is now asserted by the most judicious of the modern millenaries, in five particulars:* 1. *The ancients generally held, that the temple or city of Jerusalem should be new-built.* 2. *That all the just were then to rise, and not martyrs only.* 3. *That Jesus Christ should then reign on earth.* 4. *That they should fare deliciously, and enjoy corporal delights.* 5. *That they should beget children: all which things are denied by the modern millenaries,* § IV. *The necessity of these doctrines, according to the letter of the scriptures, cited for the Millennium, by those ancients who espoused that doctrine,* § V. *This error of some of the fathers, as to the Millennium, will not invalidate their authority as to any thing delivered by them as eye-witnesses, or which they deliver as the practice of the church of Christ in their days,* § VI.

THE patrons of the Millennium do usually say, their doctrine was both generally received in the three first centuries, and was derived by tradition from the apostles; and that the first man who opposed it, was Dionysius of Alexandria. In opposition to this pretence, I shall endeavour to make it appear,

I. That this opinion was never generally received in the church of Christ.

II. That there is no just ground to think it was derived from the apostles, but rather from a mistake of the words of the author of the Apocalypse; or from the notions of the Jews, and of the Sibylline author. See l. 2. l. 3. l. 4.

III. That the new patrons of the Millennium differ in many things of moment from the ancient assertors of it, and have indeed scarce any suffrage of antiquity for that Millennium which they do so stiffly maintain. And,

§ I. That this opinion was never generally received in the church of Christ, appears sufficiently from the confessions and very words of the two first assertors of it, whose writings are still extant, *viz.* Justin Martyr, and Irenæus. I begin with Irenæus, because his words will justify the ancient reading of the words of Justin Martyr, against the criticism upon them, or rather the corruption of them by (a) Mr Mead, and (b) Mr Daille. Irenæus therefore speaks thus: (c) "I am not ignorant, that "some among us, who believe, in divers nations, and by va- "rious works, and who believing, do consent with the just, "do yet endeavour *transferre haec* (Gr. μεταφέρειν), to turn "these things into metaphors," or to carry them from their proper to an improper sense, as metaphors are wont to do. That this is his meaning, is evident from these words following: "But if some have attempted to allegorize these things, "they have not been found in all things consistent with "themselves, and may be convinced from the words them- "selves." Again he complains, that (d) "the sentiments "of some were carried away by the discourses of the heretics; "so that they were ignorant of the appointments of God,

(a) *P.* 533. 534. (b) *De pœnis satisf. & human. l.* 5. *c.* 7. (c) *L.* 5 *c.* 33.

(d) *Quoniam igitur transferuntur quorundam sententiæ ab hæreticis sermonibus, & sunt ignorantes dispositiones Dei, & mysterium justorum resurrectionis, & regni quod est principium incorruptelæ, per quod regnum, qui digni fuerint, assuescunt capere Deum.* L. 5. c. 32. p. 495.

"and

" and the mystery of the resurrection of the just, and the " kingdom." Here then we may evidently discern three sorts of men: 1. The heretics denying the resurrection of the flesh, and the Millennium. 2. The exactly orthodox asserting both the resurrection, and the kingdom of Christ upon earth. 3. The believers who consented with the just, and yet endeavoured to allegorize, and turn into metaphor all those scriptures he had produced for a proper reign of Christ, and who had sentiments rather agreeing with those heretics who denied, than those exactly orthodox who maintained this reign of Christ on earth. Now, these being almost a translation of the words of (e) Just. Mart. they vindicate the reading of all the manuscript copies of that writer; and exclude the bold criticism of Daille and Mr Mead. (f) " Tell me truly," says Trypho, " Do you" [Christians] " indeed confess, that Jerusalem shall be built again, " and that your people shall be gathered together (there), " and rejoice with Christ, together with the patriarchs, and " prophets, and those of our nation, or those who are made " proselytes before the coming of your Christ, or before " you expect your Christ shall come (to judgment)? Or " do you only confess this, that thou mayst seem to over- " come us in questions?"

Here you see that Justin Martyr did before ταῦτα ὁμολογῆν, confess these things, as he doth plainly, p. 243. where Trypho having put the question thus; " What! do you " say, that none of us shall have any inheritance in the " holy mount of God?" Justin Martyr replies, " I say " not so, but that the Gentiles who repent and believe in " Christ, shall inherit (it), with all the patriarchs, and " prophets, and the just which proceed from Jacob:" And therefore he here answers thus: (g) " I have before con- " fessed, that I and many others are of this mind, that these " things shall happen. But then again, I have intimated to " you, that many Christians of a pure and pious judgment " do not own this: (I speak of Christians of a pure and " pious judgment); for as for those who are called Chri- " stians, but indeed are Atheists, and ungodly, and here- " tics, I have told you already, that they teach things " wholly blasphemous, atheistical, and absurd, (and there- " fore are not to come into the account of Christians). If " therefore you have met with some of them who blaspheme " the God of Abraham, Isaac, and Jacob, and deny the re- " surrection of the dead, that confess not this, you are not " to esteem them Christians, (or to take an estimate of " the doctrines of the Christians from them). They indeed " deny the resurrection of the flesh, and the Millennium; " (h) But I, and all Christians who are exactly, and in all things " orthodox, know there will be a resurrection of the flesh, " and a Millennium in Jerusalem, built, adorned, and en- " larged." Here then, as in Irenæus, is a plain distinction of three sorts of men, 1. Of heretics, that were κατὰ παῦλα βλάσφημοι, *entirely blasphemers* of the God of Israel, and deniers of the resurrection of the flesh, and consequently of the Millennium which supposed this resurrection. 2. Of Christians, who were κατὰ πάντα ὀρθογνώμονες, *in all things orthodox*, who owned both the resurrection of the flesh and the Millennium: and Justin Martyr being of this opinion, and declaring here, that he thought it a doctrine delivered by God; it could not be expected that he should affirm of them that held it not, that they were of a right opinion in all things. 3. Of many Christians of a pure and pious judgment, who did not own this Millennium.

Object. But " where," saith Mr Daille, " had he made " mention before of any such?" I answer with another question, Where had he made mention before of the many who confessed the Millennium, as he here saith he had? Mr Daille should have considered, that Justin's memory could not serve him to write down all he had discoursed with Trypho, or that he might not think that part of his discourse necessary to be afterwards committed unto writing; and then this objection would not have seemed of force sufficient to have authorised him to change Justin's words without any consent of copies, into the direct contradictory words, and for Christians τῆς καθαρᾶς γνώμης, *of a pure judgment*, to read, Christians μὴ τῆς καθαρᾶς γνώμης, *of an impure judgment*; since such bold criticisms will evacuate both the sense and force of any testimony.

§ II. 2*dly*, This is still further evident from the ancient writers of the church, who plainly tell us, that this was a particular opinion of some doctors of the church, and never was received by all. " It had its rise," saith Eusebius, " from Papias, a man of slender judgment. (i) But the " antiquity of the man prevailed with many of the eccle- " siastics to be of that opinion, particularly with Irenæus, " and if there were any other of the same judgment with " him." Now, he that confesseth that most of the eccleſiastics were of that opinion, plainly denies that all were of it. He that particularly speaks of Irenæus, adding, " if there " were any other of the same judgment," seems to intimate, they were not many. Origen in his Philocalia, [*c.* 26. *p.* 99.], saith, they were only τινὲς, *some* that held this doctrine, and

(e) *Et rursus, quoniam autem quidam* ex his qui putantur recte credidisse, *supergrediuntur ordinem promotionis justorum, et modos meditationis ad incorruptelam, ignorant hæreticos sensus in se habentes*, &c. c. 31.

(f) Εἰπὲ δή μοι ἀληθῶς, ὑμεῖς ἀνοικοδομηθῆναι τὸν τόπον Ἱερουσαλὴμ τοῦτον ὁμολογεῖτε, καὶ συναχθήσεσθαι τὸν λαὸν ὑμῶν, καὶ εὐφρανθῆναι σὺν τῷ Χριστῷ, ἅμα τοῖς πατριάρχαις, καὶ τοῖς προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τῶν προσηλύτων γενομένων, πρὶν ἐλθεῖν ὑμῶν τὸν Χριστὸν προσδοκᾶτε. Dial. cum Tryph. p. 306.

(g) Ὡμολόγησα δέ σοι καὶ πρότερον, ὅτι ἐγὼ μὲν καὶ ἄλλοι πολλοὶ ταῦτα φρονοῦμεν, ὡς καὶ πάντως ἐπίστασθε τοῦτο γενησόμενον, πολλοὺς δὲ οὐ καὶ τῶν τῆς καθαρᾶς καὶ εὐσεβοῦς οὐκ ὄντων Χριστιανῶν γνώμης, τοῦτο μὴ γινώσκειν ἐσήμανά σοι. Dial. cum Tryph. p. 306.

(h) Ἐγὼ δὲ, καὶ οἱ τινὲς ὄντες ὀρθογνώμονες καθὰ πάντα Χριστιανοὶ, καὶ σαρκὸς ἀνάστασιν γενήσεσθαι ἐπιστάμεθα, καὶ χιλιαετίαν ἐν Ἱερουσαλὴμ οἰκοδομὴν, καὶ πλατυνθεῖσαν. P. 307.

(i) Ἤλθεν καὶ τοῖς μάλ' αὐτὸν πλήθεσι θεσπις τῶν ἐκκλησιαστικῶν τῆς ὁμοίας αὐτῷ δόξης παραίτιος γέγονε, τὴν ἀρχαιότητα τ' ἀνδρὸς προβαλλόμενα, ... ἔστιν ᾗ Εἰρηναίῳ, καὶ εἴ τις ἄλλος τὰ ὁμοια τετύπωκεν ἀναπέφηνεν. Euseb. hist. eccl. l. 3. c. 39.

that so clancularly, that it had not yet come to the ears of the heathens: and in his prolegomena to the Canticles, [*f.* 69. B.], that they were only *simpliciores quidam*, some of the simpler sort of Christians. Besides, of all the fathers of the Christian church, none hath spoken more severely and more contemptibly of that doctrine, than Origen, who represents it as "a wicked doctrine, a reproach to Christiani-"ty; the heathen," saith he, "having better sentiments "than these." He therefore being then the great doctor of the church, and continuing in great authority amongst all churchmen for above an hundred years; his scholars being also the most celebrated doctors of that age, and one of them, *viz.* Dionysius Alexandrinus, undertaking to confute this doctrine; and his Philocalia, where we find these severe sayings, being a collection of the two great lights of the fourth century, St Basil, and Gregory the Divine; it cannot be doubted but this opinion then lost ground daily, and was generally decried by the learned of those centuries. In a word, (k) Stephanus Gobarus, in his account of opinions in which the fathers differed from each other, reckons this as the tenth, "That the just shall rise first, and live deliciously "a thousand years, eating, drinking, and begetting chil-"dren; and that there should be no precedence in the re-"surrection, no millenary delight, no marriage then."

3*dly*, This will be more evident, if it be considered, that as the doctors of the church were then of different opinions, so were they then distinguished by different names; as they who denied the Millennium, saith Irenæus, attempted to allegorize the places produced by others for it, so had they, upon that account, the name of *Allegorists*; and therefore Nepos, a man, saith Eusebius, from Dionysius of Alexandria, otherwise orthodox, but a writer for the Millennium, styled his book Ἔλεγχον τῶν ἀλληγορισῶν, or, *A refutation of the allegorists*. H. eccl. l. 7. c. 24.

Accordingly, in (l) Origen, they who deny the Millennium, are Οἱ τροπολογοῦντες τὰ προφητικὰ, *they who interpret the sayings of the prophets by a trope*: and they who assert it are styled *Solius literæ discipuli*, disciples of the letter of the scripture only: the first, saith he, assert, *horum vim figuraliter intelligi debere*, "the passages which they produce "from scripture ought to be figuratively understood;" the other, saith he, understand the scripture, *Judaico sensu*, after the manner of the Jews. (m) Epiphanius speaking of the Millennium asserted by Apollinarius, saith, "There is indeed "a Millennium mentioned by St John; but the most, and "those pious men, look upon those words as true indeed, "but to be taken in a spiritual sense."

And here it may deserve to be observed by the by, that the primitive fathers derived almost all their considerable errors from the Jews, *viz.* That angels had to do with women, and begat giants of them; that the world was to end soon after the coming of the Messiah; that Elias was in person to usher in his second advent, *&c.*

§ III. 2*dly*, As for the pretended tradition from the apostle John, touching this doctrine, it is only mentioned by Irenæus, as received from Papias; and the words in which it is delivered are sufficient to demonstrate the incredibility, and the apparent folly of it: for these elders pretend to have heard from St John these romantic words: (n) "The "days shall come, in which there shall be vines which shall "severally have ten thousand branches, and every of these "branches shall have ten thousand lesser branches, and "every of these branches shall have ten thousand twigs, and "every one of these twigs shall have ten thousand clusters "of grapes, and in every one of these clusters shall be ten "thousand grapes, and every one of these grapes, being "pressed, shall give twenty-five metreta's" (that is, according to the mildest computation, 275 gallons) "of wine; "and when one shall take hold of one of these sacred "bunches, another shall cry out, I am a better bunch, take "me, and by me bless the Lord:" To omit what he says, from the same tradition, of every grain of wheat, and of apples, seeds, and herbs. Now, can any man be so wholly bereft of sense, as to imagine this stuff could ever come out of the mouth of an apostle? No certainly; he had it only from the converted Jews, in whose writings, some learned persons have informed me, the words cited by Irenæus from Papias are yet to be found. As for Papias, the only voucher of this tradition, Eusebius informs us, he was a man of a very slender judgment, as the story cited by Irenæus, from the fourth book of his discourse, may abundantly convince us, there being scarcely any things in the most infamous of Romish legends, more fabulous than, as Eusebius truly saith, his traditional relations were.

§ IV. 3*dly*, That the new patrons of the Millennium differ in many things of moment from the ancients, and have indeed scarce any suffrage of antiquity for that Millennium they maintain, will be apparent from a just representation of the Millennium of the ancients. For,

1. The ancient millenaries generally held, that the temple, or the city of Jerusalem, should be rebuilt, and that the land of Judea should be the habitation of those who were to reign on earth a thousand years. So Just. M. [*Dial. cum Tryph, p.* 243. C.] tells the Jews, That the believing Gentiles should then dwell ἐν τῷ ὄρει τῷ ἁγίῳ, *in the holy mount*, and that they should then acknowledge him [*p.* 259. *E.*] ἐν τῷ αὐτῷ τόπῳ τῶν Ἱεροσολύμων, *in the same place of Jerusalem where they had crucified him*: he con-

(k) *Apud Photium*, cod. 232. p. 894.

(l) Περὶ ἀρχῶν, l. 2. c. 12. f. 135. B. col. 1. B. c.

(m) Τὴν δὲ Βίβλον ἀναγινώσκοντες οἱ πλείους καὶ ἰυλαβεῖς περὶ τῶν πνευματικῶν εἰδότες, καὶ ἐν αὐτῇ πνευματικῶς ἔχοντα λαμβάνοντες, ἀληθῆ μὲν οἶδε, ἐν βαθύτητι δὲ σαφηνιζόμενα πεπιστεύκασιν. Hær. 77. § 26. p. 1031.

(n) *Quemadmodum presbyteri meminerunt, qui Joannem discipulum Domini viderunt, audisse de eo, quemadmodum de temporibus illis docebat Dominus, & dicebat, venient dies in quibus vineæ nascentur singulæ decem millia palmitum habentes, & in uno palmite dena millia brachiorum, & in uno vero palmite dena millia flagellorum, & in unoquoque flagello dena millia botruum, & in unoquoque botru dena millia acinorum, & unumquodque acinum expressum dabit viginti quinque metretas vini, & cum eorum apprehenderit aliquis sanctorum botrum, alius clamabit botrus, Ego melior sum, me sume, per me Dominum benedic.* L. 5. c. 3.

fesses

feſſes alſo to Trypho, [p. 306. B. 307. B.] ἀνοικοδομηθήναι τὸν τόπον Ἱερουσαλήμ, "That the place of Jeruſalem ſhould "be built, and that the ſaints ſhould ſpend a thouſand years "in Jeruſalem, built, adorned, and augmented," and that "all Chriſtians entirely orthodox knew this would be ſo; "and therefore they all," ſaith he, [p. 312. B.] "expected" τὸν Χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι, "Chriſt to "appear in Jeruſalem." (o) "In the times of that king-"dom Jeruſalem ſhall be built," ſaith Irenæus, and the Jews ſhall be reſtored to the land he gave to their fathers. (p) "He" (*i. e.* Chriſt) ſhall build the holy city," ſaith Lactantius, "and there ſhall be the reign of the juſt for a "thouſand years." St Barnaby is very poſitive, (q) "That "the very temple which was deſtroyed by their enemies, "ſhall be rebuilt glorioufly. They feign to themſelves," ſaith Origen, (r) "that the terreſtrial Jeruſalem ſhall be re-"built with precious ſtones, and that the aliens ſhall be their "ſervants to rebuild it." (s) Hence Dionyſius of Alexandria, in his book writ againſt them, derides their golden Jeruſalem upon earth, adorned with jewels, and the reſtoration of the temple. Whereas, ſcarce any of our new Millenaries dare aſſert, that this ſhall be the place of the habitation of the raiſed ſaints, and one of them makes the whole earth to become a paradiſe for the reception of them.

2*dly*, They held, this reſurrection was not to be confined to the martyrs only, but that all the juſt were then to riſe, and reign with Chriſt: this Juſt. Mart. confeſſes, touching all Chriſtian people, all the believing Gentiles, and the juſt progeny of Jacob in the forecited places. Irenæus frequently declares of the juſt in general, that they ſhall ariſe to inherit the promiſes. (t) Tertullian affirms, that ſome ſhall riſe ſooner, and ſome later, but that all the juſt ſhall riſe within the time of the Millennium. "This Millennium," ſaith Lactantius, (u) "belongs to all the juſt which ever "were from the beginning of the world:" whereas the millenaries of this age do generally, with (x) Dr Burnet, ſay, "The firſt reſurrection, and the reign of Chriſt, ſeem "to be appropriated to the martyrs," Rev. 20. 4.

Moreover, the ancients extended this reign on earth, not only to the dead, but to the juſt alſo who ſhall be then alive at this firſt reſurrection; this being a neceſſary conſequent of the former doctrine, that this Millennium belongs to all the juſt. Thus Irenæus, amongſt thoſe who are to enjoy the Millennium, reckons (y) "thoſe whom the Lord "ſhall find in the fleſh, expecting him from heaven, who "having ſuffered tribulation, did nevertheleſs eſcape the "hands of the wicked." (z) "Then they that are found "living, ſhall not die," ſaith Lactantius: whereas it is inconſiſtent with the hypotheſis of Dr Burnet, that any of the juſt ſhould be then living, ſince this Millennium only begins after the conflagration of the world, and the burning of all things that are in it.

3*dly*, The ancients generally conſent in this, that Jeſus Chriſt ſhall then come down from heaven, and be ſeen on earth, and reign there with his ſervants. Papias, the firſt aſſertor of this doctrine, declares, that (a) "it ſhall be a "reign of Chriſt bodily upon earth." Juſtin Martyr tells the Jews, "that they ſhould then ſee him whom they had "pierced," and this in that very place of Jeruſalem where they had crucified him, that both they, and Chriſtians ſhould then be gathered together, and rejoice with him. Victorinus ſaith, (b) "This is that true Sabbath," *in quo Chriſtus cum electis ſuis regnaturus eſt*, "in which Chriſt "is to reign with his elect;" and Lactantius ſaith expreſsly, That *mille annos inter homines verſabitur*, "he ſhall "be converſant with men a thouſand years." Irenæus (c) ſeems not ſo clear as to this matter; yet he declares the juſt ſhall reign on earth increaſing by the viſion of Chriſt; for, ſaith he, "Chriſt will be every where ſeen, as men are "worthy to ſee him:" that which ſeems moſt expreſsly in him to relate to this affair, is this; that diſcourſing of our Lord's promiſe, "to drink new wine with his diſciples in

(o) *Reſtituet illos in terram ipſorum quam dedit patribus ipſorum.* Iren. l. 5. c. 34. & c. 35. *Sed in regni temporibus revocata* (l. *renovata*) *terra a Chriſto & reædificata Hieruſalem.*

(p) *In terra cum his ipſe regnabit, et condet ſanctam civitatem, et erit regnum juſtorum mille annis.* Epit. § 11. p. 758.

(q) Καὶ αὐτοὶ οἱ τῶν ἐχθρῶν ὑπηρέται ἀνοικοδομῆσαι αὐτόν. § 16.

(r) Περὶ ἀρχῶν, l. 2. c. 12.

(s) *Adverſus Irenæum Dionyſius Eccleſiæ Alexandriæ Pontifex elegantem ſcribit librum, irridens mille annorum fabulam, et auream atque gemmatam in terris Hieruſalem, inſtaurationem templi,* &c. Hieron. præfat. in lib. 18. Com. in Iſaiam.

(t) *Lib. 3. contr. Mar. c. ult. verba vide infra.*

(u) *Verum ille cum deleverit injuſtitiam, ac juſtos qui à principio fuerint ad vitam reſtauraverit, mille annis inter homines verſabitur, eoſque juſtiſſimo imperio reget.* Lib. 7. c. 24. p. 722.

(x) *B. 4. ch. 4. p. 151. 152.*

(y) *Et illos quos Dominus in carne inveniet expectantes eum de cœlis, et perpeſſos tribulationem, qui et effugerint iniquas manus.* Lib. 5. c. 35.

(z) *Tum qui erunt in corporibus vivi non morientur, ſed per eoſdem mille annos infinitam multitudinem generabunt, et erit ſoboles eorum ſancta.* Lib. 7. c. 24. p. 722.

(a) Χιλιάδα τινὰ φησιν ἔτῶν ἔσεσθαι μετὰ τὴν ἐν νεκροῖς ἀνάστασιν σωματικῶς τῆς τοῦ Χριστοῦ βασιλείας ἐπὶ ταυτησὶ τῆ γῆ ὑποστησομένης. Apud Euſeb. l. 3. c. 39. p. 112. C.

(b) *De fabrica mundi apud D. Doct. Cave, p.* 104. *epit. p.* 772.

(c) *In qua regnabunt juſti in terra creſcentes ex viſione Domini.* C. 35. Παντὸς γὰρ ὁ Σωτὴρ ὀφθήσεται καθὸς ἄξιοι ἔσονται οἱ ὁρῶντες. C. 36.

the

" the kingdom of heaven," he declares, (d) this " cannot be done by him, whilſt he remains in thoſe celeſtial " regions." But Nepos was expreſs in this, That (e) " after this reſurrection, the kingdom of Chriſt was to be upon " earth a thouſand years;" and the ſaints were to reign with him in pleaſures, or faring deliciouſly there: and therefore Dionyſius ſaith of him, and the brethren that magnified his book, " That (f) they had no ſublime or magnificent thoughts of the glorious and divine advent of our " Lord, or of our reſurrection, and our gathering together, " and aſſimilation to Chriſt;" but " hoped then for little " and mortal things, and ſuch as men now hope for in the " kingdom of God."

4*thly*, They all declare, they ſhall then fare deliciouſly, and ſhall enjoy the richeſt wines and moſt delicious fruits, build houſes, plant vineyards, and eat the fruits of them: Thus Juſtin Martyr (g) underſtands thoſe words of Iſaiah, (c. 65. 21.) of the Millennium, *viz.* " They ſhall build " houſes, and inhabit them; and they ſhall plant vineyards, " and eat the fruit of them." And Irenæus ſaith, (h) " They ſhall have a table prepared for them by God, who " ſhall feed them with dainties;" adding, that the promiſes he had cited, *creaturæ epulationem ſignificant*, do ſignify " the banquets they ſhould have upon the creature:" hence doth he tell us of the prodigious cluſters of grapes, and ears of corn, the vines, and the earth, ſhall then bring forth. " (i) The earth," ſaith Lactantius, " ſhall open its fertility, " and of its own accord produce fruits plentifully, the rocks " of the mountains ſhall ſweat with honey, wines ſhall run " down with ſtreams, and the rivers flow with milk." Of this opinion, doubtleſs, was Tertullian, in his book *De ſpe fidelium:* And Nepos, who promiſed, ſaith Dionyſius of Alexandria, " a thouſand years of corporal delights on " earth." Accordingly Gennadius ſaith, (k) " in the divine promiſes, we believe nothing concerning meat and " drink," as Irenæus, Tertullian, and Lactantius teach from their author Papias, " nor of the reign of a thouſand years " with Chriſt on earth after the reſurrection, and the ſaints " reigning deliciouſly with him," as Nepos taught. St Auſtin therefore ſaith of this opinion, (l) " That it might be tolerable, if they mentioned any ſpiritual delights which the " ſaints might enjoy by Chriſt's preſence; but ſince they " affirm, that they who then riſe, ſhall enjoy carnal and " immoderate banquets of meat and drink without modeſty, " theſe things can only be believed by carnal men." And becauſe all this plenty could not be procured and enjoyed, theſe houſes could not be built, nor theſe vineyards planted, nor this wine brought into the fat, nor this corn into the barn, threſhed, ground, and made fit for theſe new-raiſed inhabitants, without hands: the ancients have made proviſion for this alſo, telling us, " That they ſhall be (m) κυριεύοντες ἐπὶ τῆς γῆς, " ſuch as lord it upon earth;" and therefore (n) Irenæus ſaith, that which was ſpoken to Jacob, " The nations ſhall ſerve, and princes ſhall bow down " to thee," Gen. 27. 27. 28. *ad tempora regni ſine contradictione pertinet, quando regnabunt juſti ſurgentes à mortuis*, without all contradiction belongs to this millenary kingdom. (o) " The nations ſhall not utterly be de" ſtroyed," ſaith Lactantius, " but ſome of them ſhall be " left to be triumphed over by the juſt, and ſubjected to " perpetual ſlavery. (p) " They think," ſaith Origen, " that aliens ſhall be given them to be miniſters of their de" lights, who ſhall either ſerve at the plough, or be their " maſons and carpenters to build up their fallen city, and " they ſuppoſe they ſhall have of their proviſions to eat, and " have dominion over their riches, ſo that they ſhall come " and offer to them gold, and frankincenſe, and precious " ſtones." Dr Burnet muſt either produce theſe ſervile

(d) *Neque autem ſurſum inſuper cæleſti loco conſtitutus cum ſuis poteſt intelligi bibens vitis generationem*, l. 5. c. 33.

(e) Χιλιάδα ἐτῶν τρυφῆς σωματικῆς ἐπὶ τῆς ξηρᾶς ταύτης ἔσεσθαι ὑποτιθέμενος. Euſeb. hiſt. eccl. l. 7. c. 24.

(f) Οὐδὲ ὑψηλὸν καὶ μεγαλεῖον φρονεῖν, οὔτε περὶ τῆς ἐνδόξου, καὶ ἀληθῶς ἐνθέου τοῦ Κυρίου ἡμῶν ἐπιφανείας, οὔτε τῆς ἡμετέρας ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς πρὸς αὐτὸν ἐπισυναγωγῆς καὶ ὁμοιώσεως. Euſeb. hiſt. eccl. l. 7. c. 24. p. 271.

(g) *Dial. cum Tryph. p.* 308.

(h) *Hæc ſunt in regni temporibus, hoc eſt, in ſeptima die, quæ eſt verum juſtorum Sabbatum, in qua non facient omne terrenum opus, ſed adjacentem habebunt paratam menſam a Deo pacentem eos epulis omnibus*, l. 5. c. 33. Ἐν τῇ Χιλιονταετηρίδι τῶν φυσικῶν μεταλαμβάνοντες ἐδεσμάτων. Apollinaris apud Epiph. hær. 77. p. 1032.

(i) Cap. 34. *Terra vero aperiet fœcunditatem ſuam, et uberrimas fruges ſua ſponte generabit: rupes montium melle ſubdabunt, per rivos vina decurrent, et flumina lacte inundabunt*, l. 7. c. 24.

(k) *Non quod ad cibum vel ad potum pertinet ſicut, Papia authore, Irenæus, Tertullianus, et Lactantius acquieſcunt, neque poſt (l. per) mille annos poſt reſurrectionem regnum Chriſti in terra futurum, et ſanctos cum illo in deliciis regnaturos ſperamus, ſicut* Nepos *docuit, qui primam juſtorum reſurrectionem, et ſecundam impiorum confixit.* Eccl. Dogmat. c. 55.

(l) *Sed cum eos qui tunc reſurrexerint dicunt immoderatiſſimis carnalibus epulis vacaturos, in quibus cibus ſit tantus et potus, ut non ſolum nullam modeſtiam teneant, ſed modum quoque ipſius incredulitatis excedant, nullo modo iſta poſſunt, niſi de carnalibus, credi.* De C. D. l. 20. c. 7.

(m) *Barnab.* § 6. (n) *Lib.* 5. c. 33.

(o) *Gentes vero non extinguentur omnino, ſed quidam relinquentur in victoriam Dei, ut triumphentur à juſtis, et ſubjungentur perpetuæ ſervituti.* Lact. l. 7. c. 24. Vide epit. § 11.

(p) *Quinetiam miniſtros deliciarum harum dandos ſibi alienigenas putant, quos vel aratores habeat, vel ſtructores parietum à quibus diruta ipſorum et collapſa civitas extruatur, et arbitrantur quod facultates eorum accipiant ad edendum, et in divitiis eorum dominentur, ut veniant et afferant ſibi aurum, et thus, et lapides pretioſos.* Περὶ ἀρχῶν, l. 2. c. 12.

nations,

nations, as he hath done Gog or Magog, out of the mud, or his opinion muſt fall into it, unleſs he hopes to avoid this by ſaying, that " in this ſtate it will be part of their " diverſion and entertainment, to learn mechanics, p. 213.

And becauſe men can hardly do this whole buſineſs without beaſts, the ancients have made proviſions of them alſo, ſubjecting to them not only ſheep, and goats, and oxen or bulls; but wolves, and bears, and leopards, and lions, " which (q) with all other animals," ſaith Irenæus, ſhall " be then ſubject to man." And that the Doctor may not be at a loſs for the production of theſe beaſts, (r) Stephanus Gobarus informs him, the doctrine of the ancients was this, " That the juſt ſhould riſe firſt, καὶ σὺν αὐτοῖς πάντα τὰ ζῶα, " and all thoſe living creatures with them." Now, the new millenaries, as they ſay little of theſe ſlaves, and theſe brute beaſts, who are ſo neceſſary for the enjoyment of the univerſal plenty, and the goods of fortune prepared in this ſtate; ſo are they ſhy of owning *futuras corporis voluptates et luxurias*, ſuch luxuries and bodily pleaſures, as Origen ſaith (s) the millenaries of his time did expect.

For, *5thly*, In their Millennium, they were not only to feaſt and junket it, but alſo to beget children. (t) " The " virgins," ſaith Irenæus, " ſhall rejoice in the aſſemblies " of the young men; and they that are left, ſhall be mul- " tiplied upon earth:" Accordingly he ſpeaks of ſome believers, whom God had prepared to multiply thoſe who were left upon the earth, to be under the kingdom of the ſaints, and miniſter to this Jeruſalem. " They ſhall beget an in- " finite multitude," ſaith Lactantius, (u) " and their ſeed " ſhall be holy." To their other luxuries, ſaith (x) Origen, they add, *nuptiarum conventiones, et filiorum procreationes etiam poſt reſurrectionem futuras;* " the ſolem- " nities of marriage, and the procreation of children, even " after the reſurrection:" And again, (y) " They think," ſaith he, " that after the reſurrection we ſhall eat and drink " corporeal meats, and ſhall uſe thoſe conjugal duties by " which our prayers are hindered, and which cannot be per- " formed without ſome impurity:" And a third time (z) they believe, " that, after the reſurrection, we ſhall, accor- " ding to the chief promiſes of the goſpel, eat and drink, " and, as ſome of them ſay, beget children; theſe things," ſaith he, " ſhould they come to the ears of heathens, would " lay a great imputation of folly upon Chriſtianity, ſince " many heathens have better opinions than theſe are:" So much are they miſtaken who reckon Origen among the patrons of the Millennium. Stephanus Gobarus gives us the opinion of the millenaries in theſe words, (a) " The juſt " ſhall riſe firſt, and for a thouſand years ſhall fare deliciouſ- " ly, eating and drinking, and getting children; and after " this ſhall be the general reſurrection." Methodius is the only perſon who (b) " denies they ſhall be thus employ- " ed after the reſurrection;" and with him doubtleſs all our modern millenaries do agree, as knowing this unworthy to be the matter of a goſpel-promiſe.

§ V. Moreover, if we conſider the ſcriptures on which the ancients grounded this Millennium, we ſhall perceive it neceſſary that all theſe doctrines ſhould be maintained by them. For,

1. That the temple, or city of Jeruſalem, ſhould be new built, and that the land of Judea ſhould be the habitation of thoſe who are to enjoy this new heaven and earth, can never reaſonably be denied by thoſe who interpret the ſayings of the prophets literally, ſince they ſo plainly and ſo fully ſpeak of a " Mount Zion to be eſtabliſhed upon " the top of the mountains," Iſ. 2. 2. 27. 13. 56. 7. and of God's promiſes to " beautify the place of his " ſanctuary, the houſe of his glory, and to make the place " of his feet glorious," c. 60. 7. 13. and of " all nations " flowing in to her," and being gathered to her, and of all " nations and tongues coming to ſee her glory," Iſ. 60. 5. and 66. 18. when God had brought them again into their own land.

2*dly*, That this reſurrection muſt belong to all faithful Chriſtians, and that they muſt all reign with Chriſt on earth, will follow from the literal interpretation of thoſe words of St John, (c) " Thou haſt redeemed us to God by thy blood, " out of every kindred, and tongue, and people, and nation, " and haſt made us to be kings and prieſts to God, and we " ſhall reign on earth," Rev. 5. 9. 10. For, according to the import of theſe words, if, as Dr Burnet ſaith, they belong to the firſt reſurrection, all that have been redeemed by the blood of Chriſt, muſt reign on earth. This follows

(q) *Oportet ſubjecta eſſe omnia animalia homini.* L. 5. c. 33.

(r) *Apud Photium, cod.* 232. *p.* 894. (s) Περὶ ἀρχῶν, l. 2. c. 12. p. 235. 8. B.

(t) *Ipſi ſunt de quibus ait prophetа, et derelicti multiplicabuntur in terra, et quotquot ex credentibus ad hoc præparavit Deus ad derelictos multiplicandos in terra, et ſub regno ſanctorum fieri et miniſtrari huic Jeruſalem.* Lib. 5. c. 35.

(u) *Qui remanſerint, multiplicabuntur ſuper terram.* L. 5. c. 34.

(x) Περὶ ἀρχῶν, l. 2. c. 12.

(y) Οὕτως καὶ τὰ περὶ γαμῶν γινόμενα καὶ ἀνδρῶν καὶ γυναικῶν, τηροῦντες ἐπὶ τοῦ ῥητοῦ καὶ οἰομένοι συνουσίας ἡμᾶς καὶ τέκνα χρήσεσθαι, δι' ἃς οὐδὲ σχολάζειν ἐστὶν ἐν τῇ περισυνῇ δυνατὸν, ἐν μολυσμῷ πῶς ὄντων καὶ ἀκαθαρσίᾳ τινι τῶν χρωμένων ἀφροδισίοις. Com. in Matth. ed. Huet. p. 498.

(z) Τίνες προσήκοντο καὶ μετὰ τὴν ἀνάστασιν ἐν ταῖς πρωτείαις ἐπαγγελίαις ἐσθίειν ἡμᾶς μέλλειν τὰ τοιαῦτα βρώματα, καὶ πίνειν, τίνες καὶ τεκνοῦσθαι, ταῦτα δὲ Φθάσοντα καὶ εἰς τοὺς ἀπὸ τῶν ἐθνῶν μεγάλης ἐνθυμίας δόξαν ἀπενέγκασθαι ποιήσει τὸν χριστιανισμὸν, πολλῷ βελτίονα διάγοντα ἐχόντων τινῶν ἀλλοφύλων τῆς πίστεως. Philocal. cap. 26. p. 99.

(a) Ὅτι πρότερον οἱ δίκαιοι ἀναστήσονται, καὶ σὺν αὐτοῖς πάντα τὰ ζῶα, καὶ ἐπὶ χίλια ἔτη τρυφήσουσι, καὶ ἐσθίοντες, καὶ πίνοντες, καὶ γαμοῦντες, καὶ μετὰ τοῦτο ἡ καθολικὴ ἐπισυστήσεται ἀνάστασις. Apud Phot. Cod. 232. p. 894.

(b) Ἐσομένης, γὰρ καὶ μετὰ τοῦτον τὸν αἰῶνα γῆς ἀνάγκη πᾶσα ἔστεσθαι καὶ τοὺς οἰκήσοντας, οὐκέτι τεθνηξομένους, καὶ γαμήσοντας, καὶ γεννησομένους, ἀλλ' ὡς ἀγγέλους ἀμεταστρόφῳ ἐν ἀφθαρσίᾳ τὰ ἄριστα προέξοντας. Apud Epiph. Hær. 64. § 32.

(c) Χίλια ἔτη ποιήσειν ἐν Ἰερουσαλὴμ τοὺς τῷ ἡμετέρῳ Χριστῷ πιστεύσαντας προεφήτευσε Ἰωάννης. Juſt. M. Dial. p. 308.

alſo

also from those words, "I saw the souls of them that were "beheaded for the witness of Jesus, and for the word of "God, and (of them) which had not worshipped the beast, "nor his image, and which had not received his mark upon "their foreheads, nor upon their hands, and they lived and "reigned with Christ a thousand years," Rev. 20. 4. for "they who worshipped not the beast," are all they "whose "names were written in the book of life," Rev. 13. 8. and 17. 8. This follows from St Peter's new heaven and new earth, if truly interpreted by Dr Burnet of this resurrection; for these, saith he, we Christians do expect, and therefore are concerned "to be found of him without spot, "and blameless," 2 Pet. 3. 13. 14. This follows from the words of St Paul, if they belong to the Millennium, as he saith they do; for they introduce "the whole creation "groaning to be delivered from the bondage of corruption, "into the glorious liberty of the sons of God," and all that had "the first fruits of the Spirit, groaning for the adoption, "*i. e.* for the redemption of their bodies" from corruption, Rom. 8. 16. 23.

3*dly*, They must bring Christ from heaven to reign on earth, who contend that this reign is the very time of "the "restitution of all things," Acts 3. 21. for the heavens are only to contain him till that time; and who infer this reign of Christ from those words, "They that have part in the "first resurrection shall be priests of God and of Christ, and "shall reign with him a thousand years;" for if they reign on earth without him, they do not reign there with him. Moreover, if he continue still at the right hand of God, with what propriety is this resurrection called ἡ παρουσία, *the presence*, the appearance of our Lord, and that from heaven?

4*thly*, That in this Millennium they must fare deliciously, drink precious wines, and have those splendid banquettings of which the fathers often speak, must follow from the application of all those passages to this state, which say, "The "meek shall inherit the earth," that they shall "drink new "wine with Christ in his kingdom," that they shall receive (d) "an hundred fold increase of goods and lands;" that there shall be then a recompense of their alms given, and their feasts made for the poor; and from all the prophets who say, of the fruitfulness of the earth, and of the temporal blessings they shall then enjoy.

5*thly*, That the nations shall then serve them, and even build up Jerusalem for them, cannot be denied by them who literally interpret those words of the prophets, *The sons of strangers shall build up thy walls, and their kings shall minister to thee: the sons also of them that afflicted thee shall come bending unto thee, and they that despised thee shall bow themselves down at the soles of thy feet: and the nation and kingdom that will not serve thee, shall perish*, Isaiah 60. 10. 12. 13. *And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers; you shall eat the riches of the Gentiles, and in their glory shall you boast yourselves*, chap. 61. 5. See also chap. 49. 22. 23. And,

6*thly*, That they shall have wives and children, and, as Irenæus saith, "shall be multiplied upon the earth," must follow from the literal exposition of our Saviour's promise, that they who have lost, or forsaken wife or children for his sake, *shall receive an hundred fold*; for children cannot lawfully be begotten without wives, and the use of the marriage-bed. And lastly, whereas the Millennium of the Reverend Dr Burnet is to begin after the conflagration of the world, that of the ancients is still placed before it: "We expect it," saith Justin Martyr, (e) "before Christ's coming to judg-"ment; (f) after this," saith Tertullian, "shall be the de-"struction of the world, and the conflagration at the day "of judgment, and we shall be changed in a moment into "an angelical substance." (g) "God shall after this reign on "earth a thousand years, and renew the world," saith Lactantius.

It therefore deserves to be admired, that learned men, with so much confidence, make use of these testimonies of scriptures, and these authorities of the fathers, to establish their Millennium, and yet so stiffly should deny the consequences which flow so naturally from those scriptures, and reject what these ancients so generally delivered as a part of that doctrine. But, to insist no longer on these things, hence I suppose it evident,

1. That the doctrine of the Millennium was not the general doctrine of the primitive church from the times of the apostles to the Nicene council, as Dr Burnet hath asserted; for then it could have made no schisms in the church, as (h) Dionysius of Alexandria saith it did, declaring how fully he confuted it, and reconciled the brethren that were contending about it, and prevailed upon Coracius, the author and ringleader of this doctrine, to own he was convinced of his error, and promise he would no more embrace, or discourse of it to the people.

2. That the old doctrine of the Millennium differed in many material points from that which is asserted by the new patrons of it.

§. VI. If any man think it not safe to discover so much of the nakedness of the fathers as I have done in this chapter, I answer,

(d) *Quæ enim sunt in hoc sæculo centupla et prandia exhibita, et cœnæ quæ reddantur pauperibus, hæc sunt in regni temporibus.* Iren. l. 5. c. 33.

(e) Περὶ ἐλεύσεως τοῦ ὑμῶν Χριστοῦ προσδοκᾶτε. Dial. p. 306.

(f) *Hæc est ratio regni terreni post cujus mille annos, intra quam ætatem includitur sanctorum resurrectio pro meritis maturius vel tardius resurgentium, tunc et mundi destructione, et judicii conflagratione commissa, demutati in atomo in angelicam substantiam, scilicet per illud incorruptelæ super indumentum transferrentur in cœleste regnum.* Contr. Marcion. l. 3. c. ult.

(g) *Post hæc renovabit Deus mundum, et transformabit justos in figuram angelorum, ut immortalitatis veste donati serviant Deo in sempiternum.* Epit. c. 11. p. 759.

(h) *B.* 4. c. 6. *p.* 173. Ὡς καὶ χίσματα καὶ ἀποστασίας ὅλαι ἐκκλησιῶν γενήσεται. Euseb. l. 7. c. 24.

Ist,

1*ſt*, That I think it more ſafe than to let it be confidently ſaid and believed, that they were all millenaries from the firſt to the fourth century, ſeeing that ſhakes the foundation of Epiſcopacy, and the tranſlation of the Sabbath to the Lord's day, and other conſtitutions derived from the apoſtles.

2*dly*, I anſwer, That this miſtake of the fathers, in a matter which they received from the traditions and notions of the Jews, will not invalidate their authority in any thing delivered by them as witneſſes of what they ſaw with their own eyes, or declared to have been then the practice of the church of Chriſt; nor will it affect their teſtimony in any other doctrine which they neither did nor could receive, only on the authority of the Jewiſh doctors.

CHAP. II.

How far I differ from the ancient and modern millenaries, and in what I agree with them, § I. *The propoſition, That the true Millennium is only a reign of the converted Jews, and of the Gentiles flowing in to them,* ibid. *Where it is noted,* 1. *That all ſpiritual bleſſings have been ſtill conveyed from the Jews to other nations.* 2. *That there will be a glorious converſion of the Jews to the Chriſtian faith,* § II. *That the deſcription of this converſion of the Jews, made by their own prophets and writers, anſwers fully to the Millennium of St John, which he ſpeaks of in the very words of the ſaid prophets,* § III. *The characters which the patrons of the Millennium give of thoſe times, accord exactly with the characters given by the prophets of the converſion of the Jews,* § IV. *The prophets ſeem to intimate, that this converſion ſhall be effected by a full effuſion of the Holy Ghoſt upon them,* § V. *All the paſſages cited to this effect, from the Jewiſh writers, ſpeak only of the Millennium, the reſurrection, the new heavens and earth belonging to the Jewiſh nation,* § IV.

HAving thus given you a juſt account of the Millennium of the ancients, and of the true extent of that opinion in the primitive ages of the church; I proceed now to ſhew, in what things I agree with the aſſertors of that doctrine, and how far I find myſelf conſtrained, by the force of truth, to differ from them.

§ I. I believe, then, that, after the fall of Antichriſt, there ſhall be ſuch a glorious ſtate of the church, by the converſion of the Jews to the Chriſtian faith, as ſhall be to it *life from the dead;* that it ſhall then flouriſh in peace and plenty, in righteouſneſs and holineſs, and in a pious offspring; that then ſhall begin a glorious and undiſturbed reign of Chriſt over both Jew and Gentile, to continue a thouſand years during the time of Satan's binding; and that, as John the Baptiſt was Elias, becauſe he came *in the ſpirit and power of Elias;* ſo ſhall this be the *church of martyrs,* and of thoſe who had not received the *mark of the beaſt,* becauſe of their entire freedom from all the doctrines and practices of the antichriſtian church, and becauſe the ſpirit and purity of the times of the primitive martyrs ſhall return. And therefore,

1. I agree with the patrons of the Millennium in this, that I believe Satan hath not yet been bound a thouſand years, nor will he be ſo bound till the time of the calling of the Jews, and the time of St John's Millennium.

2. I agree with them in this, that the true Millennium will not begin till the fall of antichriſt; nor will the Jews be converted till that time, the idolatry of the Roman church being one great obſtacle of their converſion.

3. I agree both with the modern and the ancient millenaries, that then ſhall be great peace and plenty, and great meaſures of knowledge and of righteouſneſs in the whole church of God.

I therefore only differ from the ancient millenaries in three things:

1. In denying Chriſt's perſonal reign upon earth during this thouſand years; and in this both Dr Burnet and Mr Mead expreſsly have renounced their doctrine.

2. Though I dare not abſolutely deny what they all poſitively affirm, that the city of Jeruſalem ſhall be then rebuilt, and the converted Jews ſhall return to it, becauſe this probably may be collected from thoſe words of Chriſt, *Jeruſalem ſhall be trodden down till the time of the Gentiles is come in,* Luke 21. 24. and all the prophets ſeem to declare the Jews ſhall then return to their own land, Jer. 31. 38. 39. 40.; yet do I confidently deny what Barnabas, and others of them, do contend for, *viz.* That the temple of Jeruſalem ſhall be then built again: for this is contrary not only to the plain declaration of St John, who ſaith, *I ſaw no temple in this new Jeruſalem,* Rev. 21. 22. whence I infer, there is to be no temple in any part of it; but to the whole deſign of the epiſtle to the Hebrews, which is to ſhew the diſſolution of the temple-ſervice, for the weakneſs and unprofitableneſs of it; that the Jewiſh tabernacle was only a figure of the true and *the more perfect tabernacle which the Lord pitched, and not man;* the Jewiſh ſanctuary only a worldly ſanctuary, a pattern and a figure of the heavenly one *into which Chriſt our High Prieſt is entered,* Heb. 8. 2. 9. 2. 11. 23. 24. Now, ſuch a temple, ſuch a ſanctuary, and ſuch ſervice, cannot be ſuitable to the moſt glorious and ſplendid times of the Chriſtian church; and therefore the apoſtle ſaith, *The Lord God omnipotent, and the Lamb, ſhall be their temple.*

3. I differ both from the ancient and the modern millenaries, as far as they aſſert that this ſhall be a reign of ſuch Chriſtians as have ſuffered under the Heathen perſecutors, or by the rage of antichriſt; making it only a reign of the converted Jews, and of the Gentiles then flowing in to them, and uniting into one church with them. This I believe to be indeed the truth of this miſtaken doctrine; and therefore I ſhall ſet myſelf more fully to explain, and to confirm it. Let it be noted therefore,

§ II. 1. That as the Jews were the firſt nation which were owned

owned by God as his people, and therefore are ſtyled *his firſt-born*, Exod. 4. 22. *Iſrael his elect*, Iſ. 54. 4. *the children of Jacob, his choſen ones*, 1 Chron. 16. 13. Pſal. 105. 6. God having choſen them *to be a peculiar treaſure to himſelf above all the people of the earth*, Exod. 19. 5. Deut. 7. 6.; ſo all nations of the world have ever ſince received the word of God and the true religion from the Jewiſh nation, and Jeruſalem hath been ſtill the mother of all other churches. Before the advent of our Lord and Saviour, to them alone, ſaith the apoſtle Paul, *belonged the adoption, the glory, and the covenant, and the giving of the law, and the ſervice of God, and the promiſes*, Rom. 9. 3.; and none then could be *joined to the Lord*, Iſ. 56. 3. and worſhip him aright, unleſs he joined himſelf to the Jews, and became a worſhipper of the God of Iſrael, or a member of that church.

After Chriſt's coming in the fleſh, the goſpel was firſt ſent to them, as being *the children of the kingdom*, Matth. 8. 12.; our Lord exerciſed his miniſtry only among them, whence he is ſtyled, *The miniſter of the circumciſion*, Rom. 15. 8. and ſaith, he was not then ſent to any but *only to the loſt ſheep of the houſe of Iſrael*, Matth. 15. 24. And ſending his apoſtles, he forbids them, whilſt he was on earth, *to go into the way of the Gentiles, or to enter into any city of Samaria*, Matth. 10. 5. but ſaith to them, *Go rather to the loſt ſheep of the houſe of Iſrael*. After his aſcenſion, they were charged to begin their preaching at Jeruſalem, Luke 24. 47. as accordingly they did, *preaching the word to none but the Jews only*, Acts 11. 19. Paul, the apoſtle of the Gentiles, firſt offers his miniſtry to them, preaching Chriſt in their *ſynagogues, as his manner was*, Acts 9. 20. 13. 5. 14. 1. 17. 12. 17. 18. 4. and declaring *it was neceſſary that the word of God ſhould be firſt ſpoken to them*, Acts 13. 46. the goſpel being *the power of God to ſalvation to every one that believeth, to the Jew firſt*, Rom. 2. 10. and that through their fall, and rejection of it, *the goſpel came unto the Gentiles*, Rom. 11. 28. the halt, lame, and blind, being called to this feaſt, becauſe thoſe gueſts firſt bidden refuſed to come, Luke 14. 21.

Note alſo, That, notwithſtanding the infidelity of many of them, the firſt church that ever received the goſpel, the doctrine, the ſacraments of the New Teſtament, was the Jewiſh church, Acts 2. 42. 47. All the churches of the Gentiles received the goſpel from them, they being *made partakers of their ſpiritual things*, Rom. 15. 27. and the word of God coming out from them to other churches, 1 Cor. 17. 36. they being all *graſted into their good olive-tree*. Hence, in the primitive times, the church of Jeruſalem had the pre-eminence of all other churches; to her they went for the deciſion of their controverſies, Acts 15. and the biſhop of Jeruſalem is therefore ſtyled by the ancients, (1) "The firſt biſhop, the guide of prieſts, the top of the "heads, the biſhop, and chief of the apoſtles;" and the church of Jeruſalem is ſaid to be the church, *cui omnes favorem impendunt quaſi matri Chriſtiani nominis*, "which "all favoured as the mother of Chriſtians."

After the fall of Antichriſt, and before the ſecond coming of our Lord to judgment, the Jews ſhall be converted, and become a moſt famous church again. For this myſtery the apoſtle hath revealed, *that blindneſs in part hath happened to Iſrael, until the fulneſs of the Gentiles be come in; and ſo all Iſrael ſhall be ſaved, as it is written* in the prophet Iſaiah, chap. 59 20. *There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob: for this is my covenant with them, ſaith the Lord, when I ſhall take away their ſins*. Theſe words are as a key to the great things ſaid by Iſaiah touching the Jewiſh nation, and teach us to interpret them of their glorious converſion to the Chriſtian faith, and the gathering them *out of every kindred, and tongue, and nation, and people*; that *at the blowing of the great trumpet they may come from the land of Aſſyria and Egypt, and may worſhip the Lord in the holy mount in Jeruſalem*, Iſ. 27. 13.; and they may *fear the Lord from the weſt, and his glory from the riſing of the ſun*. Iſ. 59. 19. This is that day *when the Lord ſhall ſet his hand* שנית, *a ſecond time, to recover the remnant of his people, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah from the four corners of the earth*, Iſ. 11. 11. 12.; when he will ſo *bring again the captivity of Jacob, and have mercy on the whole houſe of Iſrael, as to leave none of them any more there, nor hide his face any more from them*, Ezek. 39. 25. 28. 29.; when he ſhall ſo *plant them in their land, that they ſhall no more be pulled up out of the land that he hath given them*, Amos 9. 14. 15. So Tobit ſaith, that "when" πληρωθῶσιν αἱ καιροὶ τῦ αἰῶνος, "the times of the age ſhall "be accompliſhed, they ſhall return from all places of their "captivity, and build up Jeruſalem glorioufly, and the houſe "of God ſhall be built in it glorioufly, as the prophets have "ſpoken thereof," Tobit 14. 51. 6. 7. And when they ſhall be thus converted, and receive the goſpel, then ſhall ſalvation be again derived from them to the Gentiles, and they ſhall be the means of converting ſuch of them as ſtill remain to be converted; and ſhall draw them to as great purity and zeal, and as great knowledge of the truth, as ever the church enjoyed: for, ſaith the apoſtle, *If the fall of them be the riches of the world, and the diminiſhing them the riches of the Gentiles, how much more their fulneſs?* And *if the caſting away of them be the reconciling of the world, what ſhall be the reconciling them but life from the dead*, to the ſame world? Rom. 11. 12. 15. Of this the prophets ſpeak very fully, ſaying, *In that day there ſhall be a root of Jeſſe which ſhall ſtand for an enſign to the people; and to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious*, Iſ. 11. 10. *Behold*, ſaith God, *I will then lift up my hands to the Gentiles, and ſet up my ſtandard to the people; and they ſhall bring thy ſons in their arms, and thy daughters ſhall be carried upon their ſhoulders; and kings ſhall be thy nurſing-fathers, and queens thy nurſing-mothers; they ſhall bow down to thee with their faces towards the earth, and lick up the duſt of thy feet*, Iſ. 49. 22. 23. *Behold, thou ſhalt call a nation that thou knoweſt not, and nations that have not known thee, ſhall run unto thee, becauſe of the Lord thy God, and for the holy One of Iſrael; for he hath glorified thee*, Iſ. 55. 5. *The Lord God*

(1) *Cotel. Not. pag.* 138.

that

that gathereth the outcaſts of Iſrael ſaith, yet will I gather others to him, beſides thoſe that are gathered to him, chap. 56. 8. *And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing. Liſt up thine eyes round about, and ſee; all they gather themſelves together, they come to thee; thy ſons ſhall come from far, and thy daughters ſhall be nurſed at thy ſide; the abundance of the ſea ſhall be converted unto thee, the forces of the Gentiles ſhall come to thee*, chap. 60. 3. 4. 5. *And the ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee. Therefore thy gates ſhall be open continually, they ſhall not be ſhut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not ſerve thee, ſhall periſh, and ſhall be utterly waſted*, ver. 10. 11. 12. *Thou ſhalt ſuck the milk of the Gentiles, and ſhalt ſuck the breaſts of kings*, ver. 16. *Ye ſhall be named the prieſts of the Lord; men ſhall call you the miniſters of our God: ye ſhall eat the riches of the Gentiles, and in their glory ſhall you boaſt yourſelves*, chap. 61. 6. *The Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory*, chap. 62. 2. *Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream*, chap. 66. 12. *I will gather all nations and tongues, and they ſhall come and ſee my glory*, ver. 18. *And they ſhall bring all their brethren for an offering to the Lord, out of all nations, to my holy mountain in Jeruſalem. And I will alſo take of them for prieſts and for Levites, ſaith the Lord. For, as the new heavens and the new earth which I ſhall make, ſhall remain before me, ſaith the Lord, ſo ſhall their ſeed and their name remain*, ver. 20. 21. 22. "Many nations," ſaith Tobit, "ſhall "come from far to the name of the Lord God, with "gifts in their hands, even giftsto the King of heaven, "when his tabernacle ſhall be built again with joy, and "he ſhall make his captives joyful in Jeruſalem; yea, all "nations ſhall turn, and fear the Lord God truly," chap. 13. 10. 11.

§ III. Now, here it is eaſy to obſerve, how fully this deſcription of the converſion of the Jews by their prophets, anſwers to the Millennium of St John, who uſeth the very words by which the prophets had foretold their glorious converſion, and ſaith, they ſhall be then accompliſhed. And,

1. St John ſpeaks of a reviviſcence of the church of the primitive martyrs that ſuffered *for the teſtimony of Jeſus, and for the word of God*, Rev. 20. 4. See chap. 3. § I. and with them all the juſt. Now, the very words ἀνάστασις and ἔζησαν, uſed by St John, are very frequently uſed by the prophets to expreſs the glorious ſtate of the Jewiſh church; and by St Paul, to ſignify the flouriſhing condition of the Gentiles then. St John ſaith, they who enjoy this Millennium, ſhall be *prieſts to God and Chriſt*, Rev. 20. 6. And the prophet Iſaiah ſaith of the converted Jews, *Ye ſhall be named the prieſts of the Lord; men ſhall call you the miniſters of our God*, chap. 61. 6. And of the Gentiles that come to them, *I will take of them to be prieſts and Levites*, chap. 66. 21. This was the very thing promiſed to the Jewiſh nation when God entered into covenant with them, that they ſhould be *a kingdom of prieſts*, Exod. 19. 6. Βασίλειον ἱεράτευμα, *a royal prieſthood*, ſaith the Septuagint, מלכין כהנין i. e. *kings and prieſts*, ſaith the Targum. This all Chriſtians are already made, ſaith St Peter, 1 Pet. 2. 5. and St John, Rev. 16. 5. 10. "We are," ſaith (k) Juſtin Martyr, "truly prieſts to God;" it therefore may be expected men ſhould be more eminently ſo in that glorious ſtate of the church.

2. St John ſpeaks of *a new heaven and a new earth* that he ſaw, ſaying, *The former heaven and earth were paſſed away*, Rev. 21. 1. and introduceth our Lord, ſaying, *Behold, I make all things new*, ver. 5. And the prophet Iſaiah introduceth God, thus ſpeaking at the converſion of the Jews, *Behold, I create new heavens, and a new earth; and the former ſhall not be remembered, nor come into my mind*, Iſ. 65. 17. And again, *I have put my word in thy mouth, that I may plant the heavens, and lay the foundations of the earth, and ſay unto Zion, Thou art my people*, chap. 51. 16. And, *thirdly*, in the very words of the author of the Revelation, *Behold, I make all things new*, chap. 43. 18. 19. Seeing then theſe new heavens and new earth muſt be contemporary with the converſion of the Jews, ſure they muſt be before the conflagration of the world, *i. e.* before the Jewiſh nation be conſumed to aſhes; and therefore can be only a new heaven and new earth, in that moral ſenſe in which Maimonides explains the phraſe, (l) when he ſays, "it ſignifies "that God will place them in perpetual joy, in lieu of their "former ſorrow and anxiety; ſo that the memory of their "former ſorrow ſhall no more remain.

I confeſs, there is this peculiarity in St John's new earth, that it is ſaid of it, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι, *and the ſea is not yet*, becauſe he had all along repreſented the beaſt as aſcending out of the abyſs, *and ſitting upon many waters*, which were *the people, and multitude, and nations, and tongues, that had ſubmitted to her*, Rev. 17. 1. 8. 15. Now, becauſe the beaſt was utterly deſtroyed, and Satan was bound up for a thouſand years, and Gog and Magog were not to be gathered till then, nor were the armies of the beaſt which were ſlain, to riſe again till the thouſand years were paſt, Rev. 19. 21.; 20. 6. therefore the apoſtle ſaith, that in this new earth *the ſea was not yet*.

3. St John ſaith, *I heard a great voice from heaven, ſaying, The tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf with them ſhall be their God*, Rev. 21. 3. And Ezekiel the other prophet, who by the ancients is ſuppoſed to ſpeak of the Millennium, ſaith in like manner, *I will make a covenant of peace with them, and will place them, and multiply them, and will ſet my ſanctuary in the midſt of them for evermore. My tabernacle alſo ſhall be with*

(k) Ἀρχιερατικὸν τὸ ἀληθινὸν γένος, γένος ἱερεὺς τῷ Θεῷ, Dial. cum Tryph. p. 334. 6.

(l) *Quod dixi creabo novos cœlos, &c. id ita intelligo, quod vos poſiturus ſum in lætitiam perpetuam loco luctus et anxietatis prioris, neque illius luctus prioris memoria ſit manſura.* More Nevoch. part 2. cap. 29. pag. 268.

them ; and I will be their God, and they ſhall be my people, Ezek. 37. 26. 27.

4. St John ſaith, *God ſhall wipe away all tears from their eyes, and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain ; for the former things are paſſed away,* Rev. 21. 4. So alſo ſaith the prophet Iſaiah of Jeruſalem, that, after the former heaven and earth were paſſed away, *the voice of weeping ſhall be no more heard in her, nor the voice of crying,* chap. 65. 19. ; that *the Lord will wipe away tears from all faces,* chap. 25. 8. ; that *they ſhall not hunger, nor thirſt, neither ſhall the heat nor ſun ſmite them ; [...] he that hath mercy on them, ſhall lead them, even by the ſprings of water ſhall he guide them,* chap. 49. 10. Which words exactly anſwer to thoſe of St John, Rev. 7. 16. 17.

5. St John ſaith, *The building of the wall of the city was of jaſper; and the city was of pure gold, like unto clear glaſs ; and the foundations of the wall of the city were garniſhed with all manner of precious ſtones,* Rev. 21. 18. 19. And Iſaiah ſaith, *I will lay thy ſtones with fair colours, and thy foundations with ſapphires ; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones,* chap. 54. 11. 12. And Tobit ſaith, " Jeruſalem ſhall be " built up with ſapphires, and emeralds, and precious ſtones ; " thy walls, and towers, and battlements, with pure gold ; " and the ſtreets of Jeruſalem ſhall be paved with beryl, car- " buncle, and ſtones of Ophir," chap. 13. 16. 17. 18.

6. St John ſpeaks of *the tree of life planted there,* and of *a pure river of water of life, proceeding out of the throne of God, and of the Lamb,* Rev. 22. 1. 2. And the prophet Zachary ſpeaks of *living water going out of Jeruſalem,* chap. 14. 8. And he that paſſeth under the name of Eſdras, ſaith, " They ſhall have the tree of life planted for an orna- " ment of ſweet ſavour ; for unto you," ſaith he, " is para- " diſe opened, the tree of life is planted," 2 Eſdr. 2. 12.

7. St John ſaith, *There ſhall be no night there, and they need no candle, neither light of the ſun,* chap. 22. 5. Iſaiah ſaith the ſame, chap. 60. 19. And the prophet Zechariah ſaith, *It ſhall be one day which ſhall be known unto the Lord, not day nor night ; and it ſhall come to paſs, that at evening-time it ſhall be light,* chap. 14. 7.

Moreover, St John ſo repreſents the ſcene of things following the fall of antichriſt, as plainly to inform us, that he is ſpeaking of this glorious converſion of the Jewiſh nation, and God's marrying her again whom he had formerly divorced. For as the church of Chriſt is repreſented as *the Iſrael of God,* Gal. 6. 16. *the commonwealth of Iſrael,* Eph. 2. 12. *the Jeruſalem which is above,* Gal. 4. 46. *the celeſtial Jeruſalem,* Heb. 12. 22. ; ſo St John repreſents the new ſcene of things in the ſame language, ſaying, *I John ſaw the holy city, new Jeruſalem, coming down from God out of heaven,* Rev. 21. 2. And again, *He ſhewed me the great city, the holy Jeruſalem, deſcending out of heaven from God,* ver. 10. Now, that this great and holy city, this new Jeruſalem, is the Jewiſh church converted to God, the characters he gives of it will not ſuffer us to doubt. For, firſt, he ſaith, *The city had no need of the ſun, neither of the moon to ſhine in it ; for the glory of God did lighten it, and the Lamb is the light thereof,* Rev. 21. 23. So ſaith God of the converſion of the Jews : *They ſhall call thee, The city of the Lord, the Zion of the holy One of Iſrael. Thou ſhalt call thy walls ſalvation, and thy gates praiſe. The ſun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light unto thee : but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory,* Iſ. 60. 14. 18. 19. He ſaith, *The gates of* this city *ſhall not be ſhut at all by day; neither ſhall there be any night there, and they ſhall bring the glory, and honour,* τιμην, *the ſubſtance of the nations into it,* Rev. 21. 25. 26. Even as Iſaiah had ſaid, *Thy gates ſhall be open continually, they ſhall not be ſhut day nor night, that men may bring unto thee the wealth of the Gentiles, and that their kings may be brought,* Iſ. 60. 11. Laſtly, he ſaith, *The nations of them that are ſaved, ſhall walk in the light of this city ; and the kings of the earth do bring their glory and honour to it,* ver. 24. ; which I have ſhewed to be the very thing foretold by the prophets at the converſion of the Jewiſh nation.

Add to this, that he introduceth this holy city, this new Jeruſalem, *prepared as a bride adorned for her husband,* Rev. 21. 2. and ſaith, *Come hither, I will ſhew thee the bride, the Lamb's wife,* ver. 9. 10. and then ſhews the great city, the holy Jeruſalem : and chap. 19. 7. 8. he ſaith, *He heard a voice, ſaying, The marriage of the Lamb is come, and his wife hath made herſelf ready ;* and to *her was granted, that ſhe ſhould be arrayed in fine linen, clean and white, for the fine linen is the righteouſneſs of the ſaints.* Now, thus have the prophets repreſented the Jewiſh church converted to God : hence is ſhe introduced, ſpeaking thus, *I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God ; for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh himſelf with ornaments, and as a bride adorneth herſelf with jewels,* Iſ. 61. 10. And again, *Thou ſhalt no more be termed, Forſaken; neither ſhall thy land any more be termed, Deſolate : but thou ſhalt be called Hephzibah, and thy land Beulah ; for the Lord delighteth in thee, and thy land ſhall be married,* chap. 62. 4. and ver. 5. *For as a young man marrieth a virgin, ſo ſhall thy ſons marry thee ; and as the bridegroom rejoiceth over the bride, ſo ſhall thy God rejoice over thee.*

§ IV. Add to this, that all the characters which the patrons of the Millennium give of thoſe times, exactly accord with the characters given by the prophets of the converſion of the Jews, and are many of them taken from the very words of the prophets, foretelling thoſe times : for inſtance,

1. " Indolence and plenty," ſaith Dr Burnet, [b. 4. cap. 7. pag. 183.], " ſeem to be two ingredients of this happy " ſtate." Accordingly the prophets every where ſpeak, how *the riches of the Gentiles ſhall then flow in to them,* Iſ. 60. 5. 11. *and they ſhall eat the riches of the Gentiles,* chap. 61. 6. ; that *there ſhall be then no hunger nor thirſt, no heat nor ſun to ſmite them, no voice of crying or weeping.* See Iſ. 35. 10.

2. That it ſhall be " a time of univerſal peace, and free- " dom from war and perſecution," [ibid. pag. 184.] : and this he proves from the words of the prophets declaring, that at the day, that time when God ſhall create new heavens and

new

new earth, *the lamb and the lion ſhall lie down together, and the ſucking child ſhall play with the baſiliſk, and they ſhall not hurt in all my holy mountain*, as it is written, Iſ. 11. 6. 7. 8. 9. and chap. 65. 25. and ſaying, that *the nations ſhall beat their ſwords into ploughſhares, and their ſpears into pruning-hooks; nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more*, Iſ. 2. 4. Micah 4. 3.; as appears alſo from the promiſes, that God will then *make her officers peace*, Iſ. 60. 17. *and will extend peace to her as a river*, chap. 66. 12.

3. That it ſhall be "a kingdom of righteouſneſs." [ibid.] Accordingly of this holy city Jeruſalem, it is ſaid, *There ſhall no more come into thee the uncircumciſed and unclean*, Iſ. 52. 1. *An highway ſhall be there, and it ſhall be called the way of holineſs; the unclean ſhall not paſs over it*, chap. 35. 8.; which exactly anſwers to thoſe words of St John, *Into the holy city ſhall nothing enter that is polluted or unclean*, Rev. 21. 27. And again, *Thy people ſhall be all righteous*, chap. 61. 21. See Zeph. 3. 9. Zech. 14. 20. 21.

Moreover this, ſaith he, [pag. 185.] will be "a ſtate "under a peculiar preſence and divine conduct, becauſe the "tabernacle of God will be with men, and he will dwell "with them;" and this we ſee was promiſed at the converſion of the Jewiſh nation, Ezek. 37. 27.

"The laſt character," ſaith he, "that belongs to this "ſtate, or rather to thoſe that enjoy it, is this, that they "are kings and prieſts unto God;" and this alſo we have ſhewed to be promiſed to the converted Jews, Iſ. 61. 6. 65. 20.

I add, that as the ancient fathers generally held that the time would come when "all Iſrael ſhall be ſaved," and be converted to the Chriſtian faith; ſo did they as generally conceive that this ſhould happen at the cloſe of the world, (m) and about the time of our Saviour's ſecond coming; and moſt of them ſpeak of it as a branch of the Millennium.

So Juſtin Martyr ſays once and again, that (n) "then the "Jews ſhall ſee and ſhall acknowledge him whom they have "pierced;" and he confeſſes to Trypho, (o) that "Jeru"ſalem ſhall be rebuilt," and that (p) "Chriſtians ſhall re"joice with Chriſt, together with the patriarchs and pro"phets, and with the Jews and their proſelytes, *i. e.* the "nations then flowing in to them before the coming of our "Lord." So (q) Irenæus declares, that then "God will "reſtore them to the land which he had promiſed, and given "to their fathers, and they ſhall dwell in it in hope." And (r) Tertullian ſaith, that "he will then own the circumci"ſion," *et Abrahæ gentem, cum ultimo venerit, acceptatione et benedictione dignabitur*, "and at his laſt coming "will vouchſafe to accept, and bleſs the ſeed of Abraham." And this is ſuitable to the ancient opinion of the (s) Jews, "that, in the end of the world, there ſhould be to them a "world full of joy and exultation, ſo that their heaven and "earth ſhould as it were be renewed, according to the words "of Iſaiah, chap. 65. 17. So the Targum upon thoſe words of Hoſea, *The children of Iſrael ſhall ſeek the Lord their God, and David their king, and ſhall fear the Lord and his goodneſs in the latter days.*

§ V. Nor is it to be wondered that there ſhould be then ſuch a glorious converſion of them, and ſuch a flowing in of the nations to them, ſeeing the prophets ſeem to intimate there ſhall be then a full effuſion of the Holy Ghoſt upon them, ſomewhat reſembling that which was vouchſafed to the firſt ages of Chriſtianity. So the prophet Iſaiah ſpeaks of the deſolation of the city, ἕως ἂν ἔλθῃ ἐφ' ὑμᾶς πνεῦμα ἀφ' ὑψηλοῦ, *until the ſpirit be poured upon them from on high*, Iſ. 32. 15. which is the very phraſe in which our Lord promiſeth the Spirit to his apoſtles, Luke 24. 49. St Paul proves their converſion from thoſe words of the prophet Iſaiah, *The deliverer ſhall come out of Zion, and ſhall turn away iniquity from Jacob:* with which theſe are immediately connected, *And this is my covenant with them, ſaith the Lord, My ſpirit that is upon thee, and my words which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, from henceforth and for ever*, chap. 59. 20. 21. And again, chap. 44. 3. *I will pour water upon him that is thirſty, and floods upon the dry ground; I will pour my ſpirit upon thy ſeed and my bleſſing upon thy offſpring.* So Ezek. 36. 24. *I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.* And ver. 27. *I will put my ſpirit within you, and cauſe you to walk in my ſtatutes.* And chap. 39. 28. 29. *I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them; for I have poured out my ſpirit upon the houſe of Iſrael, ſaith the Lord.* And this ſeems plainly to be hinted in theſe words of St Paul, 2 Cor. 3. 15. 16. 17. *Even unto this day, when Moſes is read, the veil is upon their heart. Nevertheleſs, when it ſhall turn to the Lord, the veil ſhall be taken away; for the Lord is* (the giver of) *that Spirit*, (or ὃ δὲ) *where the Lord is, there is the Spirit; and where the Spirit of the Lord is, there is liberty* from ſubjection to the law, and from that veil which hinders them from turning to Chriſt.

To this Mr Mead (p. 761. 767.) conjectures there ſhall be added a viſion of Jeſus Chriſt to them: for, ſaith God by his prophet Zechariah, chap. 12. 10. *I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they*

(m) *In the end of the world*, 2 Eſdr. 2. 34. 6. 15. 25.
(n) *Pag.* 232. D. Ὅτι ἐπιγνώσεσθε εἰς ὃν ἐξεκεντήσατε. (o) *Pag.* 249. C.
(p) Ἅμα τοῖς πατριάρχαις, καὶ τοῖς προφήταις, καὶ τοῖς ἀπὸ τοῦ ἡμετέρου γένους, ἢ καὶ τῶν προσηλύτων γενομένων πρὸ ἐλεύσεως ὑμῶν τὸν Χριστὸν προσδεχόμενοι. *Pag.* 306.
(q) *Lib.* 5. *cap.* 34. (r) *Adv. Marc. lib.* 5. *cap.* 9. *pag.* 472. C.
(s) *L. Saadias Gaon Sepher Hæmunot.*

ſhall

ſhall look upon him whom they have pierced, and mourn for him. And Chriſt being aſked, *What ſhall be the ſign of the end of the world*, Matth. 24. 3. ſaith, ver. 30. *Then ſhall appear the ſign of the Son of man in heaven, and they ſhall ſee all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory.* And he ſpeaks to the Jews thus, *Verily I ſay unto you, Yet a little while, and you ſhall not ſee me till you ſay, Bleſſed is he that cometh in the name of the Lord*, Matth. 23. 39.

Or, that according to the ancient and general doctrine both of Jew and Chriſtian, they ſhall have an Elias ſent to inſtruct them, a deliverer ἕνεκεν Σιὼν, *for the ſake of Zion*, as the Septuagint, Iſ. 59. 20. For, ſaith he, " It may be fit to " conceive magnificently of ſo great a work of God, to- " wards a people for whom he hath formerly ſhewed ſo ma- " ny wonders; eſpecially this being the greateſt work of " mercy and wonder that ever he did for them, far beyond " the bringing them forth of Egypt, and leading them in the " wilderneſs." And to this he refers theſe words of Eccleſiaſticus: " Elias was ordained to turn the hearts of the " father to the ſon, and to reſtore," καταστῆσαι, " the tribes " of Jacob: Μακάριοι οἱ ἰδόντες σε, καὶ οἱ ἀγαπήσει κεκοσμημένοι, καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα, " Bleſſed are they that ſee " thee, and are adorned with love, for we ſhall ſurely live," Ecclus 48. 10. 11. Where note, that their converſion is again repreſented by a new life, and by the very word uſed concerning the ſouls of the martyrs which were ſlain, Rev. 20. 4.

§ VI. Add to this, that as all the ancient millenaries held, that this reign on earth ſhould be at (t) Jeruſalem, and that the Jews converted then, ſhould reign together with the Chriſtians; ſo all the paſſages cited from Jewiſh writers concerning the Millennium, ſpeak only of the Millennium of the reſurrection, the new heavens and new earth the Jewiſh nation ſhall enjoy. This is apparent from thoſe words on which the Midraſh-Tehillim founds this Millennium, *viz.* " Comfort us, according to the days in which thou haſt " afflicted us," Pſal. 90. 15. in Babylon, in Greece, in Rome. From the words cited by Galatinus, l. 12. c. 1. from R. Eliezer, c. 34. " As I live, ſaith the Lord, I will " raiſe you in the time to come, in the reſurrection of the " dead, and I will gather you, with all Iſrael, into the land " of Iſrael." From thoſe cited from R. Saadias on Dan. 7. 18. " Becauſe the Jews rebelled againſt their Lord, their " kingdom ſhall be taken from them, and given to the four " monarchies who ſhall poſſeſs it in this world, and ſhall " ſubdue and carry captive Iſrael, till the age to come, in " which the Meſſiah ſhall reign." From the Targum on Hoſ. 14. 8. " They ſhall be gathered from the midſt of " their captivity;" and on Pſal. 50. 4. From the paſſage quoted by Galatinus, l. 11. c. 1. From the book Beracoth, that " Iſrael ſhall no more make mention of their departure " out of Egypt in the age to come, in the days of the Meſ- " ſiah." And from the words cited by Mr Mead, Luke 21. 24. " The Jews ſhall be carried captives into all nations, " till the times of the Gentiles be fulfilled, and then ſhall " they ſee the Son of man coming in the clouds." From the words of Tobit, cited by Mr Mead, p. 579. " Then " the children of Iſrael ſhall go into a very long captivity; " but the bleſſed God ſhall remember them, and gather them " from the four corners of the earth." Accordingly, Mr Mead ſums up their opinion, thus: " They expect their forefathers, " at leaſt ſuch as were juſt and holy, ſhould riſe in the be- " ginning of the ſame Millennium, and reign in the land of " Iſrael, with their offſpring, under the Meſſiah. And," ſaith he, " I can hardly believe that all this ſmoke of tra- " dition could ariſe, but from ſome fire of truth anciently " made known unto them." And this I freely grant, and do indeed ſuppoſe, by aſſerting a prediction of ſuch a general call of the Jews, near the cloſe of the world, as they ſtyled ζωοποίησις, *a reviving*, and a reſurrection of them. But how comes this tradition to relate to Chriſtian martyrs beheaded for the name of Chriſt, or to be fulfilled in the reſurrection of them only who are chiefly Chriſtians, not of the Jews, but of the Gentiles? Mr Mead ſolves the matter thus, p. 604. " Under the ſecond ſort of theſe reigners, I would " in a particular reſpect underſtand the nation of the Jews " then converted to the Chriſtian faith, who coming in to- " ward the end of the day, may, above all others, be ſaid to " be thoſe who had not worſhipped the beaſt, nor his image, " nor had received his mark upon their foreheads or their " hands." And thus will truth prevail at laſt, but to the ruin of this literal reſurrection: for how can they literally be ſaid " to live again, and to have a part in the firſt re- " ſurrection, who were never ſlain for the faith?" and who are not to be converted, ſay their own prophecies and traditions, till God createth a new heaven, and a new earth, and much leſs till the fall of Babylon?

CHAP. III.

This chapter contains an anſwer to all the arguments produced from ſcripture, to prove this literal reſurrection of the martyrs, and this reign of them on earth a thouſand years, viz. 1. *To the chief argument for this opinion, from Rev.* 20. 4. 5. 6. § I. *To* 2 *Pet.* 3. *from ver.* 5. 13. § II. *To Heb.* 2. 5. *compared with chap.* 1. 6. § III. *To Matth.* 5. 5. The meek ſhall inherit the earth, § IV. *To Rom.* 8. 19. 20. The creature ſhall be delivered from the bondage of corruption, into the glorious liberty of the ſons of God, § V. *To Acts* 3. 20. 21. The heavens muſt receive him, till the time of the reſtitution of all things, § VI. *To Matth.* 19. 27. 28. 29. Ye that have followed me in the regeneration, ſhall ſit upon twelve thrones, § VII. And they ſhall receive an hundred fold now in this life, *ibid.*

I Proceed now to the arguments produced from ſcripture, for the doctrine of the Millennium; to which I hope to return a clear and ſatisfactory anſwer, beginning with thoſe words of the Revelation, in which all the aſſertors

(t) *Juſtin. M. Iren. Tertul. ſupra.*

tors of this doctrine place their confidence. And they are theſe:

§ I. Arg. I. *And I ſaw thrones, and they ſat upon them, and judgment was given to them: and I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand years*, Rev. 20. 4.

But the reſt of the dead lived not again till the thouſand years were finiſhed. This is the firſt reſurrection, ver. 5.

Bleſſed and holy is he who hath part in the firſt reſurrection: on ſuch the ſecond death hath no power; but they ſhall be prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years, ver. 6.

1. Here, ſay they, is mention of a firſt reſurrection, antecedent to the general reſurrection of the juſt, who are not to live again, till they who firſt riſe, have reigned a thouſand years on earth.

2. This reſurrection, ſay they, is proper to thoſe who were *ſlain for the teſtimony of Jeſus, and the word of God*, and were not *worſhippers of the beaſt*.

3. This reſurrection, ſay they, is not a metaphorical, but a proper reſurrection; for the ſouls, *i. e.* the perſons of them that were ſlain, live again.

4. They do reign with Chriſt a thouſand years, and that reign, ſay moſt of them, is to be upon earth; therefore there is to be a reign of thoſe martyrs who were *ſlain for the teſtimony of Jeſus, and the word of God*, upon earth a thouſand years.

Now, in anſwer to this argument, let it be noted,

Anſ. 1. That it is not the bodies, but the ſouls of them that are beheaded, who are ſaid to live. Now, the word ψυχὰς, rendered *ſoul*, occurs ſix times in this book, this place excepted; and in all theſe places, it ſignifies either the ſoul in ſeparation, or diſtinction from the body, or the living ſoul; for, chap. 6. 9. *The ſouls under the altar*, not only *cry with a loud voice*, but they are *clothed with white robes*, ver. 10. 11. Which expreſſions cannot be well applied to dead bodies, chap. 8. 9. The κτίσματα ἔχοντα ψυχὰς, are the creatures having animal ſouls by which they lived, chap. 12. 11. It plainly ſignifies their lives, *i. e.* the ſouls by which men live, chap. 16. 3. It is expreſsly ἡ ψυχὴ ζῶσα, *the living ſoul*, chap. 18. 13. It ſignifies the lives of men, or elſe the ſouls of men, which they did hunt for, or devour, as Ezek. 13. 18. 20. 22. 25. and ver. 14. ἐπιθυμία τῆς ψυχῆς is, *the deſire*, not of the body, but of *the ſoul*: why therefore muſt this word be here ſuppoſed to ſignify, not the ſoul, but that dead body oppoſite to it, which alone properly can be ſaid to riſe, and live again?

2. Let it be noted, that a proper and a literal reſurrection, is never in the whole New Teſtament expreſſed, or repreſented to us, by the *living of the ſoul*; but always by the living, raiſing, or the reſuſcitation of the dead, the raiſing *of the bodies of the ſaints, of them that ſlept in the duſt*, or *in their graves and ſepulchres*, or who were *buried in the ſea*, or *in the earth*: if then the Holy Ghoſt here meant a literal and proper reſurrection, why doth he ſo much vary from the terms he conſtantly doth uſe elſewhere, whenever he diſcourſeth of ſuch a reſurrection, and take up with the terms ſo oft applied in ſcripture to a moral and metaphorical reſurrection? As we ſhall ſee hereafter.

Anſ. 2. *2dly*, I grant that here is mention of a firſt reſurrection, antecedent to the general and proper reſurrection; but then it plainly is a reſurrection, in which all that are *bleſſed and holy*, and over whom the *ſecond death hath no power*, have a part, ver. 6. and they are all whoſe *names are written in the book of life*, ver. 14. 15. It is a reſurrection of all who had not worſhipped the beaſt, ver. 4. and they are all the ſame perſons, Rev. 13. 8. It is a reſurrection of thoſe who are made *kings and prieſts to God and Chriſt*, which all good Chriſtians are, 1 Pet. 2. 5. 6. and therefore not of martyrs only.

Again, it is a reſurrection before the day of judgment, and before the ſea, and death, and the grave, deliver up their dead, as the words following intimate, ver. 12. 13. *viz. I ſaw the dead, ſmall and great, ſtand before God, and the books were opened: and another book which is the book of life; and the dead were judged out of thoſe things which were written in the books, according to their works. And the ſea gave up her dead, that were in it: and death and hades delivered up their dead that were in them: and they were judged every man according to his works.* Where note, that the dead delivered up, were all that were judged according to their works. It alſo is a reſurrection before Chriſt's coming *to render to every man as his works ſhall be*; for this he after promiſeth to do, chap. 22. 12. Whereas, according to the doctrine of the Millennium, Chriſt had already given to them whom he had raiſed to reign with him on earth, the bleſſing promiſed *to him that overcometh*, Rev. 2. 26. 27. and 3. 21. and 5. 10.

3dly, The reſt of the dead, that lived not again until the thouſand years were finiſhed, are not the juſt, but the ſynagogue of Satan, Gog and Magog, ver. 8. For St John, chap. 19. repreſents the King of kings, and Lord of lords, with the armies which were in heaven, making war with the kings of the earth, and their armies, and giving their fleſh to be meat unto them; in which war the beaſt was taken, and the falſe prophet, and caſt alive into a lake of fire, ver. 20. And then it follows thus, καὶ οἱ λοιποὶ, *and the reſt of them* who were gathered together to make war with this King of kings, *were ſlain with the ſword that came out of his mouth, and all the fowls were filled with their fleſh*, ver. 21. Now, it being by the Pagan emperors firſt, and by the beaſt afterwards, that Satan, *the great dragon, made war with the ſeed of the woman which kept the commandments of God, and had the teſtimony of Jeſus Chriſt*, Rev. 12. 17. theſe inſtruments of Satan being thus ſlain, and overcome by Chriſt, Satan is bound a thouſand years; *i. e.* he is ſo long diſabled from perſecuting and moleſting the church of Chriſt; and during this ſpace, ſhe is raiſed up to her primitive purity, and flouriſheth glorioufly, and ſo is repreſented as having a reſurrection from the dead: this thouſand years being ended, Satan is let looſe again, and gathers again his inſtruments, *i. e. the nations which are in the four quarters of the earth, Gog and Magog to battle, and they compaſs the camp of the ſaints*, Rev. 20. 8. 9. And this is

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the living of the rest of the dead again, after the thousand years were ended, ver. 5. For it is only οἱ λοιποὶ, *the rest* that were slain, chap. 19. 21. that lived again; it is only those who had no share in the first resurrection, and so were neither blessed nor holy, ver. 6. nor had their names written in the book of life; and, consequently, those on which the second death had place, which death they suffered when fire came down from heaven and devoured them, and they were cast into the lake of fire with the devil, ver. 10. 15.

And that οἱ λοιποὶ, *the rest*, chap. 19. 21. and chap. 20. 5. should signify the same persons, cannot seem strange, if we consider that only four verses intervene betwixt them. And that they must be the same persons, is evident from the connection of the words, thus: "The rest of the dead lived "not till the thousand years" of Satan's binding, and the saints reign was ended, ver. 5. And when those thousand years were ended, Satan was loosed, and gathered them together against that church of Christ which had thus reigned a thousand years, ver. 7. 8. 9. 10.

And this interpretation, of the rest of the dead rising again, gives a clear answer to the objection of Mr Mead, against the other senses commonly imposed upon these words, *viz.* "That it would be a most harsh and violent interpreta- "tion, to say, the dead and the living again of the dead, "should not be taken in the same sense:" for, according to this exposition, they are exactly taken in the same sense; the dead church living again, in the same metaphorical sense in which the rest of the dead, the enemies of the church, live again, at the end of the thousand years, when Satan is loosed, and gathers them to battle against the church.

4. The souls of them who were *slain for the testimony of Jesus, and for the word of God*, are those Christians who were slain in the time of the ten persecutions; and the souls of them who worshipped not the beast, are those Christians who chose rather to die, or suffer persecution, than to be guilty of Romish idolatry: and they are said to live again, as the beast which had received τὴν πληγὴν θανάτου, *the wound of death, and one of whose heads was wounded to death*, ἔζησεν, *lived again*, Rev. 13. 3. 12. *viz.* in the succession of the Antichristian beast, to him which exercised the power of the heathen emperors over the earth, and revived the idolatry of the heathen empire. And as the two witnesses, when slain, are said to live again, *the spirit of life from God entering into them*, Rev. 11. 7. 11. because a succession of men of the same faith, and the same opposition to the beast, revive and flourish after they were slain. Some here reply, that this was spoken of the two churches, that they were slain, and lived again, not of the suppositа. But why then may not the words of St John be spoken of the church of Jew and Gentile, then reviving, and not of the suppositа? Moreover, these two witnesses are said to be slain, ver. 7. and their dead bodies to lie in the streets of the great city, ver. 18. to be seen lying there three days and an half, and not to be suffered to be put into their graves, ver. 9. and after three days and an half, the Spirit of God is said to enter into them, to make them stand upon their feet and live again. If therefore nothing of this be spoken of the suppositа, why should those words, *I saw the souls of them who were beheaded for the witness of Jesus, and they lived again*, be spoken of the suppositа, and not of the churches of the converted Jews and Gentiles? This being the prophetic scheme by which the scripture still represents the glorious restoration of God's church and people. For,

1. The restoration of the church is sometimes represented as a resurrection of it from the dead. So saith the prophet Isaiah, Ἀναστήσονται οἱ νεκροὶ, *Thy dead shall arise, and be raised out of their tombs*, chap. 26. 19. So God speaks to the Jewish nation by Ezekiel, saying, *I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel*, Ezek. 37. 13. 14. The prophet Hosea speaks thus, *In three days* ἐξαναστησόμεθα, *we shall rise up again, and we shall live before him*, Hos. 6. 2. And the apostle, speaking of this very matter, *viz* the conversion of the Jews, saith, It shall be even to the Gentiles, ζωὴ ἐκ νεκρῶν, as *life from the dead*, Rom. 11. 15. Here then is a resurrection of the church of God, agreeable to that which our interpretation of this passage of the Revelation doth import: nor is there any more reason to say, the words of St John respect the suppositа, and not the churches, than to say the same of many of the places cited.

Moreover, the scripture doth more frequently mention the restoration of the church, and her return from a low, captive, and afflicted state, under the metaphor of "a new life, "a life from the dead, a revivíscence of God's church and "people." Thus when God moved the Persian kings to let the Jews return to their own land, he is by Ezra said to give them ζωοποίησιν, *a revivíscence*, Ezra 9. 8. 9. The Psalmist, speaking of himself, as the text, or of God's people also, saith the marginal reading, useth these words, *Thou which hast shewed me great and sore troubles, shalt quicken me* [marg. *us*] *again, and shalt bring me up again* [marg. *us*] *from the depth of the earth*, Psal. 71. 20. And the church speaketh thus to God, Ζωώσεις, *Thou wilt quicken us*, and *we will call upon thy name*, Psal. 80. 18. And again, *Thou wilt return,* καὶ ζωώσεις ἡμᾶς, *and revive us, and thy people shall rejoice in thee*, Psal. 85. 6. Ζήσονται οἱ τεθνηκότες σου, *Thy dead men shall live*, Is. 26. 19. say Symmachus and Theodotion: Ζησόμεθα, *We shall live in his sight*, saith the prophet Hosea, chap. 6. 2. 3. and chap. 14. 17. *They shall live with their children, and return again*, saith the prophet Zachary, chap. 10. 8. 9. The son of Syrach saith, at the coming of Elias, ζωῇ ζησόμεθα, *we shall live again*, chap. 48. 11. But the chief seat of this metaphor is in the 37th chapter of Ezekiel, where God is introduced inquiring of the Jews in Babylon, Εἰ ζήσονται, *Can these bones live?* ver. 3. and promising to put into them πνεῦμα ζωῆς, *the breath of life*, ver. 5. and saying, *I will put my spirit into you,* καὶ ζήσεσθε, *and ye shall live*; and bidding the prophet blow upon them, καὶ ζησάτωσαν, *that they may live*, ver. 9. and declaring, that when he had done so, *breath entered into them,* καὶ ἔζησαν, *and they lived again, and stood upon their feet*, ver. 10.: in all which places, the very word which St John useth to express the first resurrection, is here used to express the return of the church from her obscurity and thraldom, to a glorious state. Why therefore may not the word in St John bear that sense which it so often bears

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in the prophetic writings, and twice in the (u) New Teſtament, when ſpoken of the Gentiles? It hence at laſt appears, that, by this interpretation, I put no force upon the words, but do expound them in the familiar ſenſe in which they are ſtill uſed upon the like occaſion in the prophetic writings.

Now, it is generally agreed, by thoſe who own this converſion of the Jews, that it is not to commence till after the deſtruction of the beaſt, or the downfal of antichriſt, mentioned chap. 18. And therefore, in the next chapter, he begins his diſcourſe upon it, ſaying, chap. 19. 7. *The marriage of the Lamb is come, and his wife hath made herſelf ready; i. e.* She who was formerly put away, becauſe ſhe was not (x) prepared for the bridegroom's coming, was now to be married to God again. And, chap. 21. he reaſſumes this matter, and ſhews the bride, the Lamb's wife, in ſuch a deſcription, as will not ſuffer us to doubt ſhe is the Jewiſh nation converted to the Chriſtian faith: for he calls her the holy city, and the new Jeruſalem; and tells us in the very words of Iſaiah, chap. 60. 3. 10. that the *nations which ſhall be ſaved, ſhall walk in the light of this city.* He calleth her alſo the bride to be married to the Lamb; which is the deſcription the prophets make of this converted nation, *viz.* as *of a bride adorned with her jewels, and as one that is to be married to the Lord,* Iſ. 61. 10. and 62. 4. 5. and he goes on in a continual deſcription of this new Jeruſalem, in the words of the prophets Iſaiah and Ezekiel, ſpeaking of the converſion of the Jewiſh nation. The *city* alſo *coming down from heaven,* ver. 10. is the new church of the converted Jews, ſaid to come down from heaven, according to the Hebrew phraſe; becauſe of that divine wiſdom, and thoſe ſpiritual gifts and graces with which ſhe ſhall be adorned from heaven: for, as they were wont to ſay of one who treated of ſublime heavenly things, that he did עלה לרקיע, (y) *aſcend into heaven,* and ſpeak as one who was admitted into the divine counſels, Deut. 30. 11. 12. Prov. 30. 3. and of thoſe who had heard theſe things, that they were *exalted to heaven,* Matth. 11. 23.; ſo the pouring down of theſe gifts and bleſſings, is repreſented as *the opening of heaven,* and letting them down upon the earth. Thus, when St John receives his prophecy, he *ſees a door opened in heaven,* and hears *a voice, ſaying, Come up hither, and I will ſhew thee what ſhall be hereafter,* Rev. 4. 1. Where note, that the voice he heard then, was *as the voice of a trumpet:* and ſo the very ſame voice he heard when he was *in the Spirit,* Rev. 1. 10. The *two witneſſes* alſo, when they live again, are *called up into heaven,* Rev. 11. 11. 12. as being filled with heavenly wiſdom. And ſince the ſpiritual gifts, imparted to the church, are ſaid to come *from above, from the Father of lights,* James 1. 17. and they who were made partakers of them, to have *taſted* τῆς δωρεᾶς ἐπουρανίου, *of the heavenly gift;* ſeeing the *church of Chriſt* is *the Jeruſalem which is from above,* Gal. 4. 25. *the heavenly Jeruſalem,* Heb. 12. 22. it is no wonder that ſhe is repreſented here, as coming down from heaven, when ſhe was, as it were, to have a *new birth* which is *from above,* John 3. 3. and to be adorned with *ſpiritual bleſſings in heavenly things in Chriſt Jeſus,* Eph. 1. 3. and to be reduced to her primitive luſtre and purity; for then ſhall the purity of the church return, and be as it was in the times of the firſt martyrs for the faith; and the goſpel ſhall be profeſſed, without any antichriſtian mixture; as they who oppoſed the beaſt, endeavoured to preſerve it: and thus ſhall theſe martyrs, and oppoſers of the beaſt live again.

A reverend and worthy perſon, of more than ordinary ſkill in matters of this nature, is of opinion,

1. That "the firſt reſurrection," here mentioned, "will "be a literal reſurrection of them that have loſt their lives "for the teſtimony of Chriſt, to enjoy eternal life in heaven "a thouſand years before the general reſurrection, as the "martyrs of the Old Teſtament aroſe with the body of "Chriſt," Matth. 27. 52. *They ſhall reign,* ſaith he, *with Chriſt, not on earth, but in heaven, where Chriſt is, and ſhall be, till he come to judgment.*

2. He is of opinion, that "not only the martyrs ſhall "then riſe to heavenly bliſs, but that their murderers ſhall "then alſo ariſe to eternal puniſhment:" which he gathers from thoſe words of Daniel, chap. 12. 2. *And many of them that ſleep in the duſt ſhall ariſe, ſome to everlaſting life, and ſome to everlaſting ſhame and contempt.* Now,

1. Againſt the doctrine of the firſt and ſecond reſurrection, properly ſo called, I have offered ſome arguments in the annotations on 1 Cor. 15. and chap. 4. § 2. I therefore only farther note,

1*ſt*, That St Matthew ſpeaks not one word of any martyrs that aroſe after Chriſt's reſurrection, but only of *the ariſing of ſome ſaints that ſlept,* and their *going into the holy city, and appearing unto many;* which ſeems rather to make it probable, they were ſaints who had lived in the memory of thoſe to whom they appeared, and were known. (See the note there.)

2*dly*, St Matthew doth not ſay, as St John doth, that *many ſouls lived;* but, that, πολλὰ σώματα, *many bodies of thoſe that ſlept, aroſe out of their ſepulchres:* his words muſt therefore be underſtood of a proper reſurrection of the bodies of the ſaints; but it cannot be hence inferred, that the words of St John bear the ſame ſenſe.

3*dly*, St John doth not ſay his martyrs ſhall reign with Chriſt a thouſand years "before the general reſurrection," but only, that "they ſhall reign with Chriſt a thouſand "years;" which ſeems an odd expreſſion, when applied to them who are raiſed "to reign for ever with him:" add to this, that after the reſurrection of St John's ſaints to "reign "with Chriſt a thouſand years," Satan is looſed, and raiſes his armies to fight againſt, and compaſs about τὴν παρεμβολὴν τῶν ἁγίων, *the camp of the ſaints,* ver. 7. 8. 9. which fairly intimates, that the ſaints, mentioned ver. 6. as partakers of the firſt reſurrection, were ſtill on earth, and not reigning with Chriſt in heaven.

Laſtly, The ſecond part of this opinion ſeems to contradict many ſcriptures which expreſsly teach, that the time of

(u) Ὁ ἀδελφός σε οὗτος νεκρὸς ἦν, καὶ ἀνέζησε, *Luke* 15. 32. *Rom.* 11. 15.
(x) *Not* ἑτοίμη, *ready.* (y) *Buxt. Floril. p.* 4.

the punishment of the wicked, shall be after the sentence of absolution hath been passed upon the blessed, Matth. 25. 41.—46. when all the good have gone into everlasting life, John 5. 28. 29. at the day of judgment, and when we shall appear before the judgment-seat of Christ, Rom. 2. 8. 9. 16. 2 Cor. 5. 10. and that they who have persecuted Christ's members, shall be punished at *the revelation of Christ from heaven*, 2 Thess. 1. 6.—9. at *the conflagration of the world*, 2 Pet. 2. 9. and 3. 7. at *the day of judgment*, Jude, ver. 14. 15. *when he cometh in the clouds*, Rev. 1. 7. and that the *crown of glory* shall be given to the righteous at the same time. (See note on 2 Tim. 4. 8.)

Obj. 2. Some refer to this Millennium, those words of Christ, Matth. 5. 5. *Blessed are the meek, for they shall inherit the earth*; saying, "That neither David, nor our "Saviour, could understand this otherwise than of a future "state; because it is not the meek, but the great ones of the "world, that slice the earth among them, and court-flatter-"ers that scramble for preferment."

Ans. But it is evident to a demonstration, that David did understand this of the present earth, or of the land of Canaan; for the tenor of this whole 37th Psalm is designed to shew, that wicked men shall, by God's judgment, suddenly perish, whilst righteous men lived easily and quietly in the land of Canaan: so ver. 9. *Evil-doers shall be cut off: but they that wait upon the Lord, they shall inherit the earth: for yet a little while, and the wicked shall not be, but the meek shall inherit the earth. They that are blessed of him, shall inherit the earth; and they that are cursed of him, shall be rooted out.* So ver. 34. *Wait on the Lord, and keep his way, and he shall exalt thee,* τοῦ κληρονομῆσαι τὴν γῆν, *to inherit the earth: When the wicked are destroyed, thou shall see it.* See also ver. 14. 17. 19. 23. 24. 25. 29. It is therefore unadvisedly said, the Psalmist could not understand this of the present earth, and that upon a plain mistake of the import of the phrase; as if inheriting the earth, was enjoying a vast fortune, or a great share of temporal enjoyments here; whereas, the comfort of this life, as our Lord teacheth, Luke 12. 15. *consisteth not in the abundance of the things that we possess.* The phrase rather imports, that meekness is the best way to procure us a long and peaceable life on earth, Psal. 14. 12. 14. 1 Pet. 3. 10. And that the meek person shall ordinarily have the most sure enjoyment of these things, as far as they are needful: that he shall enjoy them with the greatest quiet and tranquillity, without that strife, debate, anxiety, and trouble, which imbitter the enjoyment of these things to others; and with the truest comfort, satisfaction, and contentedness of mind. For, as Chrysostom well observes upon the place, because the Jews had been oft taught this lesson in the Old Testament, our Saviour addresses himself to them, in the language they had been accustomed to; this Son of David repeateth and confirmeth to them the promise made by David. And this I judge to be the most natural and truest exposition of these words.

Obj. 3. Our Saviour promises to his disciples and followers, that, for the losses they should sustain here on his account, and for the sake of his gospel, they should receive there an hundred-fold, and sit upon thrones with him, judging the tribes of Israel. The words are these: *And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*, Matth. 19. 27. 28. These thrones must, in all reason, be the same with the thrones mentioned, Dan. 7. 9. Apoc. 20. 4. and therefore mark the same time and state. And seeing, in those places, they plainly signify the millennial state or the kingdom of Christ, and his saints, they must here signify the same in this promise of our Saviour to his suffering followers. And as to the word παλιγγενεσία, which is here translated *regeneration*, it is very well known, that both the Greek philosophers, and Greek fathers, use that word for the renovation of the world, which is to be at, or before the millennial state.

Ans. In answer to this argument, I shall not take notice, that what the argument saith is promised to Christ's disciples and followers in general, is indeed promised only to his twelve apostles, to them who had then lost all, *and followed him*, Matth. 12. 17. to them who had *continued with him in his temptations*, Luke 22. 28. The thrones here mentioned therefore, cannot be the thrones spoken of in Daniel, and the Revelations; for these thrones are peculiar to the twelve apostles: those in the Revelations are supposed to belong to all that have a share in the first resurrection: the apostles sit upon these thrones, only *to judge the twelve tribes of Israel*; but they who sit on the thrones mentioned in the Revelations, are to *rule over the nations, and judge them*, Rev. 2. 26. 27. and 3. 21. and 5. 10. 20. and 4. 6. But,

2. I grant, the παλιγγενεσία, or *regeneration*, here mentioned, may be referred to the consummation of the world, and to the new heavens and earth of which the prophets speak: but then I add, this παλιγγενεσία, or *new birth*, is only that of the church of Christ, that ζωοποίησις, or *new life*, that ζωὴ ἐκ νεκρῶν, *life from the dead*, she shall receive, when all Israel shall be saved, and the fulness of the Gentiles shall flow in to them. For,

1. The persons here to be judged, are only the twelve tribes of Israel; which makes it more than probable, that the whole promise made to the apostles, respects their government over these tribes, coming in at the close of the world, after the fall of antichrist; and that not by a resurrection of their persons, but by a revivisence of that spirit which resided in them, and of that purity and knowledge which they delivered to the world; and chiefly by admission of their gospel to be the standard of their faith, and the direction of their lives.

2. It hath been observed already, that the delivery of the Jews from their former captivities and miseries, is always represented as a ζωοποίησις, *a giving of life, and a resurrection to the Jews*. And thus may those words of St John be primarily referred to them, *viz. I saw thrones, and they sat upon them, and judgment was given to them*, chap. 20. 4. though these things belong not to them only, but in general *to him that overcometh*, chap. 2. 26. 27. and 3. 1. Seeing then their return from their captivity is, in the style of the prophets, usually represented as a παλιγγενεσία, *a reviving*, or *new life*; why may not the time of their most glorious conversion,

conversion, and collection from all the corners of the earth, be by our Saviour here represented under that known metaphor? And this conversion of the Jewish nation, being by me placed in St John's epocha, *viz.* after the destruction of the beast, and the death and slaughter of the armies of them that fought for him, or worshipped his image; and her converted members being, in my opinion, the very *bride of the Lamb which had made herself ready*, and, after a long divorce, was now married to God again; I comply in this with all the ancient millenaries, and especially with (z) Justin Martyr, when he saith, this παλιγγενεσία "is the mystery "of the regeneration of all that expect Jesus Christ to ap-"pear at Jerusalem, spoken of by Isaiah," chap. 66. And that "all Christians entirely orthodox, expect to spend a "thousand years in Jerusalem, as the prophet Isaiah hath "foretold, saying, There shall be a new heaven and new "earth;" for as these things are spoken by a prophet of the Jews, (one sent to speak these things to them), so is it beyond dispute, that they chiefly and immediately concern that nation, and her τικτογονία, new birth of a numerous offspring, after a long barrenness, chap. 66. 7. 8. 9. and her exaltation to an high estate of excellence and glory; and that so visible to the Gentiles, that all nations and tongues shall see her glory.

As for the following words, urged stiffly by the ancient, and some latter millenaries, *viz. And every one that hath forsaken house, or brethren, or sister, or father, or mother, or wife and children, or lands, for my name's sake, shall receive an hundred-fold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands; and in the world to come, eternal life:* it is, in my opinion,

1. Very unreasonable, to interpret these words of blessings to be conferred on men after the resurrection; for they that are thought worthy to be sons of the resurrection, saith our Lord, *neither marry, nor are given in marriage*, Luke 20. 35. Whence therefore should they have these mothers, and these children, not to add wives, an hundred-fold? They are made like to angels at the resurrection; and what should such angelical persons do with, what advantage will they reap from an hundred houses, or a like increase of land, in earth?

If you reply, that these words of our Saviour relate not to the first resurrection; of which this text, which speaks of wives and children, is to be interpreted, but only to the second and general resurrection; I answer, that the words are general, and therefore must include all that are sons of the resurrection. Moreover, by admitting this double resurrection, the first, in which they that are raised might marry, or have wives and children, and the second, in which they could not, the objection or inquiry of the Sadducees is partly left unanswered; for this distinction doth suppose a resurrection, in which the ground of their inquiry might take place.

2. This wonderful increase is promised, νῦν, *at present*, ἐν τῷ καιρῷ τούτῳ, *in this time of life*, Mark 10. 30. Luke 18. 28. in opposition to what they shall receive *in the age to come*. Now, the Millennium is still placed by Dr B. in the age to come after the conflagration of the world; this promise therefore cannot refer to his Millennium, nor yet to any other which begins after the resurrection of these persons; for that time can with no propriety of speech be said to be now; nor can the blessings then received, be said to be received in this life. Moreover, these blessings are to be received, μετὰ διωγμῶν, *with persecutions*; it being the known observation of critics and (a) grammarians, that μετὰ with a genitive case, signifies *with*, and denotes, τὸν αὐτὸν καιρὸν, *the same time*; and only with an accusative case signifies *after*, and denotes ὑστεροχρονίαν, *a following time*; so that these persecutions must be contemporary with the enjoyment of these blessings; whereas a general peace, and (b) freedom from all persecutions, is made a necessary character of the millennial state.

Lastly, These words afford an argument against the doctrine of the Millennium; because, according to them, the only blessing to be received, ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, *in the age to come, is life everlasting*; which blessing is confined to heaven, and not to be enjoyed on the earth, our *house eternal being in the heavens*, 2 Cor. 5. 1. and our *inheritance eternal reserved in the heavens for us*: And therefore they to whom the promise is here made, are not in the world to come to live a thousand years on earth, or to enjoy the temporal blessings promised here; because they are not to be enjoyed in the world to come, but *now, in this present life*; and because the only blessing promised in the world to come, is not to be enjoyed on earth, but is reserved in the heavens for us, 1 Pet. 1. 4.

Obj. 4. St Peter, in his sermon to the Jews, after our Saviour's ascension, tells them, that he will come again, and that there will be then a restitution of all things, such as was promised by the prophets: *The heavens*, saith he, *must receive him till the time of restitution of all things, which God hath spoken by the mouth of all his prophets since the world began*, Acts 3. 20. 21.

Ans. I answer, That these words cannot be meant of a restitution of all things to their former state: for sure it is very improper to say, there will be a restitution of all things to their former state, *which God hath spoken by the mouth of all his holy prophets*; for since these things relate to the forerunner of our Lord Christ's coming in the flesh, his life, death, resurrection, and ascension, the preaching of the gospel to the Gentiles, the reign of antichrist, the calling of the Jews, and the coming in of the fulness of the Gentiles, these things may very well be said to be exhibited, performed, accomplished, and consummated: but I see not with what propriety or truth they can be said to be restored to their former states, or be renewed; and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων, is, by the Syriac, rendered, "until the fulness of the "time of all things;" by the Arabic, "till the time in "which all things shall be perfected or finished;" by (c) Tertullian, *adusque tempora exhibitionis omnium*; by (d) Irenæus, *usque ad tempus dispositionis omnium, i. e.* "till the time

(z) Ὅτε καὶ διὰ Ἡσαΐου ἐκέκραγτο διὰ πλειόνων, ἐν οἷς καὶ τὸ μυστήριον πάλιν τῆς γενέσεως ἡμῶν, καὶ ἁπλῶς πάντων, τὸν Χριστὸν ἐν Ἱερουσαλὴμ φανήσεσθαι προσδοκώντων. Dial. cum Tryph. p. 312. B. & p. 307.

(a) *Phavorinus.* (b) *Dr B. p.* 184. (c) *De resur. carn. c.* 23. (d) *B. l.* 3. *c.* 12.

" of the exhibition, or diſpoſal of all things;" by Oecumenius, " till the time that all things do εἰς τέρας ἐλθεῖν, come " to an end." And for the confirmation of this import of the word, we have the ſuffrage of Heſychius and Phavorinus, that ἀποκατάστασις is τελείωσις, " the conſummation of a " thing." Hence then I argue thus againſt this doctrine: ſince Chriſt is to continue in heaven till the completion, or conſummation of all things, ſpoken by the holy prophets, if the Millennium were any of them, Chriſt muſt continue in heaven till the conſummation of that alſo, and therefore is not to come down from heaven to reign on earth till the Millennium be ended; nor can that be contemporary with our Lord's ſecond coming, which is from heaven.

The arguments produced in favour of this Millennium, from Rom. 8. 19. 20. 21. from 2 Theſſ. 2. 1. from Heb. 1. 6. and 2. 5. and from 2 Pet. 3. 8.—12. are ſufficiently anſwered in the notes on thoſe places.

CHAP. IV.

This chapter contains arguments againſt the literal reſurrection, and the reign of martyrs upon earth a thouſand years. Firſt, *From the inconſiſtency of it with the happy ſtate of ſouls departed*, § I. Secondly, *From the accurate deſcription of the reſurrection in the holy ſcripture, without any mention of a firſt and ſecond reſurrection, and with ſuch deſcriptions of the qualities of the bodies raiſed, the efficient cauſe, of the time, circumſtances, and conſequents of it, which ſuit not with the doctrine of the Millennium*, § II. Thirdly, *From the inconſiſtency of it with the genius of the Chriſtian faith, and the nature of the goſpel-promiſes*, § III.

HAving thus ſhewed, that ſcripture and antiquity afford no ſure foundation for this ſuppoſed reſurrection of the ſaints and martyrs to reign with Chriſt on earth a thouſand years; I proceed now to ſhew the inconſiſtence of this doctrine, with many things delivered in the holy ſcripture. And,

§ I. *Firſt*, this doctrine ſeems not well conſiſtent with the happy ſtate of ſouls departed, recorded in the ſacred writings; for can it rationally be ſuppoſed, that thoſe *ſpirits of juſt men made perfect*, which are now with Chriſt, Heb. 12. 23. and, being *abſent from the body, are preſent with the Lord*, 2 Cor. 5. 8. Phil. 1. 23. ſhould leave thoſe bleſſed manſions, or quit that happy ſtate, to live on earth again a thouſand years? that they who are already *entered into reſt*, Luke 23. 43. and who enjoy all the delights and ſatisfactions which paradiſe itſelf affords, ſhould quit that ſtation to enjoy peace and plenty upon earth? Can they expect to be more righteous and holy, or to have more divine and heavenly ſpeculations, or better company, or a more full fruition of their Lord on earth, than they enjoyed in paradiſe? If not, who can imagine that God ſhould thus degrade them after ſo long enjoyment of thoſe happy regions, or that they ſhould voluntarily quit thoſe manſions for any temporal enjoyments of the body, any meat or drink, or earthly pleaſures, which they had formerly denied themſelves, and were even dead to whilſt they lived here; or for any temporary converſe upon that earth in which they only lived as pilgrims and ſtrangers, ſtill *looking for a better country, that is, an heavenly?* Heb. 11. 13. 16. And if this change ſeems not conſiſtent with the ſtate of happy ſouls in general, much leſs will it comport with thoſe eſpecial privileges and high prerogatives, ſuppoſed by ſome fathers to belong unto the ſouls of martyrs, *viz.* That they do inſtantly receive their crowns, and are admitted to a fuller viſion, and a more intimate enjoyment of the God of heaven; for the higher their advancement is, the greater muſt their degradation be, when they return again to live on earth. So that this doctrine ſeems leaſt of all conſiſtent with the ſtate of thoſe Chriſtian ſufferers, who are ſuppoſed to be the very perſons for whom it chiefly was deſigned, and to whom it is chiefly promiſed.

2dly, Let us compare the reſurrection mentioned by the holy ſcripture, with that ſuppoſed by the millenaries, and we ſhall eaſily diſcern, that no man reaſonably can deſire to enjoy the latter, who can be made partaker of the former.

They who believe the reſurrection promiſed in ſcripture, expect our Lord *from heaven to change their vile bodies into the likeneſs of Chriſt's glorious body*, Philip. 3. 21. The millenaries expect him to change, or to reſtore them into ſuch bodies, as ſhall be ſtill mortal, corruptible bodies; for elſe, what need of meat and drink, what pleaſure can they reap from their plenty? They firſt expect, *this corruptible ſhould then put on incorruption, this mortal put on immortality*, 1 Cor. 15. 53. The ſecond, that it ſhould do this only after a thouſand years; for they ſuppoſe, [b. 4. c. 9. p. 206.], " that nature may be weak," and they may be " deſirous to be diſſolved" in the millennial ſtate. The firſt expect, that their *diſhonourable bodies ſhould be raiſed in glory*, ver. 43. The ſecond, that they be firſt raiſed with their diſhonourable parts. The firſt, that the body ſhould be raiſed *a ſpiritual and a celeſtial body*, bearing *the image of the heavenly Adam*, ver. 44. 48. The ſecond, that it be firſt raiſed an earthly body, bearing the image of the earthly Adam. And oh! how inglorious, how deſpicable, is the reſurrection which theſe men expect, compared with the reſurrection promiſed in the holy ſcripture? How much more happy would the ſaints and martyrs be, could they immediately enjoy the ſcripture-reſurrection, than by enjoying that which the millenaries have allotted to them? " And " why ſhould any one conceive they ſhould not do it? Is it " becauſe there is a neceſſity they ſhould firſt live on earth " a thouſand years, (*) to prepare them for heaven and " and eternal glory; *Ut paulatim aſſueſcant capere Deum*,

(*) *Dr Burnet, b. 4. c. 9.*

" as Irenæus ſays, (f) that *they may by degrees enlarge their* " *capacities, fit and accuſtom themſelves to receive God;* " or, as he ſays in another place, *that they may become ca-* " *pable of the glory of the Father,* that is, capable of bear- " ing the glory and preſence of God." Sure this is not for the credit of the martyrs, that they ſhould not be fit or capable to receive God, and enjoy the glory of the Father, without employing their contemplations and devotions upon earth a thouſand years, when theſe holy perſons who riſe not till the general reſurrection, ſhall from that time be *for ever with the Lord,* 1 Theſſ. 4. 17. and be immediately partakers of the beatific viſion. Moreover, what is it that muſt be thus fitted and capacitated by contemplation to receive God, and to enjoy this bleſſed viſion? Is it not the ſoul? And can ſhe not as well contemplate him under the altar or the throne, or whilſt ſhe doth abide in paradiſe? Is coming down from thoſe celeſtial regions to this dull earth, the way to elevate the ſoul to heaven? Will putting on a corruptible body, a body needing plenty of earthly things, and finding pleaſure in them, be the way to quicken and invigorate her heavenly flights and aſpirations? Or, is there no true (g) friendſhip, no ingenuous converſation, to be had in paradiſe, that the ſoul muſt deſcend to earth to enjoy it? Or, is it neceſſary, as (h) Tertullian and (i) others argue, by way of retribution, " That the body which hath ſuffered, " may be rewarded in like kind;" *i. e.* that it may be now gratified with bodily delights, the pleaſures of the throat and palate, fine cloaths and innocent diverſions here on earth? As if a change of this vile body into the likeneſs of Chriſt's glorious body, were not a better and far more glorious reward of all its ſufferings.

Arg. 2. § II. A ſecond argument againſt this doctrine, of a proper reſurrection to reign with Chriſt a thouſand years on earth, is taken from the accurate deſcription of the reſurrection contained in the holy ſcripture. For,

1. In all the deſcriptions the Holy Ghoſt ſo largely gives us of the reſurrection, and the future judgment, in the evangeliſts, and the epiſtles, there is no mention of a firſt and ſecond reſurrection, or of any prerogative of ſome ſaints above others in it, or of any precedence of any before others, as to the reſurrection of their bodies; which might have reaſonably been expected, had this doctrine been then received in ſome of thoſe places where the thing is ſo largely and critically diſcourſed on, as to inform us twice, that the order of the reſurrection ſhall be this, *That the dead in Chriſt ſhall riſe firſt,* 1 Theſſ. 4. 16. 17. and then, *we that are alive ſhall be changed,* and that Chriſt is raiſed *as the firſt-fruits,* and that *afterwards they that are Chriſt's* ſhall be raiſed *at his coming:* here, I confeſs, is mention made of an order in the reſurrection; for it is ſaid, *In Chriſt ſhall all be made alive, every man in his own order,* 1 Cor. 15. 23. but then the order is expreſſed thus, *Chriſt the firſt-fruits, afterwards they that are Chriſt's.* Whereas, according to the millennial hypotheſis, the words ſhould rather have run thus, *Chriſt the firſt-fruits,* then the *martyrs,* and a thouſand years after, the reſidue of the *juſt:* in the epiſtle to the Theſſalonians alſo, there is no order of the reſurrection of the dead mentioned; but of them all together, and without diſtinction it is ſaid, *Them that ſleep in Chriſt will God bring with him,* and *the dead in Chriſt ſhall riſe firſt.*

In anſwer to to this argument, we have been told, that (k) " as the ſcripture ſpeaks of the reſurrection in groſs, " without diſtinguiſhing firſt and ſecond, ſo it ſpeaks of the " coming of our Saviour, without diſtinction of firſt and ſe- " cond." But this is a great overſight; for the ſcripture gives expreſs notice of Chriſt's coming ἐκ δευτέρου, *a ſecond time,* for the ſalvation of his ſervants, Heb. 9. 20. and of his coming again, to receive them into thoſe manſions he is gone to prepare for them, John 14. 3. There being therefore equal reaſon to expect a like diſtinction betwixt the firſt and ſecond reſurrection properly ſo called; the conſtant ſilence of the ſcriptures, as to that matter, is no ſmall prejudice againſt that hypotheſis, which doth ſuppoſe a firſt and ſecond reſurrection.

2. The ſcripture in thoſe places containeth many things which ſeem moſt plainly inconſiſtent with that doctrine; for either in thoſe places the ſcripture ſpeaketh only of the ſecond reſurrection excluſively of the firſt, and then it is not true which Mr Mead aſſerts, " That the day of judgment, " and the time of the reſurrection, includes both the Mil- " lennium and the general reſurrection;" or, that " the " ſcripture ſpeaks of the reſurrection in the groſs, without " diſtinguiſhing betwixt the firſt and ſecond;" for, if it ſpeaks only of the ſecond excluſively of the firſt, it muſt ſpeak of it diſtinctly from the firſt, or it muſt in thoſe places intend to ſpeak of both conjunctly and without diſtinction; and then what is ſaid in them muſt be applicable to them both without diſtinction.

Again, the ſcripture in thoſe places ſpeaketh many things: 1. As to the nature of the reſurrection, and the qualities of the bodies raiſed. 2. As to the efficient cauſe of the reſurrection, our Lord Jeſus. 3. As to the time of the reſurrection. 4. As to the circumſtances, and the immediate conſequences of that reſurrection, which are by no means applicable to the firſt and the particular reſurrection, ſuppoſed by the millenaries, but only to the general reſurrection, which all Chriſtians own. And,

1ſt, That which the ſcripture ſaith of the nature and the qualifications of the bodies raiſed, is this, that they ſhall be raiſed *glorious, ſpiritual, immortal, and incorruptible bodies;* for then *this corruptible muſt put on incorruption, and this mortal muſt put on immortality,* 1 Cor. 15. 42. 49. then ſhall we bear the image of the heavenly Adam, or of that Lord from heaven, who ſhall *change our vile bodies*

(f) *Lib.* 5. *cap.* 32. (g) *Dr Burnet, p.* 203.

(h) *In qua enim conditione laboraverunt, ſive afflicti ſunt omnibus modis, probati per ſufferentiam, juſtum eſt in ipſa recipere eos fructus ſufferentiæ.* Iren. l. 5. c. 32.

(i) *In compenſationem eorum quæ in ſæculo vel deſpeximus, vel amiſimus: ſiquidem et juſtum, et Deo dignum, illic exaltare famulos ejus ubi ſunt afflicti in nomine ipſius.* Tertull. adv. Marcion. l. 3. c. 23. p. 412.

(k) *Dr Burnet, b.* 4. *c.* 10. *p.* 217.

into the likeneſs of his glorious body, Phil. 3. 21. Then ſhall we *be clothed upon with our houſe from heaven, and death ſhall be ſwallowed up in victory*, 2 Cor. 5. 1. 4. Now, can a body raiſed in glory, *i. e.* in clarity and in ſplendor, ſhining like the ſun, and made *like to Chriſt's glorious body*, and *like unto the angels*, as they ſhall be, ſaith Chriſt, who are *thought worthy of the reſurrection*, have any need of all the plenty which Dr Burnet hath prepared for it on earth? Can it feed upon, or reliſh any of the banquets which God, ſaith Irenæus, and all the ancient millenaries, hath prepared for it? Can a body raiſed in power, *i. e.* free from all renitency, all pain and laſſitude, continue ſtill, as Dr Burnet [b. 4. c. 9. p. 206.] makes the bodies of his raiſed millenaries to do, under ſuch weakneſs of nature as "will not ſuffer them to continue long under ſtrong paſ-"ſions, or intenſeneſs of mind?" Can a ſpiritual body, free from groſſneſs and ponderoſity, from needing reſt, ſleep, cloathing, ſuſtenance, receive advantage from that univerſal plenty, [chap. 7. p. 184. p. 186.], or need thoſe goods of fortune, that external felicity, that temporal happineſs he hath provided for it upon earth? Can theſe men, raiſed with immortal and incorruptible bodies, which have already ſwallowed up death in victory, wiſh to be diſſolved, as he ſaith they will? [p. 206.]. Can the devil, when looſed, be ſo fooliſh, as to ſummon up his armies to fight againſt, and kill them who are immortal, and can die no more? Can Gog and Magog, with all their numerous hoſt, hope to prevail againſt them, or even dare to aſſault ſuch ſhining radiant bodies as they then will have? In a word, Can ſuch bodies need, or receive any further exaltation to fit them for heaven, or for their elevation into the clouds, to be for ever with the Lord? If not, why ſhould they live a thouſand years on earth after God hath thus fitted and prepared them for their habitation in the higheſt heavens? I therefore do imagine, that when the patrons of this millennial reſurrection find themſelves thus preſſed, they will aſſign to their new-raiſed inhabitants of the earth, a body capable of enjoying the good things on earth, and taking pleaſure in thoſe goods of fortune they have there provided for them, and leave their bodies to be changed after the Millennium, into the likeneſs of Chriſt's glorious body, and to ſuffer then another change into celeſtial and ſpiritual bodies, though not another reſurrection: and it ſeems neceſſary for them to admit of the forementioned abſurdities, or to admit of this hypotheſis; for when the apoſtle ſaith, *The dead ſhall be raiſed incorruptible, and we ſhall be changed*, their new-raiſed inhabitants muſt belong to the dead, and ſo be raiſed incorruptible, and ſo incapable of thoſe earthly goods they mention, as their reward on earth; or to the living, and then they muſt be changed. And yet the ſhift is plainly contrary to the account St Paul hath given us of the reſurrection of the body; for he expreſsly ſaith, that when this corruptible, weak, diſhonourable, earthy body ſhall be raiſed, it ſhall be raiſed in incorruption, glory, power, and be a ſpiritual body; that to the natural ſucceeds the ſpiritual body, to the earthy the heavenly body, 1 Cor. 15. 43. 44. To the body bearing the image of the earthy, the body bearing the image of the heavenly Adam. whereas this ſhift muſt infer a body raiſed not in glory, or in incorruption, not a ſpiritual and an heavenly body, and ſo muſt make theſe martyrs twice bear the image of the earthy Adam, or at leaſt at their reſurrection not to bear the image of the heavenly. Again, they who are then alive, and ſhall be changed, ſaith the apoſtle, are only thoſe who never ſlept in the grave, ver. 51. 52. Now, this cannot be true of martyrs raiſed from the dead, and ſo the change here mentioned cannot belong to them.

2*dly*, This doctrine ſeems inconſiſtent with what the ſcripture moſt plainly hath delivered concerning our Lord Jeſus, the efficient cauſe, as well as the exemplar of the reſurrection of thoſe that are Chriſt's; for he that is the author of this reſurrection, is ὁ Κύριος ἐξ οὐρανῦ, *the Lord coming down from heaven*, to effect it, 1 Cor. 15. 47. our Lord deſcending down ἀπ' οὐρανῦ, *from the heavens*, 1 Theſſ. 4. 16. The time when God ſhall give to thoſe that have been perſecuted and afflicted, reſt with the apoſtles, who, ſure, will have a ſhare in the firſt reſurrection, is the time *of the revelation of our Lord Jeſus Chriſt from heaven*, 2 Theſſ. 1. 7. The time of this Millennium, ſay the patrons of it, is the time of the reſtitution of all things. Now, at that time, ſaith the apoſtle Peter, our Jeſus is to be ſent down from the heavens, Acts 3. 20. 21. they being only to contain him till that time. And one would think, that if the ſaints muſt reign with Chriſt on earth a thouſand years, he muſt be with them on the earth; but this the patrons of the Millennium will by no means own, but look upon it as a great abſurdity. For that "Chriſt ſhould leave the right hand of his Father, "to come and paſs a thouſand years here below, living up-"on earth in an heavenly body;" this I confeſs, ſaith Dr Burnet, (l) "is a thing I never could digeſt." And (m) "I "dare not imagine," ſaith Mr Mead, "of this preſence of "Chriſt in his kingdom, that it ſhould be a viſible converſe "upon earth; for the kingdom of Chriſt ever hath, and "ſhall be *regnum cœlorum*, a kingdom whoſe throne and "kingly reſidence is in heaven." Here then the ſcripture-account of the reſurrection, that it ſhall be effected by the Lord Jeſus coming down from heaven, and the Millennium of the ancients, is at once rejected; for, as (n) Lactantius ſaith, "the Son of God ſhall come, and be converſant a-"mong men a thouſand years, and rule them with a righ-"teous empire: he ſhall reign with them upon earth;" ſo was this the avowed doctrine of all the ancient millenaries: for they not only did aſſert his reign on earth, but aſſigned Jeruſalem as the peculiar place of his reſidence whilſt he reigned upon it.

(l) *B.* 4. *c.* 10.

(m) *Mr Mead on ſome paſſages of the Revelations*, p. 603.

(n) *Filius hominis veniet, et mille annis inter homines verſabitur, eoſque juſtiſſimo imperio reget*, l. 7. c. 24. *In terra cum his ipſe regnabit*, epit. c. 11. p. 758. *De millenariis in genere tradit Hieronymus, quod poſt reſurrectionem aiunt in carne Dominum cum ſanctis regnaturum.* In voce Papias. *Sanctos cum Chriſto in terra regnaturos docuit Nepos.* Gennad. c. 55. Euſeb. hiſt. eccl. l. 7. c. 22.

3*dly*,

3*dly*, This doctrine is still more evidently repugnant to the time assigned for the resurrection of the just; for they are to be raised, saith the apostle, *in a moment, in the twinkling of an eye, at the last trump*, 1 Cor. 15. 52. *for the trumpet shall sound, and* (then) *the dead shall be raised incorruptible, and we* that are alive, and have not slept, *shall be changed. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first.* Here we are taught, that the dead in Christ, and so the martyrs, shall not be raised till our Lord's descent from heaven; that then they shall be raised *in a moment, in the twinkling of an eye*; that, immediately upon their being raised, they that are then alive shall be changed. (o) St Jerom therefore said with good ground, that the apostle, by these words, *cunctam primæ et secundæ resurrectionis excludit fabulam*, "destroys the fable of the first and second resurrection;" by asserting, that the resurrection of all that are dead in Christ, and sleep in him, shall be performed in a moment, and in the twinkling of an eye, at the sounding of the last trump, and at the shout or voice of the last angel: which leaves no room for a whole thousand years betwixt the first and second resurrection, unless the angel should be supposed to shout, or the trump sound a thousand years. *The hour cometh*, saith our Lord, John 5. 28. *when all that are in their tombs shall hear my voice, and shall come forth.* And, sure, that must be a long hour which lasteth a full thousand years. Again, there shall be pious persons living and unchanged, when all the pious that were dead are raised; *for the dead in Christ shall rise first, then we that are alive shall be changed*, 1 Thess. 4. 16. 17. we that have not yet slept, saith the apostle. Place now the Millennium after the conflagration of the world, and all things in it, and where will you find these pious men alive, or how will you preserve them from those flames? (p) Dr Burnet finds a great difficulty, not common to all, as he imagines, but peculiar to his own invention, of a Millennium after the conflagration of the present earth; *viz.* "How Gog and Magog should get into "this new earth, the wicked being all consumed in those "flames." He is not hardy enough to say that this is "the "poetic tale of the giants," though he saith, (p. 219.), it hath great affinity with it. And therefore he produces these men, according to the philosophy of Lucretius and Mr Hobbs, (p. 220.), "from the slime of the earth, and the "heat of the sun, as brute creatures were at first:" but whence come these pious men that have not yet slept, into this new earth, is a fresh difficulty; and to this the Doctor hath yet nothing to say, for he either thought not of them, or was unwilling to take up with the Rabbinical notion, that they had eagle's wings given them to mount up into the air, whilst the earth was on fire.

4*thly*, This doctrine seems inconsistent with many circumstances of the resurrection mentioned in the holy scripture, for that speaks constantly of the resurrection of all saints, as of a resurrection not to a temporal life on earth, but to an eternal in the heavens. *They shall come forth out of their tombs to the resurrection of life*, John 5. 28. *He that eateth and believeth in me, he that eateth my flesh, hath eternal life, and I will raise him up at the last day*, chap. 6. 54. That teacheth us, that when Christ comes again, they shall be received into the heavenly mansions prepared for them, John 14. 2. 3. and 17. 24. *and shall be with him where he now is; that when Christ, who is their life, shall appear, they shall appear with him in glory*, Col. 3 14. that *when he doth appear, they shall be like him, and see him as he is.* Whereas, according to the hypothesis of the millenaries, when Christ appears, and when he comes again, they who have been his choicest and most faithful servants, shall not immediately be raised to eternal life, but first to that life which is but temporal: they shall not be received into heavenly, but into earthly mansions; they shall not be glorified with him, appear with him in glory, be like him in his glory, or see him as he is, till they have spent a thousand years on earth to fit them for those blessed mansions, and to prepare them for this beatific vision. Moreover, it is said of all the dead in Christ, of all that slept in Jesus, "that they "shall be raised first," and that then immediately we "that "are alive shall be snatched up with them in clouds to meet "the Lord in the air, and then we shall be for ever with the "Lord." Now, if this be so, surely we cannot afterwards expect to live on earth a thousand years; for, as (q) Nyssen puts the question, τί ἐστι χρεία τῆς κάτω γῆς οἷς ἡ μετάστασις ζωὴ ἐν ἐλπίσιν ἐστίν; "What need is there that they should "live below on earth, who hope thus to live in heaven," and to be ever with the Lord? Especially since these words plainly seem to speak not of a temporal, but an eternal life with Christ, not by enjoyment of him upon earth, but by translation from it to heaven? Again, when the same apostle saith, *This I say, brethren, that flesh and blood shall not inherit the kingdom of God, neither shall corruption inherit incorruption*, 1 Cor. 15. 20. and thence concludes, that the *dead shall be raised incorruptible, and we shall be changed*; does he not sufficiently insinuate that we shall be raised not to enjoy an earthly, but an heavenly kingdom; and that our raised bodies being glorified, shall not consist of flesh and blood? And what then will they do with all that plenty, and that great affluence of the goods of fortune which the millenaries do so highly value? In a word, the comfort which the apostle gives the (r) Thessalonians concerning their departed friends, who had suffered much affliction, persecution, tribulation, and doubtless many of them death, for Christ's sake, is only this, that they who remained alive should not prevent them in the enjoyment of the happiness promised to the body, but *the dead in Christ should rise first*, and then the living should be changed; not this, that these sufferers for the sake of Christ should rise a thousand years before the rest to reign with Christ on earth, which yet is by the millenaries deemed great matter of their consolation, and so was very proper to have been mentioned there, had it been any article of Christian faith.

Arg. 3. § III. 3*dly*, This reign of Christians upon earth agrees not with the genius of Christian faith, or with the na-

(o) *Ep. to.* 3. *F.* 66. *A.* (p) *B.* 4. *c.* 10. *p.* 218. 219.
(q) *Caten. in Mat.* 5. *p.* 119. (r) 1 *Thess.* 1. 6. 2. 14. 15. 3. 3. 2 *Thess.* 1. 4. 5. 6. 7.

ture

ture of Chriſtian promiſes, or with that frame and temper of ſpirit it requires from the profeſſors of Chriſtianity. For,

1. The Chriſtian is repreſented as one who is entirely dead to the world, and to the things of the world; one who is not to love it, or the things of it, who is to uſe it as if he uſed it not, as one *whoſe converſation is in heaven*, Phil. 3. 19. and it is made the character of one who is an enemy to the croſs of Chriſt, that he minds earthly things; whereas if this be a true goſpel-promiſe made to Chriſtians for their conſolation and encouragement, under the troubles of this preſent world, that they ſhall, after this life is ended, live again on earth a life of indolence, and peace, and plenty in the enjoyment of the goods of fortune: if this be one great part of the reward which God hath promiſed to thoſe that ſuffer for his name, ſure it becomes them to have their minds and their affections ſet upon it, to live in expectation of it, and to deſire to enjoy theſe goods of fortune, this peace and plenty upon earth; and it would rather be the character of thoſe who bear the croſs, in proſpect of theſe bleſſings, to mind earthly things. That, ſaith St Paul, which makes the ſufferings of this preſent world ſo light unto us, is this conſideration, that *we look not at the things which are ſeen, but which are not ſeen*, not at things *temporal* but *eternal*, 2 Cor. 4. 17. 18. even at *an houſe not made with hands, eternal in the heavens*, chap. 5. 1. Whereas if this be one of the great and precious promiſes contained in the goſpel, and made for the encouragement of Chriſtians to ſuffer for Chriſt's ſake, they muſt then look not only at things eternal, but things temporal; or for a temporal houſe on earth, as well as one eternal in the heavens, for their ſuppoſed reign on earth will be but temporal.

Again, the exhortation of our Lord, in his admirable ſermon on the mount, runs thus: *Lay not up for yourſelves treaſures upon earth, but lay up treaſures in heaven: for where your treaſure is, there will your hearts be alſo*, Matth. 6. 19. 20. 21. And again, *Provide yourſelves bags that wax not old, a treaſure in the heavens that faileth not*, Luke 12. 33. 34. St Paul exhorts all that are riſen with Chriſt, to *ſet their hearts and their affections not on things on the earth, but on things above, where Chriſt ſitteth at the right hand of God*, Col. 3. 1. 2. 3. and that becauſe they are dead with Chriſt unto theſe worldly things, *and their life is hid with Chriſt in God*; ſo that when *Chriſt, who is their life, ſhall appear, they ſhall appear with him in glory*. And yet if our Lord Chriſt, in that very ſermon, as the millenaries ſuppoſe, encouraged them to ſuffer with patience and meekneſs upon this conſideration, that they ſhould inherit the earth, and had pronounced them bleſſed upon this account, ſurely they might have ſuffered upon this very proſpect of laying up for themſelves treaſures upon earth in this Millennium, and might have had their hearts and affections placed upon them; for wherefore are they bid to lay up treaſures in heaven, and to ſet their affections on things above, but becauſe theſe are the bleſſings promiſed as the reward of Chriſtian piety and patience? if then theſe bleſſings to be enjoyed on earth after the reſurrection, be one great part of the reward which God hath promiſed to the piety and patience of the Chriſtian, what reaſon can be given why he ſhould not ſeek, and ſet his heart upon them alſo? If it be ſo great a privilege to have a part in the firſt reſurrection, to enjoy this indolence, peace, and plenty upon earth, that the apoſtle ſtyles them bleſſed who have a part in it, ſhould they not ſeek and ſet their hearts upon that very thing in which their happineſs conſiſts? And yet the comfort which our Lord and his apoſtles do afford thoſe Chriſtian ſufferers, is only this, that *great is their reward in heaven*, Matth. 5. 12. Luke 6. 23. that *when they are tried, they ſhall receive a crown of glory*, Jam. 1. 12. and that they *have in heaven a better and a more enduring ſubſtance*, Heb. 10. 34. which as it placeth the reward and comfort of Chriſt's ſuffering members not on earth, but in the heavens, and ſo gives us juſt reaſon to conclude our Lord, and his apoſtles, knew nothing of this reign on earth, or thought it no great matter of their conſolation; ſo did it give occaſion to the ancients to conclude thus, (*a*) "If the inheritance of martyrs be in "heaven, their reign on earth can be no better than a "fable."

Moreover, it is evident, that all the ancient patrons of the Millennium held that Abraham, Iſaac, and Jacob, and all the patriarchs and prophets were to be ſharers with the Chriſtians in this reign on earth, and that then would the promiſed Canaan be made good to them: whereas the apoſtle plainly tells us, that they expected no reward on earth, nor did they mind that Canaan where they dwelt, but only waited for an heavenly country: *They confeſſed*, ſaith the apoſtle, *that they were ſtrangers and pilgrims upon earth*, that *they were not mindful of that country whence they came out, but ſought a better country, that is, an heavenly*, Heb. 11. 13. 16. Since then theſe holy patriarchs, and choice friends of God, not only ſought not after, but even diſdained any inheritance on earth; ſeeing the only country they did expect and look for was an heavenly country; ſeeing this only was the inheritance God, as their God, provided for them, and therefore that only which they were to enjoy at their reſurrection, when they completely were to be made, and treated as the ſons of God; ſurely in vain muſt Chriſtians hope for any reign on earth with them, who profeſſing themſelves pilgrims and ſtrangers in it, declared they were not mindful of ſuch an habitation in the land of Canaan, and who are at the reſurrection to be made like the angels, and to enjoy not any earthly, but that heavenly country which God hath graciouſly prepared for them.

In a word, to foretel times of peace and plenty to ſucceeding ages, to raiſe the expectation of a people whoſe backs are bowed down, and have been long enſlaved and afflicted, is very ſuitable to this divine œconomy; but to promiſe plenty, and the goods of fortune, as the reward of Chriſtian piety and patience, and let them know that if they ſuffer for the ſake of Chriſt, he will be ſure to raiſe them up to plentiful enjoyments of the goods of fortune, this is too mean, too much beneath the ſublime ſpirit of Chriſtianity, to be one of her great and precious promiſes.

(*a*) Εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυθώδης ἡ χιλιοέτης ἀποκατάστασις. Oecum.

The year before CHRIST.	Luke ii. 6.	CHRIST our Lord and Saviour, in the fulneſs of time, is born of the bleſſed virgin Mary at Bethlehem, and laid in a manger.
	21.	On the eighth day after his nativity he is circumciſed and named Jeſus.
	Matth. ii. 1. 12.	The men of the eaſt bring preſents to the new-born King of the Jews.
	14.	Joſeph flies into Egypt with the child Jeſus, and Mary his mother.
	16.	Herod commands the infants in and about Bethlehem to be ſlain.
	20.	Herod dieth, and his ſon Archelaus is by Cæſar made tetrarch of Judæa; other dominions which belonged to Herod are divided among his ſons.
	Joſ. Antiq. lib. 17. cap. 10.	
	Matth. ii. 21. 23.	Chriſt, by God's appointment, is brought back out of Egypt into Nazareth.
The year after CHRIST.		*The firſt year of the vulgar Chriſtian æra begins here.*
	Luke ii. 46.	BY occaſion of the paſſover, our Lord goes up with his parents to Jeruſalem, and there diſputes with the doctors in the temple.
8.		Auguſtus dies, and Tiberius ſucceedeth him.
14.		Joſephus, called Caiaphas, is made high prieſt of the Jews, by the favour of Valerius Gratus, the Roman governor.
26.	Joſ. Antiq. lib. 18. cap. 3.	Towards the end of this year, Pontius Pilate is ſent to be procurator of Judæa, in the place of Valerius Gratus.
27.	Matth. iii. 1.	John the Baptiſt begins to preach and baptize in the deſerts of Judæa, thereby preparing the way of the Lord, and doing his endeavour that Chriſt's coming after him may be made known unto Iſrael. Unto John God gives a ſign whereby he may know the Lord is Chriſt, that upon whom he ſhall ſee the Spirit deſcending, and remaining on him, the ſame is he which ſhall baptize with the Holy Ghoſt.
	Mark i. 2.	
	Luke iii. 3.	
	John i. 7.	
	Iſ. xli. 1.	
	Matth. iii. 13.	Jeſus entering upon the 30th year of his age, comes from Galilee to Jordan, and is baptized of John: at which time a moſt illuſtrious manifeſtation is made of the bleſſed Trinity; for the Son of God aſcending out of the water, and praying, the heavens are opened, and the Spirit of God, in the ſhape of a dove, deſcends upon him, and the voice of the Father is heard from heaven, ſaying, *This is my beloved Son, in whom I am well pleaſed.*
	Mark i. 13.	
	Luke iii. 22.	
	John i. 34.	John ſees it, and bears record that this is the Son of God.
	Matth. iv. 1.	Jeſus, full of the Holy Ghoſt, returns from Jordan, and is led by the Spirit into the
	Mark i. 12.	wilderneſs, where he faſteth forty days and forty nights, and is tempted by the devil.
	Luke iv. 1.	
	14.	After this our Lord returns into Galilee.
30.	John i. 35. 47.	John gives teſtimony to our Saviour, paſſing by him; Andrew, Peter, Philip, and Nathaniel, acknowledge him to be the Meſſias, and become his diſciples.
	ii. 1.	Chriſt, at a marriage in Cana of Galilee, turneth water into wine: this was his firſt miracle.
		The firſt paſſover of Chriſt's public miniſtry, from which the firſt year of the ſeventieth, and laſt of Daniel's weeks begins: In which the covenant is confirmed with many, *Dan.* 9. 27. *compared with Matth.* 26. 28.
	13.	JESUS cometh to Jeruſalem at the time of the paſſover, and entering into the temple, ſcourgeth out thoſe that bought and ſold there: the Jews require a ſign of his authority; Chriſt bids them deſtroy the temple, (underſtanding the temple of his body), and in three days he will raiſe it up.
	Matth. xiv. 3.	Herod the tetrarch caſteth John the Baptiſt into priſon, for reprehending the inceſt with
	Mark vi. 17.	his brother Philip's wife, and other evils done by him.
	Luke iii. 19.	
31.	John iv. 7. 42.	Chriſt diſcovers himſelf to the woman of Samaria.
	Luke iv. 43.	He goes throughout all Galilee, teaching in the ſynagogues, and working miracles.
	v. 27.	Matthew called to be a diſciple.

The year after CHRIST.		
		The Second paſſover of Chriſt's miniſtry, John v. 1. *compared with* iv. 3. 5. *from which the ſecond year of the ſeventieth week of Daniel begins.*
31.	John v. 1.	JESUS comes up to Jeruſalem, at the time of the feaſt, and heals on the Sabbath-day a man that had an infirmity thirty-eight years, lying at the pool of Bethesda. He makes a moſt divine apology to the Jews that ſought to kill him, becauſe he ſaid that God was his Father.
	Luke vi. 13.	Chriſt, out of the multitude of his diſciples, chuſeth twelve, whom he calleth apoſtles;
	Matth. v. vi. vii.	namely, Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James
	Luke vi. 19.	the ſon of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iſcariot. To theſe our Saviour chiefly directs his diſcourſe in that glorious, full, and admirable ſermon on the mount.
	ix. 1.	Jeſus ſends his twelve apoſtles, by two and two, to preach, and heal the ſick.
32.	Mark vi. 7.	
	Matth. x. 1. xiv. 6.	John the Baptiſt is beheaded in priſon by Herod's command.
	Mark vi. 35.	Jeſus feeds 5000 men beſides women and children, with five barley-loaves, and two
	Luke ix. 12.	little fiſhes. He refuſes to be made a king.
	John vi. 1. 15.	
		The third paſſover of Chriſt's miniſtry, John vi. 4. *from which the third year of the ſeventieth week of Daniel begins.*
	Matth. xvii. 1.	JESUS is transfigured on the mount; Moſes and Elias are ſeen to talk with him, and
	Mark ix.	a voice from heaven is heard a ſecond time, ſaying, *This is my beloved Son, hear him.*
	Luke ix. 28.	
	Matth. xvii. 24.	Chriſt payeth tribute to Cæſar.
	Luke ix. 51.	A certain village of the Samaritans refuſeth our Saviour entertainment in his way to Jeruſalem: the diſciples deſiring to call for fire from heaven to conſume them, are ſeverely reprehended.
	x. 1.	The ſeventy diſciples are ſent out by two and two, to work miracles, and to preach.
33.	xi. 1.	Chriſt teacheth his diſciples to pray.
	John xi. 1.	Chriſt raiſeth Lazarus, that had been buried four days.
	47.	Caiaphas, high prieſt of the Jews, propheſieth concerning the death of Chriſt.
	Luke xix. 1.	Zaccheus, a publican, converted.
	Mark x. 46.	Chriſt reſtored to blind Bartimæus his ſight.
	John xii. 3.	Mary, the ſiſter of Lazarus, anoints our Saviour's feet with coſtly ſpikenard, and wipeth them with the hair of her head.
	Matth. xxi.	Chriſt rideth in triumph to Jeruſalem: the multitude ſpread their garments in the way,
	Mark xi.	and cry *Hoſanna to the Son of David.*
	Luke xix.	Coming near the city, he weeps over it, and foretells its deſtruction: he enters the
	John xii. Iſ. lii.	temple, and caſteth out thoſe that bought and ſold there, and heals the blind and
	Zech. ix. 9.	lame.
	Matth. xxi. 17.	He curſeth the fruitleſs fig-tree, and the next morning it is found dried up and withered: thence he taketh occaſion to ſhew the power of faith.
		The fourth paſſover, in which Chriſt our paſſover was ſacrificed, 1 *Cor.* v. 7 *and ſo an end put to all legal ſacrifices prefiguring this great expiation: the fourth or middle year of Daniel's laſt week begins, Dan.* ix. 27.
	Matth. xxvi.	ON the firſt day of unleavened bread, when the paſſover of the Jews was to be ſlain,
	Mark xiv.	(April 2.) in the evening, Jeſus eateth the paſſover with his diſciples, and inſtitutes
	Luke xxii.	the ſacrament of his body and blood, in bread and wine.
	John xiii.	Chriſt waſheth his diſciples feet, and exhorteth them to humility and charity.
	xviii.	In the ſelf-ſame night Chriſt is betrayed by Judas, mocked, buffeted, and ſpit upon by the ſoldiers.
	Matth. xxvii.	Next day he is condemned by Pilate, and crucified: the ſun, during the crucifixion,
	Mark xv.	is darkened, and the vail of the temple rent in the midſt. Chriſt praying for his ene-
	Luke xxiii.	mies, gives up the ghoſt. Joſeph of Arimathea begs the body, and lays it in a new ſepul-
	John xix.	chre.
	Pſal. xxii.	

The year after CHRIST.		
	Matth. xxviii. Mark xvi. Luke xxiv. John xx.	On the third day, the next after the Jewiſh Sabbath, (April 5.) Chriſt riſeth from the dead: his reſurrection is declared by angels, to the women that came to the ſepulchre. Chriſt firſt appeareth to Mary Magdalen, and afterwards to his diſciples, and dineth with them.
33.	Acts i.	Chriſt bringeth his apoſtles to Mount Olivet, commandeth them to expect in Jeruſalem the ſending down of the Holy Ghoſt.
	Matth. xxviii.	Sends them to teach and baptize all nations, and bleſſes them; and while they behold, he is taken up, and a cloud receives him out of their ſight. After his aſcenſion, the diſciples are warned by two angels to depart, and to ſet their minds upon his ſecond coming: they accordingly return, and giving themſelves to prayer, chuſe Matthias to be an apoſtle in the place of Judas.
	Acts ii.	On the day of Pentecoſt, (May 24.) the Holy Ghoſt deſcendeth on the apoſtles, in the form of cloven tongues, like as of fire, and enableth them to ſpeak all languages. Peter, the ſame day, preacheth Chriſt and the reſurrection, and about 3000 believers are added to the church.
	Acts iii.	Peter, by faith in Chriſt's name, healeth a lame man.
	iv.	The rulers of the Jews, offended at Peter's ſermon, and his miraculous cure of the lame man, caſt both him and John into priſon: upon their examination, they boldly avouch the lame man to be healed by the name of Jeſus, and that by the ſame Jeſus we muſt be eternally ſaved. After this, the Jews forbid them to ſpeak any more in that name: but the apoſtles anſwer, that it is fit they ſhould obey God, rather than men. They are threatened, and let go.
	v. 1.	Ananias and Sapphira, for their hypocriſy, are ſuddenly ſtruck dead.
	17.	The apoſtles are again caſt into priſon by the high prieſt; but an angel ſets them at liberty, and bids them preach the goſpel to the people without fear: being taken again teaching in the temple, they are brought before the council, where, by the advice of Gamaliel a Phariſee, and a doctor of the law, they are delivered.
34.	vi.	The number of believers increaſing at Jeruſalem, the apoſtles ordain ſeven deacons, who ſhould diſtribute the alms of the whole church to the widows, and poorer ſort of believers.
	vii.	Stephen, one of theſe deacons, having confounded ſome that diſputed with him, is by them falſely accuſed of blaſphemy, and brought before the council, where he reprehends their rebellion, and murdering of Chriſt; whereupon they caſt him out of the city, and ſtone him; he, in the mean time, praying for them.
	viii.	A great perſecution of the church at Jeruſalem, follows after the death of the firſt martyr Stephen.
	5.	Philip, one of the ſeven deacons, preacheth at Samaria, and converteth many; working miracles, and healing the ſick.
		Simon the ſorcerer, ſeeing the wonders that are done by Philip, believeth, and is baptized.
	15.	The apoſtles at Jeruſalem, hearing that Samaria had received the faith, ſend thither Peter and John, to confirm and enlarge the church. The apoſtles, by prayer, and impoſition of hands, confer the Holy Ghoſt on all believers. Simon Magus offers them money, that he may receive power of conferring the ſame; whoſe impiety is ſharply reproved by Peter.
		Having completed their miniſtry in thoſe parts, they return to Jeruſalem.
	26.	An angel ſendeth Philip to teach and baptize the Æthiopian eunuch.
35.	xi. 1.	Saul, a violent perſecutor of all that call on the name of Jeſus, and one who conſented to the death of Stephen, goes now towards Damaſcus, with commiſſion from the high prieſt, and the council, to apprehend all Chriſtians in thoſe parts, and to bring them bound to Jeruſalem: on the way, he is miraculouſly converted by a voice from heaven; and three days after, baptized by Ananias at Damaſcus, where he preacheth the goſpel of Chriſt with great boldneſs, to the aſtoniſhment of thoſe that knew upon what deſign he was ſent thither.
38.	23.	Saul, having preached the goſpel at Damaſcus a long time, the Jews lay wait to kill
	2 Cor. xi. 32. Gal. i. 18.	him; but he eſcapeth from thence, and comes to Jeruſalem; there he ſees Peter, and James the brother of our Lord, and abides with them fifteen days: here he ſpeaks boldly in the name of Jeſus, and diſputes with the Grecians, or rather Jews that uſed the Greek tongue. Theſe alſo conſult how they may kill him.

The year after CHRIST.		
	Acts xxii. 17.	While Saul prays in the temple, he is in a trance, and the Lord appears unto him, and bids him depart from Jeruſalem, becauſe they will not receive his teſtimony; adding, that he will ſend him to the Gentiles.
	Acts ix. 30.	Saul, leaving Jeruſalem, goes to his own country Tarſus, and from thence travels into Syria and Cilicia.
38.	Gal. i. 21.	
	Acts ix. 32. 36.	Peter viſits the churches of Judæa, Galilee, and Samaria, *&c.* At Lydda he cureth Æneas of the palſy, and at Joppa reſtoreth Tabitha to life.
41.	x.	At Cæſarea, Cornelius a Centurion, by prayer and alms, finds favour in the ſight of God, and is commanded by an angel to ſend for Peter, now at Joppa. God, by a viſion, teacheth Peter not to deſpiſe the Gentiles; and being ſent for by Cornelius, goes and preacheth Chriſt to him, and a great company that were met at his houſe: while Peter preacheth, the Holy Ghoſt falls upon them all, and immediately the apoſtle baptizeth them.
	xi.	Peter, at his return to Jeruſalem, is accuſed by thoſe of the circumciſion, for converſing with the Gentiles; but he declares to them his viſion, and the whole matter concerning Cornelius; and they glorify God, for granting to the Gentiles alſo repentance unto life.
		The believers, who, ever ſince the martyrdom of Stephen, and the perſecution thereupon enſuing, had been diſperſed throughout all Phœnice and Cyprus, come now to Antioch, and preach the goſpel to the Greeks there, having before preached to none but the Jews. The church at Jeruſalem underſtanding this, and that the number of believers increaſed exceedingly, ſends Barnabas thither to confirm them: he goes to Tarſus, and takes Saul along with him to Antioch, where they continue a whole year, converting multitudes to the faith. Here the diſciples were firſt called *Chriſtians*.
44.	xii.	About this time, James the brother of John is beheaded, by the command of Herod Agrippa: he alſo impriſoneth Peter, whom an angel delivers, upon the prayers of the church. This ſame Herod, not long after, ſpeaking to the people at Cæſarea, ſome of them cry out, *It is the voice of God, and not of man;* and immediately an angel of the Lord ſmites him, becauſe he gave not the glory to God, and he is eaten of worms, and dieth.
45.	xiii.	Barnabas and Saul ſet forward in their preaching of the goſpel: they plant the Chriſtian faith in Seleucia, Cyprus, and other places. At Paphos they preach the goſpel to Sergius Paulus, governor of that country; Elymas the ſorcerer, withſtanding them, and endeavouring to turn away Sergius from the faith, is, at Saul's rebuke, ſtruck blind. From this time Saul is always called by his new name, Paul: he preacheth at Antioch; the Gentiles believe, but the Jews gainſay and blaſpheme; whereupon he and his aſſiſtants turn to the Gentiles, and come to Iconium.
46.	xiv.	At Iconium they are perſecuted, and ready to be ſtoned; from hence they fly to Lyſtra and Derbe, cities of Lycaonia. At Lyſtra, Paul healing a cripple, the multitude cry out, that the gods are come down; and call Barnabas, Jupiter, and Paul, Mercurius; and would have ſacrificed to them, had not the apoſtles, with cloaths rent, run in among them, and aſſured them, that they were men like themſelves. Soon after there came Jews from Antioch and Iconium, who excite the people againſt them. Paul is by the furious multitude ſtoned, and drawn out of the city, as dead; but whilſt the diſciples ſtand about him, he riſeth up, and the next day departs with Barnabas to Derbe.
	2 Cor. xi. 5.	
	2 Cor. xii. 2.	In this year, perhaps at this very time, Paul was caught up into the third heaven, and heard unſpeakable words, fourteen years before he wrote his ſecond epiſtle to the Corinthians.
	2 Tim. i. 2. 5.	About this time Timothy though a child, with his mother Eunice, and his grandmother Lois, embrace the Chriſtian faith preached by Paul.
52.	Acts xv.	Certain judaizing Chriſtians come from Judea to Antioch, and teach, that the Gentiles ought to be circumciſed, and obſerve the law of Moſes: theſe Paul and Barnabas oppoſe; and a council is held by the apoſtle and others at Jeruſalem, to determine this controverſy. The decrees of the ſynod are ſent to the churches.
53.	36.	Paul and Barnabas, thinking to viſit the churches together, fall at ſtrife, and part aſunder: Barnabas and Mark go into Cyprus; Paul and Silas, into Syria and Cilicia.
	xvi.	Paul coming to Derbe, finds there Timothy, whom (becauſe his mother was a believing Jew, though his father a Gentile) he cauſed to be circumciſed, and takes along with him.

He

The year after CHRIST.		
53.		He is by a viſion, admoniſhed to go into Macedonia: coming to Philippi, the chief city of that part of Macedonia, he converts Lydia; caſteth out of a certain maid-ſervant a ſpirit of divination, whoſe maſter loſing a conſiderable gain thereby, brings Paul and Silas before the magiſtrates: theſe cauſe them to be whipt, and impriſoned; but at midnight, Paul and Silas ſinging pſalms, the doors of the priſon fly open, and their bonds are looſed: the jailor, ready to kill himſelf, is converted to the faith, and baptized the ſame night, with his whole family. Next day the magiſtrates come themſelves, and pray them to depart the city.
54.	Acts xvii.	From Philippi, Paul takes his journey through Amphipolis and Apollonia, and comes to Theſſalonica, where he finds a ſynagogue of the Jews, there he preacheth three Sabbath-days; ſome believe, others perſecute him: leaving Theſſalonica, he comes to Beræa, and ſoon after arrives at Athens, diſputes with the philoſophers, and declares unto them, that UNKNOWN GOD whom they had ignorantly worſhipped. He converts Dionyſius the Areopagite, and thence paſſeth to Corinth.
55.	xviii.	Paul at Corinth meets with Aquila and Priſcilla, not long before baniſhed from Rome by the decree of Claudius. Here he continues a year and ſix months, and thence writes to the Theſſalonians.
	18.	Paul is accuſed by the Jews, and brought before Gallio, proconſul of Achaia, who refuſeth to be a judge in a controverſy about religion, and ſo drives them away from the judgment-ſeat.
56.		Paul departs from Corinth, and paſſeth to Epheſus; thence he ſets out towards Jeruſalem, that he may be at the feaſt; he lands at Cæſarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the diſciples in all thoſe places.
57.	xix.	Paul returns to Epheſus, diſputes daily in the ſchool of Tyrannus, and continues
58.		preaching there, and in the parts thereabouts. He writes his epiſtle to the Galatians.
60.		At Epheſus, Demetrius a ſilverſmith, jealous of his gain, raiſeth a tumult againſt Paul, which is appeaſed by the town-clerk.
	1 Cor. i. 11. xvi. 8.	About this time a ſchiſm ariſeth in the church of Corinth, which cauſeth Paul (now in or about Epheſus) to write his firſt epiſtle to the Corinthians.
	Acts xx.	Paul departs from Epheſus, and comes into Macedonia, and gathers a contribution for
	2 Cor. viii. 1. 2. 6. 19.	the relief of the ſaints at Jeruſalem.
	1 Cor. xvi. 5.	The apoſtle having learned from Titus the ſucceſs of his firſt, writes now his ſecond epiſtle to the Corinthians: out of Macedonia he goes into Greece, and comes to Corinth, where he writes his epiſtle to the Romans.
	Acts xx. 3. 4.	Paul purpoſing to go directly from thence into Syria, that he may carry the collections to Jeruſalem, the Jews lay wait for him; he underſtanding this, thinks it beſt to return into Macedonia the ſame way he came, and thence to paſs into Aſia.
	6.	After the days of unleavened bread, Paul ſails from Philippi, and comes to Troas; there he reſtores Eutychus to life. Having paſſed through ſeveral cities of Greece, he arrives at Miletus, from thence he ſends to call the elders of the church of Epheſus, whom he earneſtly exhorts to the performance of their duty.
	xxi.	Paul comes to Jeruſalem, is apprehended in the temple, and ſecured in the caſtle; he claimeth the privilege of a Roman, and eſcapeth ſcourging.
	xxii. xxiii.	Paul pleadeth his cauſe before Ananias the high prieſt. The chief captain, underſtanding that above forty Jews had bound themſelves under a curſe, neither to eat nor drink till they had killed him, ſends him to Felix the governor of the province, by whom he is impriſoned at Cæſarea.
62.	xxiv.	Paul is accuſed before Felix, by Tertullus the orator: Felix goes out of his office, and, to gratify the Jews, leaves Paul in priſon. Portius Feſtus ſucceeds him in the government.
	xxv.	The Jews come to Cæſarea, and accuſe Paul before Feſtus. He anſwers for himſelf, and appeals to Cæſar. King Agrippa comes to Cæſarea, and Feſtus opens the matter to him.
63.	xxvi.	Paul makes his defence in the preſence of Agrippa, who thereby is almoſt perſuaded to be a Chriſtian; and the whole company pronounce him innocent.
	xxviii.	Paul comes to Rome, is a priſoner at large, and preacheth there two years.

Here ends the hiſtory of the Acts of the apoſtles, written by St Luke, St Paul's beloved companion in his travels.

St

The year after CHRIST.		
		ST Paul, from Rome, writes his epiſtles, To the Philippians; To Philemon; To the Coloſſians; To the Epheſians.
65.	Heb. xiii. 24.	About the latter end of this year, St Paul is ſet at liberty; and a little before his departure out of Italy into Aſia, he writes his epiſtle to the Hebrews.
	Tit. i. 5.	He preacheth the goſpel in the iſle of Crete, and leaves Titus there, to ſet things in order, and ordain elders in every city.
		St Paul writes his epiſtle, To Timothy I. To Titus; To Timothy II.
66.		About this time, the epiſtles of St Peter, St John, and St Jude, ſeem to be written.
67.	Euſeb. hiſt. eccl. l. 2. c. 24.	St Peter and St Paul are ſaid to have ſuffered martyrdom at Rome, towards the latter end of Nero's reign.
70.	Luke xix. 43. 44.	This year, Jeruſalem (according to Chriſt's prophecy) is beſieged, taken, ſacked, and burnt by Titus, 1100000 of Jews periſh, 97000 are taken priſoners, beſides an innumerable company that in other places of Judea kill themſelves, or periſh through famine, baniſhment, and other miſeries.
96.		St John is baniſhed into the iſle of Patmos, by Domitian, and there receives, and writes his Revelation.
		After the death of Domitian, St John returns to Epheſus, and, at the requeſt of the church, writes his goſpel.

An Alphabetical TABLE of all the places mentioned in the GOSPELS, ACTS, or the EPISTLES.

A.

1. ABYLENE is one of the four tetrarchies, mentioned Luke 3. 1. It fell, ſay St Luke and Joſephus, (a) to the ſhare of Lyſanias: It was ſo named from the city Abyla in Cœloſyria, mentioned by (b) Pliny, and from the tetrarch of it bore his name; for, ſaith Ptolemy, Ἄβιλα ἐπικληθεῖσα Λυσανίου, "Abila "bears the name of Lyſanias."

2. ACHAIA, in the largeſt ſenſe, comprehends Greece, properly ſo called, and ſo is bounded on the weſt by Epirus, on the eaſt by the Ægean ſea, on the north by Macedonia, on the ſouth by Peloponneſus; and ſo it ſeems to ſignify, when St Paul, according to the Roman acceptation, mentions all the regions of Achaia, and directs his ſecond epiſtle to all the ſaints in Achaia, 2 Cor. 11. 10. Thus, what is Achaia, Acts 19. 21. is Hellas, *i. e.* Greece, Acts 20. 2. and ſo Mela ſpeaks of it. *2dly*, Achaia, ſtrictly ſo called, is the northern region of Peloponneſus, bounded on the north by the gulf of Corinth, on the ſouth with Arcadia, on the eaſt with Sycionia, and, on the weſt, with the Ionian ſea.

3. ACELDAMA was a place without the ſouth wall of Jeruſalem, beyond the river of Siloam, and was called the *Potter's Field*, Matth. 27. 7. 10. becauſe they dug thence the earth of which they made their pots; and the *Fuller's Field*, becauſe they dried their cloth there; but being afterwards bought by that money by which the high prieſt and rulers of the Jews purchaſed the blood of the holy Jeſus; it was, by the providence of God ſo ordering it, called *Aceldama*, that is, *the field of blood*, Acts 1. 19. Matth. 27. 7. 8.

4. ADRAMYTTIUM (mentioned Acts 27. 2. where it is ſaid, that St Paul entered into a ſhip of Adramyttium) is, by (c) St Jerom, and others, ſaid to be a city of Egypt, built by Alexander M. as a monument of his triumphs, at the Cannobic mouth of the river Nile, from which it received its water, and is, by Livy, the old Etymologus, and Phavorinus, made to be (d) the ſame with Thebes; but it was rather Adramyttium in Myſia, mentioned by Strabo, l. 13. p. 417. by Pliny, l. 5. c. 30. p. 298. and by Mela, l. 1. c. 18. l. 17. For in this ſhip, St Paul and his company ſail from Cæſarea to Myra in Lycia, the direct way to Adramyttium in Myſia, ver. 5. whither ſhe being bound, and not to Italy, they there quit her, and finding a ſhip of Alexandria ſailing in to Italy, went aboard her, ver. 6.

5. ADRIA is mentioned Acts 27. 27. where St Paul ſaith, that they were toſſed in Adria: he ſaith, not in the Adriatic gulf, which ends with the Illyrican ſea, but in the

(a) Λυσανία δὲ αὐτὴ ἐγγύοθι τετραχία. *Antiq. l.* 20. *c.* 5. *Luke* 3. 1. (b) *Lib.* 5. *c.* 18.
(c) *In locis Act.* (d) Θήβας ἡ τὴν Ἀδραμύττιον.

Adriatic

Adriatic ſea, which, ſaith Heſychius, is the ſame with the Ionian ſea: and therefore to the queſtion, How St Paul's ſhip, which was near to Malta, and ſo either in the Lybian, or Sicilian ſea, could be in the Adriatic? it is well anſwered, That not only the Ionian, but even the Sicilian ſea, and part of that which waſheth upon Crete, was called the Adriatic. Thus, Ptolemy ſaith, that Sicily was bounded on the eaſt, (e) ὑπὸ τῦ Ἀδρίε, by the Adriatic; and that Crete was compaſſed on the weſt, (f) ὑπὸ τῦ Ἀδριατικῦ πελάγυς, by the Adriatic ſea: and (g) Strabo ſaith, that the Ionian gulf μέρος ἐστὶ τῦ νῦν Ἀδρίε λεγομένυ, is a part of that which in his time was called the Adriatic ſea.

6. ÆNON, or ENON, ſignifies the place of ſprings, which made it a convenient place for St John's baptiſm, John 3. 23. It is uncertain where it was, whether in Galilee, or Judæa, or Samaria, where Lûbin places it, *viz.* in the half-tribe of Manaſſeh, within Jordan.

7. ALEXANDRIA, that noble mart, whence merchandiſes were carried through all the world, was, after the deſtruction of Carthage, the chief city of the world, next to Rome, and was therefore called emphatically, (h) πόλις, as that was called *urbs*; and Athens Ἄστυ. The Ptolomys of Egypt chuſing it as their ſeat, beautified it to that degree, that it gave place to Rome only; and the Romans, when they had taken it, were careful to preſerve its ſplendor, divers emperors adding new ornaments to it, and confirming its privileges. It was a large city, ſaith (i) Joſephus, in length thirty furlongs, in breadth ten, which provided Rome with four months corn; and paid as much tribute to it in a month as Jeruſalem did in a year. Here was a celebrated academy, which bred famous phyſicians and philoſophers, as Philo the Jew, and hiſtorians; and a great library, collected by Ptolemy Philadelphus, containing 500000 volumes, and conſumed in the wars betwixt Cæſar and Pompey. Near to it is the iſland Pharos, where ſome deceitful Jews ſhewed J. Martyr the remains of the cells where the LXXII interpreters tranſlated the Hebrew Bible into Greek apart, and yet in the ſame words; of which ſee the preface to St Matthew. Here dwelt the Jews in vaſt numbers; Alexander M. for the ſervice they did him in his wars, permitting them to dwell there, and giving them equal privileges with the Gentiles. Here they had many ſynagogues, a famous cathedral of ſeventy ſtalls, and afterwards a temple built by Onias; but they found the Alexandrians their conſtant enemies, they cruelly murdering many thouſands of them in the time of Caius, of which Philo gives a large account in his embaſſy to him; and 50,000 of them in the time of Nero, ſaith Joſephus, *de bell. Jud. l.* 2. *c.* 56.

8. ÆTHIOPIA is only mentioned in the hiſtory of the baptiſm of the Eunuch, Acts 8. 27. where I have ſhewed the evangeliſt ſpeaks not of Æthiopia in Arabia, where the Queen of Sheba dwelt, but of Æthiopia in Africa, under Egypt, where Candace had been long the name of their queens; whence (k) Strabo makes mention of a Candace, ἡ καθ' ἡμᾶς ἦρξε τῶν Αἰθιόπων, who, in his time, was queen of Æthiopia, and (l) Dio of the ſame Candace living in Æthiopia under Ægypt. See the note on Acts 8. 27.

9. AMPHIPOLIS, mentioned Acts 17. 1. is a city of Macedonia, in the confines of Thrace, ſo called, ſaith (m) Thucydides, becauſe the river compaſſeth it about. Suidas, who places it, as others do, in Thracia, ſays it was alſo formerly called *the Nine Ways*. See Mr Wells's geogr. p. 134. and Stephanus *de urbibus*.

10. ANTIOCHIA, the metropolis of Syria, was built, ſay ſome, by Antiochus Epiphanes, ſay others, by Seleucus Nicanor, the firſt king of Syria after Alexander M. in memory of his father Antiochus, and was (n) the royal ſeat of the kings of Syria, or the place where their palace was: for power and dignity, ſaith (o) Strabo, it is not much inferior to Seleucia, or Alexandria: it was, ſaith (p) Joſephus, the third great city of all that belonged to the Roman provinces; it was called *Antiocha apud Daphnem*, near Daphne, *i. e.* the village where her temple was, to diſtinguiſh it from the other fourteen, mentioned by Stephanus *de urbibus*, and by Euſtathius in Dionyſ. *p.* 170. or, as others, and among them Appianus in Syriacis, ſixteen cities in Syria, and elſewhere, which bore that name. It was celebrated among the Jews, for the *jus civitatis*, which Seleucus Nicanor had given to them in that city, with the Grecians and Macedonians, and which, ſaith (q) Joſephus, they ſtill retained; and for the wars of the Maccabæans with thoſe kings. Among Chriſtians, for being the place where they firſt received that name, and where both St Luke and Theophilus were born, and inhabited. There was alſo another Antioch in Piſidia, mentioned Acts 13. 14.

11. ANTIPATRIS; this place was formely called Capharſalama, 1 Maccab. 7. 31. and was of little repute till it was rebuilt by Herod in the plain of Capharzaba, which, ſaith (r) Joſephus, was watery, and fit for plants, with a river, and a grove compaſſing the city; it was eighteen miles from Jeruſalem, and in the way to Cæſarea Paleſtinæ, Acts 23. 31. and within the borders of Samaria, and the half-tribe of Manaſſeh.

12. APOLLONIA was a city of Macedonia, lying betwixt Amphipolis and Theſſalonica: for, ſaith St Luke, "When we had paſſed through Amphipolis and Apollonia, we "came to Theſſalonica." Geographers ſay there were 14 cities, and two iſlands of that name, and Stephanus reckons 25.

13. ARABIA is only mentioned by St Paul, ſaying, that, after his converſion, he went firſt into Arabia, Gal. 1. 17. where ſome make him to have ſtaid three years, without any buſineſs he did there, that they know of, and without any ground; for both the deſign of St Paul, which was to prove, that he received not his goſpel from man, but from the immediate revelation of Jeſus Chriſt; and his declaration, that he preached firſt at Damaſcus, and then at Jeruſalem, Acts 26. 20. ſeem to make it no improbable conjecture, that as Chriſt, after his baptiſm, went immediately into the wilderneſs of Judæa, ſo did St Paul, after his baptiſm, go into Arabia Deſerta, where he received his

(e) *Geogr. l.* 3. *c.* 4. (f) *Cap.* 16. (g) *Lib.* 7. *p.* 219. (h) *Steph. de urbibus.*
(i) *De bell. Jud. l.* 2. *c.* 28. *p.* 807. 808. (k) *Lib.* 17. *p.* 564. (l) *Lib.* 54. *p.* 599.
(m) *Lib.* 4. *p.* 321. (n) Τὸ βασίλειον ἵνταῦθα ἵδρυτο τοῖς ἄρχυσι τῆς χώρας. (o) *Lib.* 16. *p.* 517.
(p) *Lib.* 3. *c.* 1. *p.* 832. (q) *Antiq. l.* 12. *c.* 13. (r) *Antiq. l.* 16. *c.* 9.

knowledge

knowledge of that goſpel, which he preached by revelation from Chriſt Jeſus, and thence returning to Damaſcus, Gal. 1. 17. he ſtraightway preached Chriſt at Damaſcus, Acts 9. 20. and ſo continued to do many days, or a conſiderable time, ver. 23. We read alſo of Cretes and Arabians, Acts 2 11. where, by Cretes, ſome think we are not to underſtand the inhabitants of Crete, that iſland being far from Arabia, but the Cherithim, a Philiſtine nation and country, rendered Κρῆτες by the Septuagint, Ezek. 25. 16. Zeph. 2. 5. 6. But Lybia and Rome, mentioned ver. 10. were at a greater diſtance. The Arabians were anciently called *Iſhmaelites* and *Hagarens*, the firſt from Iſhmael the ſon of Hagar, the ſecond from Mount Hagar in Arabia. See note on Gal. 4. 25. This large country, reaching from Euphrates to Egypt, was divided into three parts; *Arabia Deſerta*, ſo called, probably from the word *Araba*, which ſignifies *deſert*, which lay full eaſt of Judæa, and is called by (s) Strabo, *Schenitis*, by reaſon of the tents in which that wandering nation dwelt; and the inhabitants of it are in ſcripture called *the men of the eaſt*, Gen. 25. 6. Judg. 6. 3. having Syria on the weſt, Meſopotamia on the north, Arabia Felix on the eaſt, and Petræa on the ſouth. 2. *Petræa*, ſo called from the rockineſs of it, or from the ſtrong city Petra, built on a rock, whence the Soldans keep their treaſure in it; and in this Arabia was Mount Sinai, where the law was given. 2*dly*, It hath Paleſtine and Arabia Deſerta on the north, on the eaſt and ſouth Arabia Felix, on the weſt part of Egypt and the Arabian gulf. 3*dly*, Arabia Felix, lying betwixt the Perſian gulf and the Red ſea, a fertile country, producing laudanum, myrrh, caſſia, and many other drugs and ſpices, celebrated on that account not only by the poets, (ſee Lloyd's dictionary), but by Dionyſius P. and (t) Euſtathius upon him, by Strabo, Pliny, Herodotus, and Q. Curtius; and that part of it eſpecially, ſaith Strabo, p. 535. which is the moſt happy nation of the Sabæans, and where is gold which the Arabian magi brought with them when they came to Chriſt. See the note on Matth. 2. 1.

14. ASIA, as it is mentioned by ancient geographers, is one of the largeſt diviſions of the world into three parts; but, in the New Teſtament, it is always taken for Aſia Minor only, as it contains the Proconſular Aſia, conſiſting of four regions, of Phrygia, Myſia, Caria, and Lydia, ſaith (u) Cicero; of which ſee Biſhop Uſher in his treatiſe of the Leſſer Aſia. In this Proconſular Aſia were the ſeven churches, mentioned in the Revelations, chap. 2. & 3.

15. ASSOS, Acts 20. 13. is a town in Troas; for St Paul went from Troas to it. It is memorable, ſaith (x) Pliny, for the *lapis ſarcophagus*, which burns up and conſumes fleſh; of which ſee Voſſius in P. Melam, p. 88. 89. Beſides this, there ſeems to have been another Aſſos in Crete, of which ſee the note on Acts 27. 13.

16. ATHENS was a city of Greece, properly ſo called, and of the ſubdiviſion of it named *Achaia*. It was ſo called from Ἀθήνη, *i. e.* Minerva, to whom it was conſecrated. In it was a celebrated academy, which, ſaith (y) Cornelius N. for antiquity, humanity, and learning, made it excel all the cities of the world; whoſe inhabitants, ſaith (z) Cicero, were the inventors of all learning, the men who invented and perfected eloquence, and from whom humanity, learning, religion, and laws were diſperſed through the whole world; but then, to qualify theſe commendations, he adds, *They only knew what was right, but would not do it*; they were, ſaith (a) Plutarch, *ſuſpicious, and vain-glorious*; they were, ſaith the apoſtle, δεισιδαιμονίστερους, *very ſuperſtitious*, and great worſhippers of idols, and ſo were *vain in their imaginations, and their fooliſh heart was darkened*. See the note on Acts 17. 16.—22. and Dr Hammond there, and Lloyd *in voce*.

17. ATTALIA was a city of Pamphylia, built by King Attalus, whence St Paul goes from Perga in Pamphylia to it, Acts 14. 25. It was a ſea-port, and the chief reſidence of the præfect. Strabo, l. 14. p. 459.

18. AZOTUS, the Aſhdod of the Philiſtines, where the ark of God triumphed over their Dagon, 1 Sam. 5. 2. and where Jonathan (b) having routed the army of Apollonius, burnt both their god and their temple, and all who fled to it for refuge. It lay about thirty miles diſtant from Gaza toward Joppa, ſo that the angel, when he caught up Philip, Acts 8. 40. carried him ſo many miles. It was in the tribe of Dan, and lay in the middle betwixt Acaron and Geth.

B.

1. BABYLON. By Babylon, the Jews underſtand not only Chaldæa, but alſo Meſopotamia, Aſſyria, and even all thoſe kingdoms to which they were carried in the Babylonian captivity; and for this they have ground from the ſcriptures of the Old Teſtament, which extend that name to the whole empire of Babylon; as when the deſtruction of Babylon is repreſented as the deſtruction ὅλης τῆς οἰκουμένης, *of the whole empire*, Iſ. 12. 9. 11. and from the uſe of the word among the Heathens; for Pliny ſaith, Babylon, of the Chaldaic nation, had long the eminency over the whole world, (c) "on which account the reſt of Me-"ſopotamia and Aſſyria was reckoned a part of it." I have ſhewed, note on 1 Pet. 5. 13. that, according to the fathers, the name of Babylon was given to Rome by St Peter, and,

(s) *Lib.* 16. *p.* 528.

(t) Λέγει δὲ Ἡρόδοτος ἐν μόνῃ τῇ Ἀραβίᾳ φύεσθαι λίβανωτὸν καὶ σμύρναν καὶ κασίαν καὶ κιναμωμον καὶ λήδανον, *in Dionyſ. a v.* 927. *ad* 935. *Herodot. l.* 3. *c.* 112. 113. *Plin. l.* 5. *c.* 11. *l.* 12. *c.* 17. 18. 19. *Strabo, l.* 16. *p.* 532. *Q. Curt. l.* 5.

(u) *Aſia veſtra conſtat ex Phrygia, Myſia, Caria, Lydia.* Orat. pro Flacco. *N.* 51. (x) *Lib.* 2. *c.* 96.

(y) *In vita Attici.*

( ) *Omnium doctrinarum inventrices Athenas*, l. de orat. N. 7. *adſunt Athenienſes, unde humanitas, doctrina, religio, jura, leges ortæ*, Orat. pro Flacco, N. 48.

(a) *De polit. præcept. p.* 799. (b) *Joſ. antiq. l.* 13. *c.* 8. *p.* 436.

(c) *Propter quam reliqua pars Meſopotamiæ Aſſyriæque, Babylonia appellata eſt, l.* 6. *c.* 26. *p.* 356.

according

according to the ſame fathers, the name of (d) Myſtical Babylon was given to her alſo, partly for her greatneſs, pride, and oppreſſion of God's people, and partly for her reſemblance of it in idolatry, that kingdom ſo fully repreſenting the idolatry of the church of Rome in the deſcription given of it in the ſixth chapter of Baruch, that ſcarce any real difference betwixt them can be obſerved.

2. BERÆA, mentioned Acts 17. 10. is a city of Macedonia; (e) a great and populous city, ſaith Lucian. This was the city to which Paul and Silas fled from Theſſalonica, and where they found a ſynagogue of the beſt-natured Jews and proſelytes they met with; for they received the word with all readineſs, and examined it by the beſt teſt of truth, the ſcriptures; and ſo the converts there were many of both ſorts, ver. 11. 12.

3. BITHYNIA is a region of Aſia Minor, (f) bounded on the north with the Euxine ſea, on the ſouth with Phrygia, on the weſt with the Propontis, on the eaſt with Galatia. It was anciently called Bebraica, and Mygdonia, ſay (g) Servius, Solinus, and Mart. Capella, and afterwards Bithynia, from Bithynus the king of it, ſay moſt geographers; from Bethen, the belly or interior parts, ſaith Bochart, both (h) Pliny and Mela repreſenting them as poſſeſſing the inward parts of that region only. The old geographer, publiſhed by Gothofred, ſtyles them (i) the greateſt and moſt happy nation, in which the firſt general council of Nice was held.

4. BETH-HABBARA ſignifies a place of paſſage. It was a water diſtinct from Jordan, and removed ſomewhat from it, John 1. 28. 10. 40. to which men paſſed over Jordan; the town was out of the precincts of Judea, in the Scythopolitan country, where the Jews dwelt among the Syro-Grecians, and was overagainſt Galilee. So Dr Lightfoot, overagainſt Jericho, Joſh. 3. 16.

5. BETHANY took its name from a tract of ground ſo called from *Athene*, which ſignifies the dates of palm-trees, which grew there plentifully. The town of Bethany, where Lazarus dwelt, and where he was raiſed from the dead, was fifteen furlongs from Jeruſalem, John 11. 8.; but the tract of ground that bore that name reached within eight furlongs of Jeruſalem, it being only a Sabbath-day's journey from it, Luke 24. 50. Acts 1. 12.; and then began the tract called *Bethphage*, from the *phagi*, *i. e.* the green figs, which grew upon it, which ran along ſo near to Jeruſalem, that the utmoſt ſtreet within the walls was called by that name. St Jerom ſaith there was *villula*, a little village there, of the ſame name.

6. BETHLEHEM, the houſe of bread, was the place where Chriſt, *the Bread of Life*, was born, as the Jeruſalem Gemariſts confeſs. It was a city in the time of Boaz; for he ſtyles it *the city of his people*, Ruth 3. 11. and goes up to the gates of it, chap 4. 1. It was a city fortified by Rehoboam, 2 Chron. 11. 6. It is called David's city, 1 Sam. 20. 6. 29. and therefore, when every tribe and family went up to their reſpective cities to be taxed, Luke 2. 3. Joſeph goes up to this city of David, *ver.* 4. Though therefore it be called by the Jews κώμη, a town or village, John 7. 42. that only ſignifies, that, being one of the leaſt cities, it might comparatively be called ſo, as Nain is by Joſephus, *vid.* Nain; and the Hebrew, עיר, a city, is often rendered by the Seventy κώμη, where our tranſlation ſpeaks of cities, as Joſh. 10. 37. 15. 9. 1 Chron. 27. 25. Iſ. 42. 11. it might be after the deſtruction of Jeruſalem, a village, as it is twice called by (k) Juſtin M. In St Jerom it is ſometimes a city, and ſometimes a village; but then that he ſtyles it only comparatively a village, may be gathered from his (l) own words on Micah 5. 2.

7. BETHESDA, the pool of Bethesda, is the ſame with the pool of Siloam, of which ſee there, and note on John 5. *(a)(b)*. It was a pool in Jeruſalem, ſaith St Jerom, and had the name προβατικὴ, the ſheep-pool, from the ſacrifices waſhed there by the prieſts; he adds, that "there is yet a lake there (m) whoſe waters are very red, "as if mixed with blood, giving teſtimony of what was "done there of old." Dr Lightfoot ſaith, theſe ſacrifices were waſhed elſewhere, and that the unclean waſhed in this pool; and whilſt they did ſo, laid up their cloaths in one of the porches. Of the miracles wrought there by the angel deſcending, and of the miracle wrought by our Lord, ſee the note there.

8. BETHSAIDA, ſaith Bochart, is a place of fiſhing, as it might be called, becauſe ſituated, ſaith (n) Pliny, on the eaſt of the lake Genneſareth, in Batunea, and the Lower Gaulonitis, ſaith (o) Joſephus, at the beginning of the mountainous country. It is a place of hunting, ſaith Dr Lightfoot, ſo called becauſe it ſtood near Nephthali, where there were ſtore of deer, Nephthali abounding in veniſon, Gen. 49. 21. It was raiſed by Philip from a village to the honour of a city, and called *Julia*, in honour of the emperor's daughter. It was one of the cities againſt which Chriſt denounced a wo, Matth. 11. 21. for her impenitence and infidelity, after the mighty works he had done in her. It alſo was the city where three apoſtles dwelt; *viz.* Philip, Andrew, and Peter, John 1. 45.

(d) *Sic & Babylon apud Johannem noſtrum Romanæ urbis figuram portat (figura eſt) proinde & magnæ & regno ſuperbæ & ſanctorum debellatricis.* Tertull. contra Marcion. l. 3. c. 13. adv. Jud. c. 9. p. 193. Vide Downam de fede Antichriſt. l. 1. c. 7.

(e) Μεγάλη καὶ πολύανδρος. *de Aſino*, p. 639. *D.*

(f) *Ortel.*

(g) *Bebraica ipſa eſt Bithynia*, Æn. 5. v. 373.

(h) *Tenent oram omnem Thyni, interiora Bithyni.* Plin. l. 5. c. 32. *interius Bithyni.* Mela, l. 1. c. 19.

(i) Μεγίστη καὶ βελτίστη. (k) *Dial. p.* 303. 304.

(l) *Minima quidem es in civitatibus Judæ, & tantis millibus comparata, vix parvus es viculus.*

(m) *Mirum in modum rubens quaſi cruentis aquis antiqui operis ſigna teſtatur, nam hoſtias in eo lavari a ſacerdotibus ſolitas ferunt, unde & nomen accepit.* De locis Heb. F. 4. C.

(n) *Lib.* 5. *c.* 15. (o) *De bell. Jud. l.* 2. *c.* 13. *l.* 4. *c.* 27.

C.

1. CANA. There were two Cana's without Galilee; one in the tribe of Aſer, Joſh. 19. 28. called by St Jerom, *Cana the Great*; another in the tribe of Ephraim, Joſh. 16. 8. 17. 9. and two in Galilee, one in the north part of the Lower Galilee, and dividing it from the upper; and Cana of Galilee, or the Leſs, ſituated overagainſt Julius Betharampta, on the weſt of Capernaum, whence Chriſt, after he had wrought his firſt miracle there, went down to Capernaum, John 2. 12. and when he was returned thither, the nobleman comes from Capernaum to him there, John 4. 46. 47. Of this Cana Joſephus ſpeaks, ſaying, ἐν κώμῃ τῆς Γαλιλαίας ἡ προσαγορεύεται Κάνα, (p) "In a village of Galilee which was called Cana."

2. CANAAN was twofold. The larger terminated on the ſouth part with the deſert of Sin or Cades, on the north with M. Libanus and Antilibanus, on the eaſt with the river Euphrates, and with the Mediterranean ſea on the weſt; ſo Deut. 11. 24. Joſh. 1. 3. 4. *Every place that the ſole of your foot ſhall tread upon, that have I given you, from the wilderneſs* (of Paran) *and* (or, *even to*) *Libanus, and to the great Euphrates, and to the great ſea ſhall your coaſt be*; accordingly Joſhua ſaith, God gave to *Iſrael all the land which he ſware to give to their fathers, and they poſſeſſed it and dwelt in it*, Joſh. 21. 43. 45. and chap. 23. 14. *There failed not any good thing which the Lord had ſpoken to the houſe of Iſrael; all came to paſs*. How this could be ſaid by him who had left ſo much of the ſeven nations unſubdued, Judg. 1. and who divided not to them the whole land of Canaan, but only that part of it which was poſſeſſed by the ſeven nations, is a great queſtion; to which the uſual anſwer is, that he gave them a right to the whole country, dividing it among them by a lot ordered and directed by him, and he gave them the actual poſſeſſion of the greateſt part of it, with power to ſubdue the reſt if they continued obedient; and more was not intended preſently, the Lord not having promiſed to give them the whole land at once, they being not ſufficient to people the whole country, but by degrees, as their increaſe ſhould make them ready for, and their obedience ſhould continue their right to it: for thus ſaith God by Moſes, Exod. 23. 29. *I will not drive them out before thee in one year, leſt the land become deſolate, and the beaſts of the field multiply againſt thee; but by little and little I will drive them out before thee, until thou be increaſed to inherit the land*. To which may be added, that Joſhua gave them all the land *their feet had trod on*, and more God did not promiſe to them in the words cited from him.

CANAAN the Leſs, is extended from the wilderneſs in the ſouth, to Libanus in the north, and from Jordan on the eaſt, to the Midland ſea on the weſt, the length of it being 160 miles, the breadth of it only 50; and it is thus deſcribed, Gen. 10. 19. *The borders of the Cannanites* (*i. e.* the ſeven nations of them voted to deſtruction) *were from Sidon*, (*i. e.* the country of Sidon, which extended itſelf eaſt as far as Jordan), *as thou comeſt to Gerar unto Gaza, and* (the ſouthern border is) *as thou goeſt to Sodom and Gomorrah, Adma and Zeboim, even unto Laſhah, i. e.* the Λάσα in (q) Joſephus, towards Arabia Petræa. See Bochart. Phaleg. *l.* 4. *c.* 37.

3. CAPERNAUM was a city ſeated near to the ſea of Galilee, at the bottom of the lake of Gennesareth; for Chriſt's diſciples came from the wilderneſs of Bethſaida over the lake to the land of Gennesareth, Matth. 41. 34. Mark 6. 46. and yet to Capernaum, John 6. 16. 24. It was in the borders of Zebulon and Nephthali, Matth. 4. 13. renowned on the account of Chriſt's habitation and his many miracles, which brought a wo upon them for their infidelity, Matth. 11. 23. Near this town was the mountain where Chriſt preached his excellent ſermon; for, coming down thence, he went to Capernaum, Matth. 8. 5. *i. e.* a journey of ten miles, if Thabor was that mount, as it is conjectured by St Jerom on the place; and near it alſo was the cuſtomhouſe, at which Matthew the publican ſat when Chriſt called him, for he called him *as he paſſed from his own city*, Matth. 9. 1. 9.

4. CAPPADOCIA was a kingdom bounded on the (r) eaſt with Armenia, on the weſt with Paphlagonia and Galatia, on the north with the Euxine ſea, on the ſouth with that part of Mount Taurus which looks towards Cilicia. It was famed for (s) mules and horſes, of which it gave yearly to the Perſians, horſes 1500, mules 2000. It was a nation ſo ſervile, ſaith (t) Strabo, that when the Romans offered them their freedom to live by their own laws, they ſaid they could not endure liberty. They were, ſaith Cicero, *de grege venalium. Orat. poſt red. in ſenat.* N. 12.

5. CÆSAREA-PALESTINÆ, ſo called, as being the metropolis of Paleſtine, and the ſeat of the Roman proconſul, was formerly named the tower of Strato; but being a mart-town, whoſe haven was very incommodious, Herod the Great built there a large city with many (u) ſtately marble buildings, a theatre of ſtone, and a moſt capacious amphitheatre, (where Herod Antipas was ſmitten by an angel of God; ſee the note on Acts 12. 23.), and an admirable haven, with marble edifices and towers, the greateſt of which he called Druſus, in honour of the emperor's ſon; the city Cæſarea, in honour of Cæſar. It was ſituated between Doron and Joppa, thirty-five miles from Jeruſalem, and was inhabited (x) partly by the Jews, who had their ſchools there; but chiefly by the Greeks or Syrians, betwixt whom there were feuds περὶ τῆς ἰσοπολιτείας, *concerning equal privileges*, the Cæſareans killing about 1200 Jews, when Florus was procurator of Judea. Here Peter converted Cornelius and his kinſmen, the firſt-fruits of the Gentiles, Acts 10. Here lived Philip the evangeliſt, Acts 21. 8. and here Paul defended himſelf againſt the Jews, and their orator Tertullus, Acts 24.

6. CÆSAREA-PHILIPPI, mentioned Matth. 16. 13. Mark 8. 27. was firſt called Lais, or Laſhem, Judg. 18. 7. and when ſubdued by the Danites, Dan. 5. 29. It was built by Philip the tetrarch of Ituræa and Trachonitis, Luke 3. 1. who made it the place of his reſidence, as being conveniently ſeated between both. He built it, ſaith

(p) *De vita ſua, p.* 1005. (q) *Antiq. l.* 14. *c.* 2. (r) *Strab. l.* 12. *p.* 367.
(s) *Lib.* 11. *p.* 362. (t) *Lib.* 12. *p.* 372. (u) *Joſ. Antiq. l.* 15. *c.* 13.
(x) Ἰουδαίας πόλιν καὶ τὸ πλεῖστον ὑφ' Ἑλλήνων ἐποικουμένην. *Joſ. de bell. Jud. l* 3. *c.* 28. *Antiq. l.* 20. *c.* 6. *l.* 2. *c.* 33.

Joſephus,

(y) Joſephus, at Paneas, by the ſprings of Jordan, and called it Cæſarea-Philippi, and alſo Nerodiada, in honour of Nero. It was ſeated at the ſprings of Jordan the Leſs, not far from Libanus in the midland Phœnicia, ſaith Ptolomy, and was a Decapolitan city, called *Cæſarea-Panias*, or, *Sub Panio*; not becauſe of the worſhip of Panius Philoſtorgius, or by reaſon of the ſprings of Paneas, as Pliny (z) but by reaſon of the mountain Panius, mentioned by Joſephus and Euſebius, under which it lies. What Euſebius ſaith of the two ſtatues of Corinthian braſs, erected here by the woman cured at Capernaum of the bloody flux, ſee confuted in the note on Mark 5. 26.

7. CEDRON. Of the brook Cedron, which our Lord paſſed over to go into the garden where he was betrayed, John 18. 1. mention is made when David fled from Abſalom, for he paſſed over the brook Kidron, 2 Sam. 15. 23. and when king Solomon ſaith to Shimei, *In the day that thou paſſeſt over the brook Kidron, thou ſhalt ſurely die.* See alſo Jer. 31. 40. where the Septuagint always ſpeaks of Κίδρων or τῶν Κιδρων, in the plural; it was, ſaith (a) Jerom, a torrent or valley near to Jeruſalem, on the eaſt ſide, betwixt it and mount Olivet; a deep valley, ſaith (b) Joſephus: and into this valley was conveyed the blood poured out at the foot of the altar, which, becauſe it made the river look black, ſome think it was called Cedron from the word Kiddar, which ſignifies blackneſs; others from the cedar-trees planted on each ſide, whence, ſay they, it is ſtill named in the plural, τῶν Κιδρων, from theſe cedar-trees.

8. CHALDÆA is only mentioned in theſe words, Acts 7. 4. *And Abraham came out of the land of the Chaldeans, and dwelt in Charran*; where, by the land of the Chaldeans we are not to underſtand the country ſo named in Aſia Major, which was in the plain, but a mountainous country, which is part of Meſopotamia, as appears from theſe words; *God appeared to Abraham while he was in Meſopotamia, before he dwelt in Charran*, ver. 2. *then came he out of the land of the Chaldeans, and dwelt in Charran.* That both this Charran and Chaldea lay in Meſopotamia, ſee Bochart Phaleg. *l.* 2. *c.* 6. and the note on Acts 7. 4.

9. CENCHREA was the iſthmus of Corinth, diſtant ſeventy furlongs from it, where were celebrated the Iſthmian games; whence the apoſtle, in his epiſtle to the Corinthians, ſpeaks ſo oft in alluſion to theſe games. See notes on 1 epiſt. 9. *(h)(i)(k)*, 2 epiſt. 4. 7. 8. 9. Hence he tells them of a *corruptible crown* for which they wreſtled, their coronets being either of the σέλινον, *parſley*, which quickly withered, or of πίτυς, the *pine-tree*, which ſoon decayed.

10. CLAUDA, Acts 27. 16. was an iſland near Crete, ſituated at the meeting of the ſouthern and the weſtern ſea, of which geographers ſay nothing, unleſs it be the Gaudus mentioned by Pliny, *l.* 4. *c.* 12. and by Mela, *l.* 2. *c.* 7.

11. CHIOS, Acts 10. 15. is an iſland of the Ægean ſea, betwixt Leſbos and Samos, celebrated by (c) Horace, and (d) Martial, for the wine and figs that came from thence, and alſo by Pliny, *l.* 5. *c.* 31. and Strabo, l. 14. p. 444. for its marble and white earth.

12. CILICIA, a country of Aſia Minor, betwixt Pamphilia on the weſt, and Pieria on the eaſt, the mount Taurus on the north, and the Cilician ſea on the ſouth, celebrated on the account of Cicero, proconſul there, but more on the account of St Paul's birth at Tarſus, a city of Cilicia, Acts 21. 15.

13. COLOSSE, was a city of Phrygia Major, built by the river Licus, near the place, ſaith Herodotus (e) where it begins to run under ground, as it doth for five furlongs before it riſes again, and ſlides into Meander. To this city, ſituated at an equal diſtance betwixt Laodicea and Hierapolis, mentioned Coloſſ. 2. 1. came Xerxes, in his expedition againſt Greece, and to this city St Paul writ an epiſtle (f). All theſe three cities periſhed by an earthquake, ſaith Euſebius, in the tenth of Nero, that is, but two years after St Paul's epiſtle was ſent to them.

14. COOS, Acts 21. 1. was an iſland in the Ægean or Icarian ſea, near Myndus and Cnidus, which had a city of the ſame name, from which Hippocrates the celebrated phyſician, and Apelles the famous limner, were called *Coi*. Here was a large temple of Æſculapius, and another of Juno: it abounded in rich wines, and here were made thoſe *Coæ veſtes*, which were tranſparent, and are ſo often mentioned by the poets.

15. CHORAZIN, ſaith St Jerom, is a town in Galilee, which our Lord deplores for her incredulity, Matth. 12. 22. Dr Lightfoot wonders how ſuch a wo ſhould be denounced againſt it, when we read not, in the whole New Teſtament, that our Lord had ever been there; but that our Lord was frequently at Bethſaida and Capernaum, copartners in that wo, we read: now, Chorazin being, by Dr Lightfoot, placed betwixt them, and being, ſaith (g) St Jerom, but two miles diſtant from Capernaum, a. d, in many maps, but little diſtant from Bethſaida, and it being ſaid expreſsly, *that mighty works were done in her*, doubtleſs Chriſt muſt be often there.

16. CNIDUS, mentioned Acts 27. 7. was a city and promontory in the peninſula of Paria, celebrated for the worſhip of Venus, hence called *Venus Cnidia*; whence (h) Horace ſings thus, *O Venus regina Cnidi*; and for the ſtatue of Venus, made by Praxiteles, and by (i) Pliny reckoned among the admirable works of that artificer.

17. CORINTH was a moſt noble city of Achaia Propria, called anciently *Ephyre*, ſaith (k) Pliny; and after Corinth, from one *Corinthus*, who took and rebuilt it. It

(y) Πρὸς ταῖς Ἰορδάνου πηγαῖς, ἐν Πανιάδι πόλιν κλέξε Καισάρειαν. *Antiq. l.* 18. *c.* 3. *l.* 20. *c.* 8.
(z) *Lib.* 5. *c.* 15. *de bell. Jud. l.* 1. *c.* 16. *Hiſt. Eccl. l.* 7. *c.* 17. (a) *In locis Hebr. F.* 5.
(b) *De bell. Jud. l.* 5. *c.* 8. (c) *Serm. l.* 1. *ſat.* 10. (d) *Mart.* 7. 25. 31.
(e) Εἰς πόλιν μεγάλην τῆς Φρυγίης, *l.* 7. *c.* 30. *p.* 396. (f) *Coron. ad an. Neronis* 10.
(g) *De locis Hebr. F.* 4. *C.* (h) *L. Carm.* 30. (i) *L.* 7. 38. 36. 5. *Athen. l.* 13. *p.* 591.
(k) *Lib.* 5. *c.* 4.

was conſiderable among Heathen authors for its citadel *Acro-Corinthus*, built on a very high mountain, and for its (l) inſolence againſt the Roman legates, which cauſed L. Mummius, thence ſtyled Achaicus, to deſtroy it; in the conflagration of which city ſo many ſtatues were melted down, that the remains of them made that famous Corinthian braſs which was eſteemed above gold or ſilver; and of which, ſaith Joſephus, the beautiful gate of the temple of Jeruſalem was made, See the note on Acts 3. 2. The Corinthians were noted for their wiſdom, hence ſtyled by (m) Cicero, "the light of all Greece," by Florus, *Decus Græciæ*, "the glory of Greece;" and for their riches, for, ſaith (n) Strabo, πλουσία διαπαντὸς ὑπῆρξεν, *it was always rich.* They were filled with orators and philoſophers; and from them, ſay the fathers, came the contentions and falſe doctrines which ſprang up in that church, on the account of which, St Paul ſpeaks thus to them, *Ye are rich, ye are wiſe, ye are honourable*, 1 Cor. 4. 9. 10. They alſo had a temple of Venus; to whom, ſaith (o) Strabo, "1000 "whores were conſecrated," whence they became infamous to a proverb for that vice, and for all kind of laſciviouſneſs; which cauſed the apoſtle, in his epiſtles to them, to ſpeak ſo much againſt it. See the preface to the firſt epiſtle. Laſtly, there was a great reſort of the Jews to this city, who, ſaith Philo, inhabited Κόρινθον, τὴν πλείστα καὶ ἄριστα Πελοποννήσου, *Corinth, and the chiefeſt and beſt parts of Peloponneſus*, and had one or more ſynagogues there, Acts 18. 8. whence came thoſe Judaizers and falſe apoſtles, ſo often mentioned in the epiſtles to thoſe churches.

17. CYPRUS, ſo called from the flower of the cypreſs-trees growing there, as (p) Pliny, ſpeaking of the kinds of cypreſs, and (q) Euſtathius, ſay, was an iſland, having on the eaſt the Syrian, on the weſt the Pamphilian, on the ſouth the Phœnician, on the north the Cilician ſea. It was celebrated among the Heathens for its fertility, as being, ſaith (r) Strabo, and Ammianus Marcellinus, ſufficiently provided of all things within itſelf, & *nullius externi indigens*; whence it was alſo called the rich and happy iſland, but was very (s) infamous for the worſhip of Venus, who had thence her name Κύπρις, and her title *Venus Cypria*; that demon, ſaith Euſtathius, delighting in that iſland for their adultery, and proneneſs to venery, they conſecrating their women to whoredom, and by a law compelling them to lie with ſtrangers, as the Babylonians did. It was memorable among the Jews for being an iſland in which they ſo abounded, that at one time they ſlew, ſaith (t) Dio, 240,000 of the inhabitants, and were, on that account, forbid to come afterwards to that iſland; and, among Chriſtians, for being the place where Joſes, called Barnabas, had the land he ſold, Acts 4. 36. and where Mnaſon an old diſciple lived, Acts 21. 16.

D.

DALMANUTHA, *vid.* Magdala.

1. DAMASCUS, a moſt ancient city, where Eliezer, the ſervant of Abraham dwelt; built, ſaith (u) Joſephus, by Uz, the ſon of Aram, mentioned Gen. 10. 23. and ſituated in the valley betwixt Libanus and Antilibanus, watered by the rivers Abana and Pharphar, 2 Kings 5. 12. one of which is by (x) Pliny, Strabo (y), and others, called *Chryſorrhoas*, by reaſon of its golden ſands; it was made tributary to David, 2 Sam. 8. 6. Afterwards it was the capital city of the kings of Syria, Iſ. 7. 8. It is a city famous for its antiquity, and for being ſtill one of the richeſt and moſt magnificent cities of the Levant, but moſt of all for being the place of the miraculous converſion of St Paul. Here the Jews had their ſynagogues, and converted to their religion (z) *moſt of the women of the place*, but the men entirely hated them, and killed at one time twelve, at another eighteen thouſand of them and their families.

2. DECAPOLIS, ſaith St Jerom, was a country of ten cities beyond Jordan, which all do not reckon alike, ſaith (a) Pliny, who places them all beyond Jordan, except Scythopolis: (b) Joſephus ſaith, that Juſtus of Tiberias τὰς ἐν τῇ Συρίᾳ Δεκαπόλεις ἐπολιόρκει, *fought againſt the cities of Decapolis in Syria*; and that when Veſpaſian came to Ptolemais, (c) οἱ πρῶτοι τῶν τῆς Συρίας Δεκαπόλεων, *the chief men of the cities of Decapolis in Syria* complained to him againſt Juſtus upon that account; and of theſe cities (d) he ſaith, that Hippo and Gadara were two; whence it is evident Bochardus muſt miſtake, when he places all theſe cities in Galilee, and makes Tiberias to be one of them, it being Juſtus of Tiberias that fought againſt them. They were all cities inhabited chiefly by the Gentiles, though ſome of them might be within the region of Judea.

3. DERBE was a city of Lycaonia near Iſauria, mentioned Acts 14. 6. It was the ſeat of Antipater Derbæus, and the country of Timothy.

E.

1. EGYPT was bounded on the north with the Mediterranean; on the eaſt by Arabia Petræa and the Red ſea; on the ſouth by Æthiopia and Nubia; on the weſt

(l) *Vel. Paterc. l.* 1. *c.* 13.

(m) *Legati quod erant appellati ſuperbius, patres veſtri Corinthum totius Græciæ lumen extinctum voluerunt.* Orat. pro leg. Manil. N. 6.

(n) *L.* 2. *c.* 16. *l.* 8. *p.* 263. (o) *Ibid.* (p) *Tertium Cypro inſula, odoris ſuavitate, l.* 12. *c.* 24.

(q) Ἀπὸ ἄνθους ἐκεῖ πολλῶ φυομένω Κύπρω λεγομένης. *In Dionyſ. p.* 100.

(r) *L.* 14. *p.* 468. 469. *Belus opimam* ——— *vaſtabat Cyprum, Virg. Æn.* 1. *v.* 625. *Euſtath. in Dionyſ. p.* 100.

(s) Ἄθυρμα γὰρ ἦν ἡ νῆσος τῇ δαίμονι ἀφ' ἧς καὶ Κύπρις παρωνόμασται, τῦτο δὲ διὰ τὴν τῶν ἐκεῖ μαχλοσύνην καὶ τὸ ἐπαφρόδιτον, *Euſtath. ibid. p.* 99. Τῶν περὶ Κύπρον ἁπλῶς τῶν ἑταιρισμῶν τὰς ἑαυτῶν κόρας ἀφορισάντων. *Athen. l.* 12. *p.* 516. Τῆς Κύπρου ἐκεῖ παραπλήσιος τύπος νόμος. *Herodot. l.* 1. *c.* 199.

(t) Καὶ ἀπώλοντο καὶ ἐκεῖ μυριάδες τέσσαρες καὶ εἴκοσι, καὶ διὰ τῦτο ἐδίκει Ἰουδαίων ἐπιβῆναι αὐτῆς ἔτι. *Epitome Trajani, p.* 255.

(u) *Antiq. l.* 1. *c.* 7. *p.* 15. (x) *Lib.* 5. *c.* 18. (y) *Lib.* 16. *p.* 539.

(z) *Joſ. de bell. Jud. l.* 2. *c.* 31. 7. 34. *p.* 992.

(a) *Jungitur ei lateri Syriæ Decapolitana regio, a numero oppidorum, in quo non omnes eadem obſervant, l.* 5. 10.

(b) *De vita ſua, p.* 1025. *A.* (c) *Ibid. p.* 1030. (d) *Pag.* 1001. *A.*

by

by Lybia, and the desert of Barca. It is divided into the Upper Egypt, through which Nile runneth with a single stream; and into Lower Egypt, which begins where Nile divides, and so makes the island, from its resemblance of the Greek Δ, called *Delta*; and then runs down to the Mediterranean shore, whence it is also called *Egyptus Maritima*. Of the river Nile, the pyramids, their mummies, cities, customs, see geographers. Of the names it hath in the Old Testament, see Bochart. For explication of some passages in the New, consider,

1*st*, The Egyptian language, which differed from the Greek, as (e) Bochart proves against Kircher, and from the Hebrew, whence the Jews in it are said to have *heard a strange language*, Psal. 81. 6. and coming from it, to have come *from a barbarous people*, Psal. 114. 1. See the note on 1 Cor. 14. 11. Hence Joseph, representing an Egyptian, speaks to his brethren by an interpreter, Gen. 42. 23; and it is prophesied by Isaiah, chap. 19. 18. that *five Egyptian cities should speak the language of Canaan*, i. e. of those who lived there. Hence Chiun, which in the Hebrew is put for Saturn, (as also it signifies among the Persians and Ishmaelites), is, by the Septuagint, who made their translation in Ægypt, turned into Ραιφὰν, Amos 5. 26. which in the Egyptian language is put for Saturn, and is cited by St Stephen Ρεμφὰν, Acts 7. 43. See the note there.

2*dly*, The Egyptian learning, which had it not been considerable, sure we should not have heard of Homer, Solon, Musæus, Dædalus, Pythagoras, Plato, Democritus, and others, going thither to learn wisdom, and bringing to their respective countries the learning they had there acquired. Egypt would not have been called by Horus in Macrobius, (f) "the mother of arts;" nor the inhabitants, "the parents of all philosophy:" nor would (g) Athenæus have told us, that both the Greeks and Barbarians had all their learning from the Alexandrians. But of this see more in the commentary upon these words, *And Moses was learned in all the wisdom of the Egyptians*, Acts 7. 22.

3*dly*, Egypt is, by profane authors, as well as by the fathers, said to be guilty of most vile idolatry. (h) Herodotus informs us, they first made altars, images, and temples for the gods, and that almost all the names of the gods came from Egypt (i) into Greece; and Jupiter in (k) Lucian, confesses, that the Egyptian gods were αἰσχρὰ καὶ γελοιότερα, *filthy, and more ridiculous* than those of other nations. Their gods were called, not only by the (l) fathers, but even by the poets, (m) *portenta magis quam numina*. They are also noted in scripture for afflicting, persecuting, and destroying the people of God; upon both these accounts the great city Rome, is, by St John, styled spiritually Egypt, Rev. 11. 8.

4*thly*, That Moses led the children of Israel out of Egypt, is attended by many (n) profane authors, and that he led them through the sea, and that the Egyptians, following after them, were drowned, is owned by Artabanus; (o) Diodorus Siculus adds, that the fame of this drying up of the Red sea, was preserved till his time among the (p) Ichthyophagi, who lived near to it: and (q) Origen informs us, that it was common among the Heathens, *to exorcise demons by that God who did* καταποντίσαι ἐν τῇ ἐρυθρᾷ θαλάσσῃ τὸν Αἰγυπτίων βασιλέα, καὶ τὰς Αἰγυπτίους, *overthrow the Egyptians and their king in the Red sea*, according to these words of St Paul, *By faith they passed through the Red sea, as by dry land, which the Egyptians essaying to do were drowned*, Heb. 11. 30.

2. ELAMITES are only mentioned in these words, Acts 2. 9. *Parthians, Medes, and Elamites*: where St Luke goes from east to west, the Elamites lying west of the Medes; for the Susians are joined to the Elamites, saith Strabo, and to them the Medes. Elam and Madai are also mentioned in scripture together, Is. 21. 2. Jer. 25. 25. They were so called from Elam the son of Sem, Gen. 10. 22. and their capital city was Elymais: they were a warlike people living by rapine, and fighting with bows and arrows, Is. 22. 6. Jer. 49. 35. as the Susians and Persians did; but were a different people from them; for they were joined to Susia, saith (r) Strabo, and there was an ingress to them from Persia, and the Susians and Elamites are mentioned apart, Ezra 4. 9. though they are both comprehended sometimes under the name of Elam. See Dan. 8. 2.

3. EMMAUS, saith St Luke, chap. 24. 15. and (s) Josephus in his book of the wars of the Jews, was a village distant sixty furlongs from Jerusalem; it was after made a city, and a Roman colony, and called Nicopolis.

4. EPHESUS, the metropolis and noble mart of the Proconsular Asia, situated upon the river Layster, was famous for the temple of Diana, one of the stateliest structures in the world: it was, as (t) Pliny saith, the wonder of magnificence, built at the common charge of all Asia, properly so

(e) *Phaleg. l.* 1. *c.* 15. *p.* 68.

(f) *Cum Egypti matris artium ratione consentit.* Saturn. l. 1. c. 15. *Plato Egyptios omnium philosophiæ disciplinarum parentes secutus est.* De Somn. Scip. l. 1. c. 19.

(g) Ὅτι Ἀλεξανδρεῖς εἰσιν οἱ παιδεύσαντες πάσας τοὺς Ἕλληνας, καὶ τοὺς Βαρβάρους. *Deipnos. l.* 4. *c.* 184.

(h) *L.* 2. *c.* 4. (i) *Ibid. c.* 50. (k) *De concil. deorum.* (l) *Lact. c.* 20. *Minut. &c.*

(m) *Quis nescit qualia demens Ægyptus portenta colat?* Juv. sat. 15.

(n) *Just. ex Trogo Pompeio, l.* 36. *c.* 2. *Artabanus apud Euseb. præpar. evang. l.* 9. *c.* 27. *p.* 436. *Manethon apud Joseph. l.* 1. *contra Appion. p.* 1042. 1052. *Chæremon & Lysimachus, ibid.* 1057. 1085. *Strabo, l.* 16. *p.* 523. *Tacitus histor. l.* 5. *p.* 615.

(o) *Dicunt Heliopolitani,* Τὸν Μώσεα ἐπιθέντα τῇ ῥάβδῳ τὸ ὕδωρ, καὶ οὕτω τὸ μὲν πέλαγος διαστῆναι, τὸν δὲ ἀνεμον διὰ ξηρᾶς ὁδοῦ ποιήσαι, συνιζάνειν δὲ τῶν Αἰγυπτίων, καὶ διωκόντων, ὑπό τι τοῦ πυρὸς καὶ τῆς πλημμυρίδος πάσας διαφθαρήναι. *Ibid.*

(p) Παρὰ δὲ τοῖς πλησίον κατοικοῦσιν ἰχθυοφάγοις παραδέδοσθαι λόγος ἐκ προόνων, ἔχων φυλακτήριόν τὴν φήμην ὅτι μεγάλης τινὸς γενομένης ἀποστάσεως ἐγένετο τῇ κάλπῃ ξηρὸς πᾶς ὁ τόπος, μεταστάσης τῆς θαλάττης εἰς τὰ ἐναντία μέρη. *l.* 3. *p.* 122.

(q) *Lib. contra Celsum. p.* 184. (r) *Lib.* 16. *p.* 512. (s) *Lib.* 7. 27.

(t) *Lib.* 36. *c.* 14.

called,

called, and was 220 years in building: it was 425 feet long, 220 broad, and ſupported by 127 pillars 60 feet high, and was generally accounted one of the ſeven wonders of the world: it was burnt the ſame day that Socrates was poiſoned, 400 years before Chriſt; and again, the ſame night that Alexander M. was born, but rebuilt and adorned by the Epheſians, whence that city is ſtyled νεωκόρος, Acts 19. 35. an adorner of the temple of the goddeſs Diana, which, ſay the ſcholiaſts upon Ariſtophanes and Suidas, ſignifies to (u) adorn and beautify. See note there. The Epheſians were noted for their ſkill in the art of magic, ſee the note on Acts 19. 19. and for their luxury and laſciviouſneſs; ſee the note on Epheſ. 5. 5. The Jews dwelt here in abundance, having obtained the privilege of citizens, ſaith (x) Joſephus: but this city was chiefly celebrated among Chriſtians for St Paul's ſtay here almoſt three years, Acts 20. 31. his mighty miracles done there, Acts 19. 11. 1 Cor. 16. 9. and the oppoſition he met with from the Jews, Acts 20. 19. for Timothy, made biſhop there; for the beloved apoſtle who governed the Aſiatic churches; and for being one of the ſeven churches to which Chriſt ſent inſtructions, Rev. 2. 1.

5. EPHRAIM. We read, John 11. 54. that Chriſt went from Jeruſalem *to a country near the wilderneſs*, and to a city named Ephraim: now, Ephraim and Bethel, ſaith (y) Joſephus, were πολιχνία, *little cities* ſituated in the land of Benjamin, near the wilderneſs of Judea, in the way from Jeruſalem to Jericho.

G.

GADARA was, according to (z) Joſephus, the metropolis of Perea, or the region beyond Jordan: It is now called *Hippodion*, ſaith (a) Pliny, and hath the river Hieramax or Jarmoc flowing by it; both make it a (b) Decapolitan city, and ſo of Heathen juriſdiction, whence perhaps it was deſtroyed by the Jews, but was rebuilt by Pompey in favour of Demetrius Gadarenſis, his manumitted ſervant, ſaith (c) Joſephus. The inhabitants of this city being rich, ſent legates to Veſpaſian coming againſt Judea, and gave up this ſtrong city to him; both the city and villages belonging to it, lay within the region of the Gergeſenes, whence Chriſt going into the country of the Gadarenes, Mark 5. 1. is ſaid to go into the region of the Gergeſenes, Matth. 8. 28.

2. GALATIA is a province of the Leſſer Aſia, ſo called from the Gauls, who, ſaith (d) Strabo, ſeated themſelves there under their captain Leonorius. It was bounded on the weſt by Phrygia, on the eaſt by the river Halys, on the north by Paphlagonia, and on the ſouth by Lycaonia. Its chief cities were Ancyra, Tavium, and Peſſinuntum; whence Grotius ſaith St Paul, writing to the churches of Galatia, writ to theſe. They worſhipped the mother of the gods, and eſpecially they of Peſſinuntum, and ſo, as St Paul ſaith, Galatians 4. 8. *They knew not God.* Callimachus in his hymns, and Hilary who was himſelf a Gaul, repreſent them as (e) "a "very fooliſh people;" whence St Paul ſaith, chap. 3. 1. *O fooliſh Galatians, who hath bewitched you?* This church was ſo dangerouſly perverted, and almoſt overturned by the Judaizers there, that the apoſtle, in his epiſtle to them, doth not call them ſaints.

3. GALILEE contained the tribes of Iſſachar, Zebulon, Naphtali, Aſher, with part of Dan, and Perea, beyond the river. It was bounded on the north by Lebanon and Syria, on the weſt by Phœnicia, on the ſouth by Samaria, on the eaſt moſtly by the river Jordan, and the ſea of Galilee. It is divided, by (f) Joſephus, into the Upper and the Lower Galilee: but Dr Lightfoot divides it into three parts; the Upper Galilee, ſo called, becauſe it abounded in mountains; it was eminently called *Galilee of the Gentiles*, Matth. 4. 15. becauſe it abounded with them, being partly inhabited, ſaith (g) Strabo, by Egyptians, Arabians, and Phœnicians; this contained the tribes of Aſher and Nephthali: the Lower, which contained the tribes of Zebulon and Iſſachar, becauſe it was champaign, was called *the Great Field*; and, 3*dly*, the vale, which is the border of Tiberias. It was, ſaith (h) Joſephus, very populous, containing 204 cities and towns, the leaſt of which towns had πεντακισχιλίους ὑπὲρ τοὺς μυρίους οἰκήτορας, *above* 15,000 *inhabitants*. It was alſo a very rich country, as paying for its tribute, ſaith he, 200 talents: they were, ſaith he, a warlike people, defending themſelves againſt all the aſſaults of their enemies round about; and their wealth and proweſs made them a ſeditious people, and prone to rebel againſt the Romans.

4. GAZA, or AZZA, was a city in the tribe of Judah. It was taken by Judah, Judg. 1. 18.; but becauſe they deſtroyed not the inhabitants, as they ſhould have done, but only made them tributaries, ver. 28. it was regained by them, after the of time Jephtha, *when the children of Iſrael did evil again, and the Lord delivered them into the hands of the Philiſtines*, chap. 13. 1. It was one of the five ſatrapies of the Philiſtines, which offered their golden emerods to the God of Iſrael, for a treſpaſs-offering, 1 Sam. 6. 17. and the city whoſe gates Samſon took away, Judg. 16. 2. and whither he was carried when taken, ver. 22. and where he pulled down the houſe of their god Dagon upon the lords of the Philiſtines, ver. 30. This old town was deſtroyed by Alexander, and ſo made deſolate, as the prophet had foretold, Zeph. 2. 4. and is therefore called, ſaith (i) Strabo, a continued deſert. See the note on Acts 8. 26. For whereas this old city was ſeven furlongs from the bay, the new, built by Conſtantine, was, ſaith (k) St Jerom, in another place nearer to it.

5. GENNESARETH was a region 30 furlongs in length,

(u) Κορεῖν γὰρ λέγουσι τὸ καλλύνειν. *Suidas.* Κορεῖν γὰρ καλλωπίζειν, ὅθεν νεωκόρος. Νεῖς. *p.* 125.
(x) *Contra Appion. l.* 2. *p.* 1063. (y) *De bel. Jud. l.* 4. *c.* 33. (z) *Lib.* 4. *c.* 24.
(a) *Lib.* 5. *c.* 18. (b) *V. Decapolis.* (c) *De bel. Jud. l.* 1. *c.* 5. *p.* 720.
(d) *Lib.* 12. *p.* 390.
(e) Ἄφρονι δῆμῳ *in Delum, v.* 184. *Gallos indociles. Hymn. Hieron. præfat.* 2. *in ep. ad Galat.*
(f) *De bel. Jud. l.* 3. *c.* 4. (g) *Lib.* 16. *p.* 523. (h) *De bel. Jud. l.* 2. *c.* 9.
(i) Κατεσκαμμένη ὑπὸ Ἀλεξάνδρου, ὡς μίνυσα ἔρημος. *Lib.* 16. *p.* 552.
(k) *Antiquæ civitatis locum vix fundamentorum præbere veſtigia, hanc autem quæ nunc cernitur in alio loco pro illa quæ corruit ædificatam.* De locis Hebr. F. 6. D.

length, and in breadth 20; a very pleaſant and fruitful place, abounding in the gardens of great men, whence it had its name from Gen and Sar, as being *the garden of princes;* it lay at the bottom of the lake of Genneſareth, and gave that name to it, Luke 5. 1. The celebrated city of Tiberias was built cloſe by it on the eaſt, and gave it the name of *the ſea of Tiberias*, John 21. 1. And it was called *the ſea of Galilee*, John 6. 1. as being ſituated in Galilee, in the tribe of Nephthali, ſaith Dr Lightfoot; of Zebulon, ſay others: it was, ſaith (l) Joſephus, 40 furlongs in breadth, and 100 in length; ſaith (m) Pliny, ſixteen miles long, and ſix in breadth: its waters were ſweet and pleaſant; and as the Jews ſay, that God loved this more than all the other ſeas; ſo did our Saviour much frequent it, and after his reſurrection appeared to his diſciples at it, John 21. 1.

6. GERGESA was a town near Gadara, ſo called either from the Gergeſites, the poſterity of Canaan; for neither did Zebulun nor Nephthali drive out all the Canaanites, Judg. 1. 30. 33. or from Gergiſhta, ſignifying clay, the ſoil being clay: it gave name to a region ſo called, which comprehended in it Gadara, Hippo, and Magdala. See Gadara.

7. GETHSEMANE was a garden beyond Kedron, at the foot of Mount Olivet, ſo called, from the wine-preſſes in it.

8. GOLGOTHA ſignifies a ſcull, from the rolling of it; as we read, Luke 23. 33. *the place was called the place of a ſcull*, Matth 27. 33. Mark 15. 32. John 19. 17. of which (n) St Cyril gives this very improbable reaſon, that it was called ſo prophetically, becauſe Chriſt, our head, was crucified there; he being not κρᾶνιον, our *ſcull*, but ἡ κεφαλὴ, our *head:* others think it was ſo called, from the head of Adam, buried there; this we have received by tradition, ſay (o) Origen, Cyprian, Athanaſius, St Baſil, Epiphanius, Ambroſe, Chryſoſtom, St Auguſtin: Whereas they could receive no ſuch tradition from the Jews, who taught, that Adam was buried at Kiriath-Arbe, or Hebron; whence St Jerom on the place, ſays, this tradition is pleaſing, but not true: he therefore ſaith, it was ſo called, as being a place full of ſculls, by reaſon of the malefactors executed, and buried there. Againſt which opinion it may be objected, that it is never called *the place of ſculls*, but *of a ſcull:* others therefore ſay, it was ſo called, becauſe it was a little hill in form like to a man's ſcull.

9. GREECE, called alſo *Hellas*, was celebrated throughout the world, for learning and wiſdom: it was that little part of Europe, ſaith (p) Cicero, "which flouriſhed in "fame, glory, in learning, and in moſt arts." Hence (q) Tatian ſaith, "they divided wiſdom among themſelves," and ſaid, "it belonged to them alone;" and to this the apoſtle ſeemeth to refer, when he ſaith, *I am a debtor to the Greek and to the Barbarian, to the wiſe and to the unwiſe*, Rom. 1. 14. they calling all other nations Barbarians: (See the note on 1 Cor. 14. 11.); becauſe, ſaith (r) Strabo, τὸ παιδείας καὶ λόγων ὀλιγῶν, "Learning and reaſon obtained a-"mong them, but was neglected by other nations, (s) who "the more they were diſtant from them, the more were they "ignorant:" but then the apoſtle alſo adds, that which all the (t) apologiſts for the Chriſtian faith obſerve, that, *profeſſing themſelves wiſe they became fools*, by their idolatry, Rom. 1. 21. 22. none being more addicted to it than the Grecians, and the Athenians, (ſee there), who were eſteemed as the eye of Greece: (u) Tatian ſaith, "They rather choſe "to have more demons, than one God." "Their gods," ſaith (x) Cicero, were firſt men, and with theſe, we," ſaith he, "and they have filled the heavens:" and yet it is, with the higheſt reaſon, ſaid in the ſame author, that nothing can be more abſurd, *quam homines morti deletos reponere in deos*, "than to make gods of dead men," *de nat. deorum*, l. 1. n. 29. Note alſo, that Greece, in its largeſt acceptation, comprehended all Macedonia, Theſſaly, Epirus, Achaia, (*i. e.* Greece properly ſo called,) Peloponneſus, and the circumjacent iſlands; and ſo was bounded on the north with the Scardian mountains, on the weſt with the Ionian, on the ſouth with the Cretian, and on the eaſt with the Ægean ſeas: henee in Daniel, chap. 8. 22. and 10. 20. and 11. 2. it is uſed in the largeſt acceptation, to denote Macedonia, as well as the more ſouthern parts of Greece; whereas, in Acts 20. 2. it is uſed excluſively of Macedonia, when it is ſaid, that St Paul, going through the parts of Macedonia, came to Greece.

H.

1. FAIR-HAVEN, Acts 27. 8. ſtyled by Stephanus, καλὰ ἀκτὴ, *the fair ſhore*, is a part of Crete, where, ſaith he, was a city or great village: but whereas it is there ſtyled a part, ᾧ ἐγγὺς ἡ πόλις Λασαία, *near to the city of Laſæa*, that troubles the commentators, who can find no city in Crete of that name, beſides one mentioned by Pliny, which he places in the continent. St Jerom, and from him other geographers, ſpeak of it as *civitas littoralis*, a city by the ſhore: moreover, Dr Lightfoot ſhews, that ἐγγὺς, and ὁ πόρρω, are ſometimes uſed by geographers of places diſtant almoſt 100 miles.

2. HIERAPOLIS, mentioned Coloſſ. 2. 1. is a city of Phrygia, as appears from its nearneſs to Laodicea, celebrated by (y) Strabo, for its hot lapidific waters; and for an

(l) *De bel. Jud. l.* 3. *c.* 35. (m) *L.* 5. *c.* 5. (n) *Catech.* 13. *p.* 133.
(o) *Apud Maldon. in Matth.* 27. 33.
(p) *Quæ fama, quæ gloria, quæ doctrina, quæ plurimis artibus floruit.* Orat. pro Flacco.
(q) Φάσκετε σοφίαν εἶναι παρ' ὑμῖν. Orat. ad Gr. ſect. 43. μεριζοντες τὴν σοφίαν. Ibid.
(r) *Lib.* 1. *p.* 46. (s) *P.* 114.
(t) *Juſtin. cohort. ad Græcos, p.* 21. *Athenag. p.* 13. 14. *Theophil.* 2. *ad Autol. p.* 85. *Clem. Alex. admon. ad Græcos, p.* 25.
(u) *Orat. contra Græc. ſect.* 23.
(x) *Jam vero in Græcia multos habent ex hominibus deos.* De nat. deorum, l. 3. n. 27. *Totum pæne cœlum nonne humano genere completum eſt?* Tuſc. qu. 1. n. 24.
(y) *Lib.* 13. *p.* 433.

hollow

hollow place called *Plutonium*, not much exceeding a man's length, whose noisome exhalations suffocate every thing that enters into it, except a capon: it was so called, saith Stephanus, ἀπὸ τῶν ἱερὰ πολλὰ ἔχειν, *from the many temples it had in it.*

I.

1. ICONIUM was a city of Lycaonia, the chief of the fourteen belonging to that tetrarchy, saith (z) Pliny; a well-built city in the richest part of Lycaonia, saith (a) Strabo. Here was a synagogue of Jews and proselytes, to whom Paul and Barnabas preaching, and confirming their doctrine by miracles, made many proselytes, Acts 14. 1. 2. 3. and where the unbelieving Jews and Gentiles made an assault upon them, *to use them despitefully, and to stone them*, ver. 5.

2. IDUMEA, Mark 3. 8. is not the region of Syria, in which the Edomites, or the posterity of Esau, dwelt, but the Jewish Idumea, or the south part of Judea, and hence, in Diodorus Siculus, the sea of Sodom, which is in the south of Judea, is said to be (b) κατὰ μέσην τὴν τετραπόλιν τῆς Ἰδουμαίας, *in the midst of the province of Idumea.* In the book of the Maccabees are many places mentioned, as in Idumea, which were almost in the middle of Judea, *v. g.* Bethoron is Κώμη Ἰδουμαίας, *a village of Idumea*, 1 Mac. 4. 29. It is κώμη τῆς Ἰουδαίας, *a village of Judea*, saith (c) Josephus; and ver. 61. Bethsura near to Jerusalem, is fortified to be a defence against the Idumeans. Josephus adds, that Judas and his brethren left not off fighting with the Idumeans, but fell upon them every where, (d) taking the cities of Hebron, Merissa, and Azotus, which were all in the land of Judah. It therefore is conjectured, that in the time of the captivity of the Jews in Babylon, the Edomites had invaded their possessions, and fixed their tents there; though afterwards, by the powerful arms of the Maccabees and Asmoneans, they were either rooted out, or constrained to embrace Judaism: thus Josephus informs us, that when Hircanus had taken Sechem, and M. Gerizim, and the country of the Cutheans or Samaritans, he proceeds to take the city of Idumea, Ador and Marissa, both in Judea; and having subdued all the Idumeans, he declares he would expel them from their seats, if they would not be circumcised, and submit to the Jewish laws: and that, hereupon, they out of love to their country, (e) καὶ τὴν περιτομὴν, καὶ τὴν ἄλλην τοῦ ἔθνους διαίταν ὑπέμειναν τὴν αὐτὴν Ἰουδαίοις ποιήσασθαι, *received circumcision, and conformed to the same course or diet with the Jews*, and styled themselves their domestics, and compatriots, *de bell. Jud. l.* 4. *c.* 16. 17.

3. JERICHO was a wealthy city in Benjamin, which Joshua destroyed, with a curse upon him that should rebuild it, chap. 6. 26. Nevertheless, Hiel the Bethelite rebuilt it, in the days of Ahab; and the curse pronounced upon him by Joshua for so doing, was punctually fulfilled, 1 Kings 16. 34. After its restauration, it was ennobled by the schools of the prophets; near to it was a large spring, but unwholesome, and making the land unfruitful, till Elisha cured it, 2 Kings 5. 21. and from that time it produced fruitfulness in abundance. The country, saith (f) Josephus, was seated in a plain, narrow, but long; for it runs out northward to the country of Scythopolis, and southward to the land of Sodom, being 150 miles in length, and 15 in breadth. Opposite to it lay a mountain beyond Jordan; and this great plain is, by St Matthew, styled ἡ περίχωρος τοῦ Ἰορδάνου, *the region about Jordan*, Matth. 3. 5. It was planted, say Strabo and Pliny, with a grove of palm-trees, (whence the city of palm trees, Deut. 34. 3. Judg. 1. 16. is, by the Targum, called Jericho), and well watered with springs, and fruitful with balsam, which, saith (g) Josephus, is the best commodity of the place. Under the second temple, it gave place to no city of Judea but Jerusalem; had a (h) royal palace in it, where Herod ended his days; an hippodromus, where the Jewish nobility being imprisoned by him, were to be slain after his death, and an amphitheatre, where his will was publicly opened and read: it was distant from Jerusalem almost 19 miles; but the way from Jerusalem to it being desert and rocky, it was infested with thieves; (See the note on Luke 10. 30. 32.); and Jericho having 12,000 priests and Levites which served at the temple, it is no wonder that a priest and Levite should pass by that way.

4. JERUSALEM may be considered, either, 1*st*, as the capital city of Judea, in compass six miles and a quarter, standing in the two tribes of Benjamin and Judah, and built upon three mountains: Mount Zion, on which the upper city, which was on the north of Jerusalem, was built; Acra, on which stood the lower city, properly called Jerusalem; and Mount Moriah, *the mountain of the Lord's house*, which was compassed about by the city, as a theatre, and walled round: it was a perfect square of 500 cubits on each side, and 2000 in the whole. And, as the city of Jerusalem is called *the holy place*, Matth. 24. 15. and *the holy city*, Matth. 4. 5. and was so esteemed by the Jews, 1 Maccab. 10. 31.; so this mountain was called holy ground, to which they who had issues, or were menstruous, or women in childbed, during the time of their uncleanness, might not come. Or,

2*dly*, It may be considered as the place where our Lord was crucified, where the gospel was first preached, and where it found the greatest opposition: and, in reference to this, it hath been shewed,

1. That, before Christ's passion, the Scribes and Pharisees were the great enemies to our Lord's person, and his doctrine: but when the apostles began to assert his resurrection, and the resurrection of believers, by his power, the Sadducees also were vehement opposers of his doctrine: (see the note on Acts 4. 2.)

2. That they not only persecuted the Christians in Judea, and throughout all the synagogues of the Jews, but instigated all Heathen governors where they had any footing; they per-

(z) *Lib.* 5. *c.* 27. *p.* 288. (a) *Lib.* 12. *p.* 391. (b) *Lib.* 19. *p.* 724.
(c) *Antiq. l.* 12. *c.* 10. (d) *Ibid. l.* 12. *c.* 12. *p.* 418. (e) *Antiq. l.* 13. *c.* 17.
(f) *De Bel. Jud. l.* 4. *c.* 27.
(g) Ὁ τῆς βαλσάμου παράδεισος, *l.* 16. *p.* 525. *l.* 5. *c.* 14. Φέρει δὲ καὶ ὀποβάλσαμον· ἐστὶ δὲ τιμιώτερον τῶν τῇδε καρπῶν. *De bel. Jud. l.* 16.
(h) *Joseph. antiq. l.* 17. *c.* 8. *et de bel. Jud. l.* 1. *c. ult.*

secuting

ſecuting and killing them with their own hands, where they had power, and perſuading others ſo to do, where they had an intereſt ſufficient, Acts 13. 50. and 14. 2. 5. and 17. 5. 13. See the note on Gal. 3. 4. and the preface to the epiſtle of St James.

3. That for their infidelity, and oppoſition to the goſpel, *the kingdom of God was taken from them*, Matth. 21. 43.; they were blinded, and *given up to a ſpiritual ſlumber*, Rom. 11. 7. 8. were *rejected, and broken off*, ver. 15. 17. *for their unbelief*, ver. 20. Or,

3*dly*, We may diſcourſe of it as it was the city, which, with the temple, and the inhabitants, was therefore to be *deſtroyed, laid waſte, and trodden down by the Gentiles*. And here obſerve,

1. That both our Lord, and his forerunner, declared their ruin was at hand, if they would not repent, and believe the goſpel; that *the axe was then laid to the root of the tree*, Matth. 3. 10.; that *Jeruſalem ſhould be laſt deſolate*, and *all the blood of the prophets, ſhed from Abel, ſhould be required of that generation*, Matth. 23. 35. 38.; that all he had foretold, concerning the deſtruction of the temple, the city, and the people of Jeruſalem, ſhould be fulfilled, before that generation paſſed away, Matth. 24. 34. See Matth. 16. 28. and 26. 64. Luke 19. 41. 42. 43. and the notes there.

2. That this was the conſtant doctrine taught in moſt of the epiſtles, and the continual expectation of the believing Jews and Chriſtians, that wrath was coming upon that nation for their infidelity and perſecution of the Chriſtians; and that Chriſt would ſhortly come to deſtroy them, for thoſe ſins. See Rom. 11. 22. 1 Theſſ. 2. 15. 16. chap. 5. 9. 2 Theſſ. 2. 8. Heb. 10. 36. James 5. 8. 1 Pet. 4. 17. 18. and the notes on thoſe places; and Gal. 4. 20. and 6. 12. Phil. 3. 18. 19.

3. That Joſephus ſpeaks frequently of the τέρατα καὶ σημεῖα, *the ſigns, wonders*, and certain indications then given of their approaching ruin, *de bel. Jud. l.* 1. *c.* 1. *l.* 4. *c.* 17. *l.* 7. *c.* 30. 31. as alſo doth the Heathen Tacitus. (l) Joſephus adds, that God was now ἀπεστραμμένος τὰ ἅγια, *rejecting their holy things*, and would have both their *temple and city purged by fire*: that he *in vain attempted to ſave* τοὺς ὑπὸ Θεοῦ κατακρίτους, *them whom God had condemned*; and that their ruin was foretold by their own prophets, and not to be avoided, τὸ γὰρ τέλος εἶναι τοῦ Θεοῦ. (k) Eleazer, from what was done, takes notice, that all might thence know, that once beloved nation, now ἀπολεῖσθαι κατέγνωσται, *was condemned to deſtruction*; and even (l) Titus ſays, their actions ſhewed their deſtruction was wrought Θεοῦ μένει, *by the anger of God*, and that they proſpered in their attempts againſt them Θεοῦ συνεργοῦντος, *by the divine aſſiſtance*: in a word, the hiſtory of theſe wars, compoſed by that Jewiſh prieſt, is the beſt comment on, and the greateſt confirmation of the truth of Chriſt's predictions of all the circumſtances of their ruin, as is ſhewed on Matth. 24.

5. JOPPA, Acts 9. 13. was a famous port-town betwixt Cæſarea and Azotus, ſo called, as ſome think, from Japhet the ſon of Noah, who built, or rather rebuilt it, after the flood; for (m) Solinus and (n) Mela ſay, it was built before the flood. It was famous among the Heathens, for the fable of Andromeda and Perſeus; among the Jews, for being a port-town from whence they went up to Jeruſalem, which they might ſee, ſaith (o) Strabo, from Joppa, though it were above a day's journey; and for the miſerable (p) ſhipwreck of the Jews, when Veſpaſian took it; and among the Chriſtians, for Tabitha, there raiſed from the dead by Peter, Acts 9.

6. JORDAN is a river ariſing in the region of Daphne, near to Libanus; not out of two fountains or rivers, Jor and Dan, as St Jerom and Suidas ſay; but from one that is in the cave, called *Phanium*, as (q) Pliny ſaith, and Joſephus often: though, in his third book of the Jewiſh wars, he ſays, that it was found out by Philip the Tetrarch, to have its riſe from the ſprings of Phialæ which run under ground 26 furlongs, and appear only at the cave of Phanium, which therefore is aſſigned for its apparent riſe. It is called *Jordan the Leſs*, till it falls into the Lake Samochonitis, whence coming forth augmented, it is called *Jordan the Greater*, and falling into the lake of Gennesareth, it paſſes through it, and ends in the Dead ſea. It is famous among the Jews, for being dried up at a time when it overflowed all its banks, to give a paſſage to the children of Iſrael into Canaan; and among Chriſtians, for being the place of our Lord's baptiſm by St John.

7. ITUREA, mentioned as part of the tetrarchy of Philip, Luke 3. 1. was ſo called, from Jethur the ſon of Iſhmael, Gen. 25. 15. and lay edging upon Arabia, but was in, or bordering upon Cœleſyria. It was part of the tribe of Dan and Gad, and made a tetrarchy by Tiberius, and was partly the ſame with Puronitis, in (r) Joſephus; for whereas St Luke ſaith, *Philip was tetrarch of Iturea and Trachonitis*; Joſephus ſays, Batanea, Trachon, and Puronitis, were aſſigned to him by Cæſar. Moreover, Iſhmael being a ſkilful archer, Gen. 21. 20. the Itureans are celebrated, by (s) poets and hiſtorians, for their ſkill in fighting with bow and arrow.

8. JUDEA, as it ſignifies the whole land of promiſe, is, by (t) Tacitus, ſaid to be terminated with Arabia on the eaſt, Egypt on the ſouth, Phœnicia on the weſt, and Syria on the north: as it is diſtinguiſhed from Galilee and Samaria, and contains the tribes of Judah, Benjamin, Simeon, and Dan, the (u) bounds towards the north are the village Annach, or Dorceus; on the ſouth, it reaches to a village call-

(l) *Hiſt. l.* 5. *p.* 621. *l.* 2. *c.* 39. *p.* 820. *l.* 4. *c.* 18. *p.* 883. *C. l.* 7. *c.* 8. *p.* 948. 957. *U. p.* 887. *A. B.*
(k) *L.* 7. *c.* 31. *p.* 990. (l) *L.* 7. *c.* 4. *p.* 944. (m) *C.* 47.
(n) *L.* 1. *c.* 11. *et Voſſ. ib. p.* 63. (o) *L.* 16. *p.* 522. (p) *Joſ. de bel. Jud. l.* 3. *c.* 29.
(q) *L.* 3. *c.* 35. (r) *De bel. Jud. l.* 2. *c.* 9.
(s) *Ituræis curſus fuit inde ſagittis.* Lucan. l. 7. *Ituræi arcus*, Virgil. Georg. 2. v. 448. *Habes ſogittarios Ituræos.* Vopiſcus in vita Aurel. c. 11. *Cur Ituræos cum ſaggittis ſeducis in forum?* Cic. orat. Phil. 2.
(t) *Hiſt. l.* 5. *p.* 617. (u) *Joſ. de bel. Jud. l.* 3. *c.* 4. *p.* 833.

ed *Jarda* in Arabia, and its breadth is from the river Jordan to Joppa, and Jeruſalem is in the centre of it. It is divided into the mountains, the plain, and the ſouth: the ſouth lay towards Seor and Amalek, from the inlets into the land at the utmoſt part of the Dead ſea, and reached to the riſing of the mountains not far below Hebron: the mountains began near Hebron, and ran along northward to, and beyond Jeruſalem, having the plain of Jordan ſkirting on the eaſt, till you come to the borders of Samaria: hence the bleſſed virgin, going to viſit her couſin at Hebron, a city of the prieſts, is ſaid to go into the hill-country, Luke 1. 39. The plain joins to the mountainous country on the eaſt, and though more level than that, yet hath its hills; to the plain eaſtwardly joins a valley lower than the plain, which is the coaſt of Sodom, and at length that of Jordan. The wilderneſs of Judea, where John firſt taught, Matth. 3. 1. and Chriſt was tempted, lay betwixt Jericho and Jordan, and from Jericho towards Jeruſalem both of them were comparatively deſert, (whence (x) Strabo ſaith, Jeruſalem was a place not to be envied by any one, as having about it χώραν λυπρὸν καὶ ἄνυδρον, *a dry barren country*), though both theſe deſerts were alſo populous, and had many towns.

L.

1. LAODICEA, mentioned Col. 2. 1. was that which Stephanus calls *Laodicea ad Lycum*, by the river Lycus, and which (y) Ptolemy and Philoſtratus ſay, was a city of Caria; it was ruined by an earthquake in the 10th of Nero; and was rebuilt, ſaith (z) Tacitus, by its own wealth.

2. LIBYA was ſo called from the Arabic word *Lub*, which ſignifies thirſt, as being a dry, thirſty earth and therefore, by ſome grammarians, ſaid to have its name ἀπὸ τῦ λείπειν καὶ ὕειν, from its want of rain; among the Greeks, it is uſed as another name for Africa, as it imports a part of it. It was divided into (a) Lybia Interior and Exterior: but the Libya mentioned by St Luke Acts 2. 10. is that which is by Ptolemy called *Libya Cirenaica*; and by (b) Pliny, *Pentapolitana Regio*, from its five chief cities, *viz.* Berenice, Arſinoe, Ptolemais, Apollonia, and Cyrene, as appears from theſe words, *Egypt, and* τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, *the parts of Lybia about Cyrene*. It is noted, in the Old Teſtament, for its chariots and horſes uſed in fight, 2 Chron. 16. 8. whence it is ſtyled, by (c) Dionyſius Periegetes, Κυρήνη ἱππότις, and by (d) Strabo, ἱπποτρόφος, *the country that bred the beſt horſes*; of which ſee Bochart, *Phaleg. l.* 4. *c.* 33. but it is mentioned by St Luke, on account of the Jews, who living in ſuch vaſt numbers in Alexandria, that 50,000 of them were ſlain at one time, may well be thought to have had ſome colonies and proſelytes in this neighbouring country.

3. LYCAONIA. The Lycaonia mentioned Acts 14. 6. was not that which is called *Arcadia*, but a province in the Leſſer Aſia, accounted the ſouthern part of Cappadocia, having Iſauria on the weſt, Armenia Minor on the eaſt, and Cilicia on the ſouth. Its chief cities are all mentioned in this chapter, *viz.* Iconium, Lyſtra, and Derbe. *They ſpake*, ver. 10. *in the Lycaonian tongue*; i. e. in ſome proper dialect of the Greek tongue.

4. LYDDA, ſaith Joſephus, was a village (e) not yielding to a city for greatneſs; it was a part of Judea, not far from Joppa, Acts 9. 38. eminent for its ſchools of Jews and learned men: ſee the note there. (f) Joſephus elſewhere ſtyles it a city, and ſaith it was burnt by Ceſtius, whilſt the men were gone from it to Jeruſalem, to celebrate *the feaſt of tabernacles*; God, after they had crucified our Saviour, not taking that care of them at theſe times, as formerly. It is now called *Dioſpolis*, ſaith (g) St Jerom.

5. LYSTRA was a city of Lycaonia, chiefly celebrated for the cure done there upon the lame man, which made the Lycaonians think the gods were come down to them *in the likeneſs of men*, Acts 14. 10. 11. and for the circumciſion of Timothy, chap. 16. 1.

M.

1. MACEDONIA was a vaſt province of Greece, formerly called *Emathia*; and from the kings of Macedon, *Macedonia*. It was bounded on the north by the mountains of Hœmus, on the ſouth by Epirus and Achaia, on the eaſt by the Ægean, on the weſt by the Ionian and Adriatic ſeas; celebrated in all hiſtories, for being the third kingdom that under Alexander the Great obtained the empire of the world, and had under it (h) 150 people. To this country, whoſe metropolis was then Theſſalonica, St Paul was called by a viſion, Acts 16. 9.; and the churches planted by him in it, are celebrated for their great charity, and ready contribution to the diſtreſſed Jews in Judea, 2 Cor. chap. 8. 9. when they themſelves lay under the extremeſt poverty; and both in Theſſalonica and Macedonia, ſaith (i) Philo, lived a great number of Jews.

2. MAGDALA was a city and territory beyond Jordan, on the bank of Gadara. It reached to the bridge above Jordan, which joined it to the other ſide of Galilee, and contained within its precincts, Dalmanutha: whence St Matthew ſaying, chap. 15. 39. *Chriſt came into the coaſts of Magdala*, St Mark ſaith more particularly, chap. 8. 10. *he came into the parts of Dalmanutha*.

3. MEDIA, mentioned Acts 2. 9. in theſe words, *Parthians, Medes, and Elamites*, was a vaſt region, having on the north the Hyrcanian ſea, on the weſt Armenia and Aſſyria, on the ſouth Perſia, on the eaſt Hyrcania and Parthia. It had its name from Madai the ſon of Japhet, mentioned Gen. 10. 2. and advanced into the ſecond monarchy, ſtyled the monarchy of the

(x) *L.* 16. *p.* 527. (y) *See Berk. in Steph.*
(z) *Laodicea tremore terræ prolapſa, nullo a nobis remedio, propriis opibus revaluit.* Annal. l. 14. c. 27.
(a) Παρά γε τοῖς παλαιοῖς ἐφίσκομεν καὶ τειχῶς τὴν Λιβύην λεγομένην, τήν τε ὅλην χώραν, καὶ μέρος τι αὐτῆς εἰς δύο Λιβύας ὑποδιαιρέμενο. *Euſtath. in Dionyſ. ed. Lond.* 1688, *p.* 32.
(b) *L.* 5. *c.* 5. (c) *V.* 213. (d) *L.* 17. *p.* 576.
(e) Πόλεως τὸ μέγεθος ἐκ ἀπεδέιξα. *Antiq. l.* 20. *c.* 5. (f) *De bel. Jud. l.* 2. *c.* 37.
(g) *De nom. Hebr. F.* 11.
(h) *Centum quinquaginta populorum duabus inclyta legibus quondamque terrarum imperio.* Plin. l. 4. c. 10.
(i) *Leg. ad Caium, p.* 978.

Medes

Medes and Perſians, under Darius the Mede, ſon of Aſtyages. Of the riches of this country, and of the vaſtneſs of its chief city Ecbatan, ſee (k) Bochartus. In the Babylonian captivity, the Jews were carried captive into Aſſyria, and placed in the cities of the Medes, 2 Kings 17. 6. and 18. 11. Hence we find many of them and their proſelytes at Jeruſalem, when the Holy Ghoſt fell on the apoſtles.

4. MELITE, the iſland Malta, where St Paul was ſhipwrecked; of which ſee the note on Acts 28. 1.

5. MESOPOTAMIA is a country in Aſia Major, between the rivers Euphrates and Tygris, as the Greek word imports; hence it is ſtyled in the Hebrew, *Aram Narajam*, i. e. *Syria of the rivers*, and the inhabitants (l) οἱ ἐκ μέσης τῶν ποταμῶν, *they who dwell in the midſt of the rivers*: but that in ſcripture, and profane authors, it is ſometimes uſed in a larger ſenſe, ſee the note on Acts 7. 2.

6. MIDIAN, the land into which Moſes fled from the Egyptians, Acts 7. 29. It was the place where Jethro lived, Exod. 12. 11. and the people came from (m) Madian the ſon of Abraham by Keturah, Gen. 25. 2. whence we have reaſon to believe they ſtill retained the worſhip of the true God. It was in Arabia Petræa, whence (n) Philo ſaith, *Moſes fled*, εἰς τὴν ὁμορον Ἀραβίαν.

7. MILETUS, a port-town of Aſia Minor, and a city of Ionia, where, ſaith St Jerom, St Paul *majores Epheſi alloquitur*, "ſpeaks to the elders of Epheſus," taking no notice of any other biſhops there convened. It was the city where (o) Thales, one of the ſeven wiſe men, Anaximander his diſciple, Timotheus the muſician, and Anaximenes the philoſopher, were born. There was another Miletus in Crete, mentioned by (p) Pliny, and by (q) Homer, where St Paul left Trophimus ſick: ſee the note on 2 Tim. 4. 20. and the preface to Titus. There was alſo, ſaith Euſtathius in Dionyſ. P. Κρητικὴ νῆσος, an iſland of that name in Crete.

8. MITYLENE, corruptly *Mytilene*, ſaith (r) Voſſius, was a large and beautiful city of the iſland Leſbos, where Pittacus one of the wiſe men, Alcæus the poet, Diophanes the orator, and Theophanes the hiſtorian, were born. The whole iſland was alſo called by (s) that name; as alſo Pentapolis, from the five cities in it, *viz.* Iſſa, or Antiſſa, Pyrrha, Ereſſos, Ariſba, Mitylene. If it had that name in St Luke's time, you may underſtand either the iſland or the city, when he ſaith, Acts 20. 14. *We came to Mitylene*.

9. MYRA was one of the ſix great cities of Lycia, ſaith (t) Strabo, and it lay nigh the ſea, ſaith (u) Pliny; whence St Luke ſaith, Acts 27. 5. that *ſailing over the ſea of Cilicia and Pamphylia*, they *came to Myra in Lycia*. It had its name, ſay Stephanus *de urbibus* and Porphyrogenetes, *l.* 1. *them.* 14. ἀπὸ τῶν μύρων, from the ointments made there, and is by both of them called a city of Lycia. The Latin copies inſtead of Myra, read Lyſtra in Lycaonia, far diſtant from theſe ſeas; againſt the Greek, and the authority of St Jerom and Chryſoſtom.

10. MYSIA, mentioned Acts 16. 7. 8. was bounded on the north with Bithynia, on the eaſt with Phrygia Minor, on the weſt with Troas, on the ſouth by the river Hermus: there, perhaps, St Paul attempted not to ſtay; becauſe, as (x) Cicero notes, in his oration for Flaccus, they were a people deſpicable, and baſe to a proverb.

N.

1. NAIN, mentioned Luke 7. 11. 12. was a city in the extreme borders of Iſſachar, towards Samaria, two leagues from Nazareth, and not much more from Tabor, ſaith Brochard, at the gates of which our Lord reſtored the widow's ſon to life; it was ſo called, from the pleaſantneſs of the place. If (y) Joſephus ſpeaks of the ſame place, and not rather of Nain, a village in Samaria, he thrice calls it *a village*, and ſaith, it was walled about by Simon ſon of Gejorah the robber; but St Luke aſſures us, it had gates in our Saviour's time.

2. NAZARETH was a city of the Lower Galilee, in the confines of Iſſachar and Zebulun, but within the latter: here the bleſſed virgin was born, and lived: it was of ill fame in our Saviour's time, as appears from the queſtion of Nathanael, *Can any good thing come out of Nazareth?* John 1. 47. Whence Chriſt was, by contempt, called a *Nazarite*, and Chriſtians, *Nazarenes*. See the note on Matth. 2. 23.

3. NINEVEH was the chief city of Aſſyria, by the Greeks called *Ninus*, from the builder of it, named in ſcripture, *Nimrod*, and by the Greeks Νῖνος, which ſome think to be hinted in the name, as being *Nin-Nave*, the habitation of Ninus, who came from Shinar to Aſſyria, and built it, Gen. 10. 10. See the Biſhop of Ely there. It is called in the ſcriptures, πόλις μεγάλη τῷ Θεῷ, Jonah 1. 2. and 3. 3. i. e. *a very great city*, (as Moſes was ἀστεῖος τῷ Θεῷ, *very fair*, Acts 7. 20. See the note there); as well it might, being, ſaith (z) Diodorus Siculus, in length 150 ſtadia, *i. e.* almoſt 19 miles; in breadth 90 ſtadia, *i. e.* 12 miles and an half; in circuit 480 ſtadia, *i. e.* 60 miles; and ſo counting 20 miles for a day's journey, as the Greeks uſed to do; a city of three days journey, not in length, but in circuit, ſay St Jerom, Cyril, and Theodoret upon the place, Jon. 3. 3. (a) Strabo ſays it was larger than Babylon, which contained in circuit 350 ſtadia. (b) Euſtathius on Dionyſius Periegetes, adds, that in building of it, 140,000 men laboured eight years. It was famous for being the city in which the firſt monarchy

(k) *Phaleg. l.* 3. *c.* 14. (l) *Arrian. l.* 3. (m) *Joſ. Antiq. l.* 2. *c.* 5. *p.* 59.
(n) *De vita Moſis, p.* 473. (o) *Mela, l. l. c.* 17. (p) *L.* 4. *c.* 12. *p.* 113. 290.
(q) *Iliad. B.* (r) *In Melam, p.* 201. (s) *Strabo, l.* 13. *p.* 424. *Mela, l.* 2. *c.* 7.
(t) *L.* 14. *p.* 457. (u) *L.* 15. *c.* 27. *p.* 290.
(x) *Quid porro in Græco ſermone tam tritum atque celebratum, quam ſi quis deſpicatui dicitur, ut Myſorum ultimus eſſe dicatur?* N. 51. 52.
(y) *Antiq. l.* 20. *c.* 5. *De bel. Jud. l.* 2. *c.* 21. & 30.
(z) Μεγίστην τῶν τότε ὑπῶν κατὰ πᾶσαν τὴν οἰκουμένην, *l.* 2. *p.* 65. (a) *L.* 6. *p.* 507.
(b) *P.* 125.

was erected, and which repented, at the preaching of Jonas, and ſo, it ſeems, owned the God of Iſrael as the true God; as generally thoſe eaſtern kingdoms did, though they had topical gods of their own. See the note on Luke 1. 76. It was taken 58 years after the time of Jonas, by Arbaces rebelling againſt Sardanapalus, and deſtroyed 182 years after by Nebuchodonoſor and Aſſuerus, Tobit 14. 15. Al. by Nabopolaſer and Aſtyages, and was never built again: whence ( ) Strabo ſaith, ἡ μὲν δὴ Νίνος πόλις ἠφανίσθη παραχρῆμα μετὰ τὴν τῶν Σύρων κατάλυσιν. And (d) Lucian to Charon, ἡ Νίνος μὲν ἀπόλωλεν ἤδη, καὶ δοῦ ἴχνος ἔτι λοιπὸν αὐτῆς, *Ninus was ſo deſtroyed, that no footſteps of it now remain;* God having ſaid, by his prophet Nahum, chap. 1. 8. that *he would make an utter end thereof.* As for its ſituation, it is commonly ſaid, that it was built on the weſt ſide of the river Tigris; but, as (e) Bochartus ſhews, hiſtorians and geographers differ ſo much as to the ſituation of it, that they ſeem thereby to confirm the words of the prophet Nahum, chap. 3. 17. *It ſhall be as the locuſts, who when they flee away, their place is not known where they were.*

O.

MOUNT OLIVET, mentioned Acts 1. 12. had its name from the multitude of olive-trees that grew upon it; whence at the foot of it was Gethſemane, Matth. 26. 26. *the place of oil-preſſes,* derived from *Gath,* a preſs, and *Schemen,* oil. It was diſtant from Jeruſalem, ſaith St Luke, a Sabbath-day's journey, that is, a mile. It lay overagainſt the city, ſaith (f) Joſephus, that is, the eaſt part of it, and was diſtant from it five furlongs; he ſpeaking only of the foot of Mount Olivet, which was no farther diſtant from the city: whereas St Luke ſpeaks of the place whence Chriſt aſcended, which was three furlongs farther; whence he informs us, that Chriſt led his diſciples out ἕως εἰς Βηθανίαν, *even to the borders of Bethany;* not to the Bethany mentioned John 11. 18. which was fifteen furlongs from Jeruſalem, but to that tract of the mount where the name of *Bethphage* ceaſed, and that of Bethany began, Luke 24. 50. 51.

P.

1. PAMPHYLIA is a province of Aſia Minor, having to the ſouth the Pamphylian ſea, mentioned Acts 27. 5. Cilicia to the eaſt, Piſidia to the north, (whence we find St Paul paſſing through Piſidia to Pamphylia, Acts 14. 24. and from Pamphylia to Piſidia, Acts 13. 14.), and Lycia to the weſt. The cities mentioned in the ſcripture as belonging to it, are Perga and Attalia, Acts 13. 13. Here alſo the Jews dwelt, ſaith (g) Philo; whence they of Pamphylia are mentioned among thoſe who appeared at Jeruſalem at the day of Pentecoſt, Acts 2. 10.

2. PAPHOS was a city of Cyprus, Acts 13. 4. 6. the metropolis of that iſland, and the place where the proconſul had his reſidence; and Venus, ſaith Tacitus, had the moſt (h) ancient temple, which he deſcribes more largely in the beginning of his ſecond book of hiſtories; whence it became, ſaith Arator, (i) *laſcivus ager ſacrilegæque libidinis antrum,* being the place where the virgins proſtituted themſelves before marriage, to get a dowery, as we learn from (k) Juſtin, and (l) Herodotus. Here St Paul ſtruck blind Elymas the ſorcerer, and converted Sergius the proconſul. That the Jews dwelt here in abundance, we learn from Elymas a Jew, ver. 6. See Cyprus.

3. Of PARTHIA we have only mention indirectly, in theſe words, Acts 2. 9. *Parthians, Medes, and Elamites.* It laſted an empire for 400 years, and diſputed for the empire of the eaſt with the Romans: they were celebrated for the (m) veneration of their kings, and for their way of fighting by flight, and ſhooting their arrows backwards. They are not mentioned in ſcripture, ſay Ethicus and Orotius, ſave under the name of *Medes.* They dwelt between Media and Meſopotamia; in all which Tranſeuphratenſian places, except ſome little parts of Babylon, and of ſome other little prefectures, the Jews, ſaith (n) Philo, abounded, and ſo were at Jeruſalem when the Holy Ghoſt fell on the apoſtles.

4. PERGE, or PERGA, is a city of Pamphylia, Acts 13. 13. memorable among the Heathens for a temple of Diana, built there; whence ſhe was called, ſaith (o) Mela, *Diana Pergæa,* Περγαία Ἄρτεμις, ſaith Stephanus; among the Chriſtians, for the departure thence of John Mark from Barnabas and Paul, to Jeruſalem, which occaſioned the rupture betwixt them *for a ſeaſon,* Acts 15. 37. 40.

5. PHOENICIA was a province of Syria, divided into two parts; Phœnicia Maritima, which reached from Tripolis to Ptolemais, ſay ſome; to Peluſium in Egypt, ſay others; and Mid-land Phœnicia, of which Damaſcus was the metropolis. They had their names, ſaith Bochart, not ἀπὸ τῶν φοινίκων, from the palm-trees growing in their land, nor from the Red ſea; nor *a puniceo colore,* from their purple colour; nor ἀπὸ τοῦ φόνου, from the ſlaughters they made where they came, but from their riſe, they being *beni ynak,* ſons of the Anakims in Canaan; whence being beaten by Joſhua, they fled to the ſide of the Mediterranean ſea, where, ſaith (p) Procopius, they erected pillars with this inſcription, Ἡμεῖς ἐσμεν οἱ φεύγοντες ἀπὸ προσώπου Ἰησοῦ τοῦ λῃστοῦ υἱοῦ Ναυῆ, *We are they who fly from the face of Joſhua, the ſon of Nave, the robber.* They were celebrated for their navigations, of which, ſaith Bochart, they have left indications in all places; and for the invention of letters, for from them, ſaith Herodotus, letters were brought by Cadmus into Greece, and were thence called Φοινικήια γράμματα, *Phœnician letters,* Herodot. l. 5. c. 58. Tatian. edit. Oxon. p. 3. Euſeb. præp. evang. l. 10. c. 5. and they had them, ſaith Eupolemus, from the Jews, Clem. Alex. ſtrom. 1. p. 343.

(c) *Lib.* 16. *p.* 507. (d) Ἐπισκοποῦντες, *p.* 180. (e) *Phaleg. l.* 4. *c.* 20. (f) *Antiq. l.* 20. *c.* 7.
(g) Διοικισμένους Παμφυλίαν καὶ Κιλικίαν. *Legat. p.* 798.
(h) *Cyprii tribus templis quorum vetuſtiſſimum Paphiæ Veneris.* Annal. l. 3. p. 128.
(i) *Carm. l.* 2. (k) *Lib.* 18. *c.* 5. (l) *Lib.* 1. *c.* 190. *p.* 84.
(m) *Bochart. Phaleg. l.* 3. *c.* 14. *p.* 225. (n) *Leg. ad Caium, p.* 798. (o) *Lib.* 1. *c.* 14.
(p) *De Vandalicis.*

6. PHILIPPI

6. PHILIPPI was a city of Macedonia, ſo called from Philip King of Macedon, who repaired it, whence it loſt its former name of *Dathos*. It is called by St Luke, ἡ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, not becauſe it was the metropolis of it, for that was Theſſalonica; ſee note on Phil. 1. 1.; but becauſe it was the firſt city belonging to it, which they who came from Neapolis in Thrace, as St Paul did, Acts 16. 11. or from the gulf of Strymon, touched at. See the note on Acts 16. 12. It was celebrated among the Romans, for being a Roman colony, Acts 16. 21. and for the *Campi Philippici*, where Cæſar and Pompey firſt, and afterwards Auguſtus and Mark Anthony fought with Caſſius and Brutus; and among Chriſtians, for their converſion by St Paul, and the liberal contribution they, and they only, ſent him in his neceſſity, by Epaphroditus, Philip. 4. 15. 18. and for his epiſtle directed to them.

7. PISIDIA, mentioned Acts 14. 24. was a country in Aſia Minor, having Pamphylia on the ſouth, Galatia on the north, Iſauria on the eaſt, and Phrygia on the weſt. Its chief city was Antioch in Piſidia, Acts 13. 14. ſo called, to diſtinguiſh it from Antioch in Syria. Its inhabitants are commended by (q) Livy, for their ſkill in war above other Aſiatics; and were anciently, ſaith (r) Pliny, called *Solymi*, who were compared to lions, for their courage.

8. PONTUS, a province in Aſia Minor, bounded on the north with the Euxine ſea, on the ſouth with Cappadocia, on the weſt with the river Halys, on the eaſt with Chalcis; celebrated among the Heathen poets for its poiſonous herbs, and therefore called by (s) Virgil, *Viroſa Pontus*, and hence Medea is ſaid to have had her poiſons from thence: among the Jews, for the diſperſions of that nation through Pontus, &c. 1 Pet. 1. 1. (t) Philo declaring, that they ſent their colonies, ἄχρι τῶν τοῦ Πόντου μυχῶν, *to the utmoſt bounds of Pontus:* among Chriſtians, for the birth of Aquila, Acts 18. 2. and for the name of an epiſtle *ad Ponticos*, given to the firſt epiſtle of St Peter, as being ſent unto them. See Tertul. Scorp. c. 12. Cyprian. teſtim. l. 3. c. 36. 37.

9. PHRYGIA is a province of Aſia Minor, divided into the Greater, which had Bithynia on the north, Galatia on the eaſt, Pamphylia and Lycia on the ſouth, Lydia and Myſia on the weſt, and was called in the (u) Notitiæ, *Pacatiana*, where the chief cities mentioned in ſcripture, Col. 2. 1. are Laodicea and Hierapolis; and of this St Luke ſeems to ſpeak, Acts 2. 10. becauſe he joins it with Pamphylia below it; and Phrygia Minor, of which he ſpeaketh, Acts 16. 6. 18. and 22. when he ſaith, *they paſſed through Phrygia and Galatia*. The inhabitants were a ſervile people, kept in their duty beſt by (x) ſtripes, and made wiſe only by ſufferings, ſaith (y) Cicero. In all theſe parts of Aſia Minor, even to Bithynia and the Euxine ſea, the Jews abounded, ſaith Philo, in the place forecited.

10. PTOLEMAIS was a city of Galilee by the ſeaſide, dividing the Upper from the Lower Galilee, and the land of Iſrael from Phœnicia: it was ſeated in a plain compaſſed about with mountains, having on the eaſt the mountainous part of Galilee, on the north the Scalæ Tyriorum, on the ſouth Carmel. Near to it, ſaith (z) Joſephus, is the ſepulchre of Memnon, and the vale of ſand that turns into glaſs; the fragments of which glaſs being brought back to the place, will return again into ſand. It was memorable among the Jews, for the coming of Petronius thither to ſet up the ſtatue of Caius Caligula, which, at the intreaty of the Jews, declaring, that their law admitted no images either in their temple, or profane places, he deferred to execute, till he had writ to Cæſar, who (a) died before his anſwer came to the hands of Petronius; and alſo for the ſlaughter of 2000 Jews by the inhabitants of Ptolemais; and among the Chriſtians, for St Paul's journey in a ſhip of Phœnicia to Tyre, where the ſhip *unladed her burden*, Acts 21. 3. from Tyre to Ptolemais 32 miles on foot; from thence to Cæſarea, ver. 7. 8. and from Cæſarea to Jeruſalem, ver. 15. See the note on Acts 21. 7.

11. PUTEOLI, a famous mart-town in Italy, having a commodious haven for ſhips, made, ſays (b) Strabo, by art and labour. It was built, ſay St Jerom, and the epitomator of Stephanus, by the (c) Samians; and called *Puteoli*, ſaith (d) Varro, from the pits of hot and cold water; by the Greeks it was called *Dicæarchia*. Here St Paul, by the favour of the Centurion, ſtaid ſeven days. See more, note on Acts 28. 13.

R.

1. RAMA, Matth. 2. 18. was a city in the tribe of Benjamin, diſtant from Jeruſalem, ſaith (e) Joſephus, forty furlongs; ſaith (f) St Jerom, ſix miles; and being on a hill, as the word *Rama* ſignifies, might be within ſight of Jeruſalem, as may be probably collected from Judg. 19. 13. It was, ſaith Dr Patrick, late Biſhop of Ely, northward of Jeruſalem; and not far from it, as appears from the Levite going from Bethlehem-Judah to Jebus or Jeruſalem, and being benighted when he came there, and not able to reach Shilo, whither he was going, conſulted with his ſervant, whether they ſhould lodge at Rama, or Gibeah, Judg. 19. 11. 13. 18. and truly, being the place to which he might divert when he was on the weſt of Jebus, in his way to Shilo, after the ſun went down, and being near to Gibeah, Judg. 19. 13. 1 Sam. 22. 6. Hoſ. 5. 8. it muſt lie

(q) *Feroces ad bellandum*, l. 38. c. 13. *longe optimi bello*, c. 15.
(r) *Piſidiæ quondam Solymi appellati*, Plin. l. 5. c. 27. p. 288. Bochart. Canaan, l. 1. c. 6. p. 393.
(s) *Eclog.* 8. v. 95. *Georg.* 1. v. 58. (t) *Leg. ad Caium*, p. 798. c. 12 p. 273. 274.
(u) *Ita Carolus a Sancto Paulo*, p. 214. 240. 241. (x) *Sero ſapiunt Phryges*. Eraſ. adag. cent. 1. p. 30.
(y) *Vetus proverbium, Phrygem plagis fieri ſolere meliorem*. Cic. orat. pro Flacco, N. 51.
(z) *De bel. Jud. l.* 2. *c.* 17. (a) *Ibid. c.* 20. (b) *L.* 5. *p.* 169.
(c) *Samii Dicæarchiam condiderunt, quam nunc Puteolos vocant*. Chron. Olymp. 64. Ποτίολοι κτίσμα Σαμίων ὕστις ἦ Δικαιάρχια, *Dein Puteoli colonia Dicæarchia dicti*. Plin. l. 3. c. 5. p. 146.
(d) *A Puteis oppidum Puteoli, quod ſint apud eum locum aquæ frigidæ et calidæ multæ*. Varro de l. e. lib. 4.
(e) *Antiq. l.* 18. *c.* 6. *p.* 284 *Joſh.* 18. 25. (f) *Jerom. de loc. Hebraic. lit. R.*

ſomewhat

ſomewhat north-weſt of Jeruſalem, and yet not far from it, and ſo the coaſts of Bethlehem four miles from Jeruſalem, and the coaſts of Rama might be at a leſs diſtance. But others, to avoid this difficulty, how the coaſts of Bethlehem could reach Rama in the tribe of Benjamin, and the children ſlain in thoſe coaſts could cauſe a weeping in Rama, give us Rama near Gibeah, north of Jeruſalem, and at a greater diſtance from it on that ſide, than Bethlehem was on the ſouth, and place another Rama near Bethlehem, and ſouth of it: but it is certain, from 1 Sam. 10. 2. that Rachel's ſepulchre was in the border of Benjamin, and only in the way from Bethel to Bethlehem, Gen. 35. 16. 20. and ſo the voice of Rachel weeping at Rama, muſt refer to Rama in Benjamin: either then their territories, or the villages belonging to them, muſt be near, or the words of St Matthew muſt be conſtrued thus; Καὶ ἀποϛείλας (ſub. ἀπὸ τῆς Ἱερουσαλὴμ), *And ſending from Jeruſalem, he ſlew all the children in Bethlehem,* τὴν ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, *and in all the coaſts of Jeruſalem;* it being ordinary for pronoun-relatives to refer to a remoter antecedent, as is ſhewed, note on Luke 5. 17. and for nouns to be included in a verb relating to them.

2. RHEGIUM is a port-town in Italy, oppoſite to Sicily, ſo called by the Greeks, as judging it was broken off from thence by the ſea; of which ſee *Cluverius de Italia antiqua, l.* 1. *p.* 276. Here St Paul ſtaid but one day, Acts 28. 13. and did nothing which St Luke thought fit to mention: but in that day, ſay the fabulous writers of the church of Rome, he converted ſome of the inhabitants and ſtrangers that were there, by burning a large ſtone pillar with a little candle; preached to the fiſhes of the ſea; and commanded the graſhoppers, which with their noiſe diſturbed his preaching, to be ſilent, from which time they left the land. See Lorinus on the place.

3. RHODES was an iſland in the Carpathian ſea, ſo called, ſay the Greeks, ἀπὸ τῶν ῥόδων, *from the roſes* growing there. It is accounted, for dignity, among the Aſiatic iſlands, next to Cyprus and Leſbos: it was of ſo clear an air, that Solinus ſaith, there was not a day in the year in which the ſun did not ſhine upon it; whence it is ſtyled by Horace, *Clara Rhodus.* Tiberius, ſaith (ε) Suetonius, ſailed thither, *amœnitate et ſalubritate inſulæ captus,* "being taken with the "pleaſantneſs and healthineſs of the iſland;" which was therefore, by the Roman nobility, made a place for their (ʰ) receſs: on the north-weſt of it were Coos and Cnidus, on the eaſt Patara, whence St Paul ſails from Coos to Rhodes, and thence to Patara, Acts 21. 1. It was famous for a *college* in which the ſtudents were eminent for eloquence and mathematics; for a coloſſus of the ſun, which paſſed for one of the wonders of the world, it being ſeventy cubits high, and falling by an earthquake; but chiefly for the expertneſs of the inhabitants of that city and iſland in the art of navigation, which made them ſovereigns of the ſea: their conſtitutions alſo, and judgments in affairs relating to the ſea, being withal ſo juſt, as to become incorporated afterwards into the Roman Pandects. See Strabo, l. 14. p. 448.

4. ROME. Of this city, becauſe I can never ſay enough, I will ſay only that which ſome way tends to the interpretation or the illuſtration of ſomething contained in the New Teſtament. And,

1*ſt*, I have obſerved already, that it was the ſeat of the fourth empire, and was therefore called *orbis terrarum, mundi caput, regina, domina, dea;* the lord of the whole earth, the head and queen of it: (ſee *Lloyd de Roma*); and in ſcripture, πᾶσα οἰκουμένη, *the whole world,* Luke 3. 1. See the note on Heb. 2. 5.

2*dly*, That being ſo, all the Roman provinces, ſtyled the world, of neceſſity repaired to it, not for religious cauſes, but on civil accounts, *ob potentiorem principalitatem;* ſee the note on Acts 28. 15. it being an (ı) old law, that all other cities ſhould follow the cuſtom of Rome, the head of the world.

3*dly*, That the epiſtle to the Romans, though it was written after the epiſtle to the Theſſalonians and Corinthians, was placed firſt in order, as ſome of the fathers conjecture, by reaſon of the dignity of that city. See the preface to that epiſtle: to which add, that it was called *urbs ſepticollis,* and ἑπταλόφος, from the *ſeven hills* on which it was built, and was celebrated on this account, when St John wrote his Revelations, not only by her famous poets, Virgil, Horace, Martial, Ovid, Propertius, but by her orator (κ) Cicero, and many others; which makes it reaſonable to conceive, St John points to this city, when he ſpeaks of the *woman ſitting upon ſeven hills,* Rev. 17. 9. there being then no other city to which the character of that woman could agree; none *drunk with the blood of the ſaints and martyrs of* Chriſt Jeſus, as ſhe was, or having *ſeven heads, and ten horns,* or making *the kings of the earth drunk with the wine of her fornication.*

2*dly*, That the beaſt ſitting upon theſe hills, would ſuffer no man *to buy or ſell, who had not his name or mark upon him,* Rev. 13. 17. Now, this agrees exactly to the church of Rome, which hath, in (ı) three ſeveral councils, decreed, that none of her members ſhould ſell any thing to, or buy any thing of heretics, or have any commerce, or merchandiſe, or any dealings with them. Add to this,

3*dly*, That the name of the beaſt, who made all men, rich and poor, great and ſmall, free and ſervants, to take his character upon them, Rev. 13. 16. 17. was the number of

(ε) *In vita Tib. cap.* 11.

(ʰ) *Dandus eſt locus fortunæ, cedendum ex Italia, Rhodum migrandum,* Brutus ep. fam. 11. c. *Quod reliquum eſt vitæ in otio Rhodi degam,* ibid. ep. 50.

(ı) *Secundum Salvii Juliani ſcripturam, quæ indicat debere omnes civitates conſuetudinem Romæ ſequi, quæ caput eſt orbis terrarum.* Juſtin. præfat. ad digeſt. ſect. Sed et ſi.

(κ) Ἐξ αὐτῶν ἑπταλόφων. *Cic. ad Attic. ep. l.* 6. *ep.* 5. *Vide Lloyd in voce Septicollis.*

(ı) *Sub anathemate prohibemus, ne quis negotiationem cum eis exercere præſumat.* Concil. Lateran. G. 3. ſub. Alex. 30. A. D. 1179. can. 27. bin. t. 7. p. 662. *Ne quis —— contractus inire, negotiationes aut mercaturas quaſlibet exercere permittat.* Concil. Conſtant. ſeſſ. 45. bin. tom. 7. p. 1121.

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a man whoſe name contained 666, as (m) Irenæus ſays the name Λατεῖνος, given to the Latin church, did: but, as for the name Evanthus and Teiton, which, ſaith he, contains the ſame number, and other names added by Feuardentius, who can apply any thing of the characters belonging to this beaſt, to them? Whence I conclude, this beaſt muſt certainly be Rome; and that not Rome Heathen, which made no ſuch decrees, and had many more than ten kingdoms under her, but Rome Chriſtian.

S.

1. SALAMIS, mentioned Acts 13. 5. was a city in the eaſtern part of Cyprus, where was a ſynagogue of the Jews, and where the Jews, in the time of Trajan, deſtroyed the city, and killed all the inhabitants. See Cyprus. This city was famous among the Greek writers for the ſtory of the dragon killed by Chycreas their king, and for the death of (n) Anaxarchus, whom Nicocreon, the tyrant of Cyprus, pounded to death with iron peſtles, he crying out, *Tundis Anaxarchi vaſculum, Anaxarchum non tundis*; the body being ſtyled, both by the ſcriptures and philoſophers, Σκεῦος, *the veſſel*, Θύλακος, *the repoſitory* of the ſoul: See 1 Theſſ. 4. 4. It is alſo the name of an iſland in the Saronic gulf, Strabo, l. 9. p. 271.

2. SALEM, famous for being the ſeat of Melchiſedec king of Salem, is, by (o) Joſephus, called *Solyma*, and ſaid to be the ſame place which afterwards was called Jeruſalem; that, by the pſalmiſt, being called Salem, in theſe words, *At Salem is his tabernacle, and his dwelling-place in Zion*, Pſal. 76. 2. But, (p) St Jerom ſaith, it was a village of the Schichemites, and lay in the vale betwixt Sodon and Damaſcus, eight miles from Scythoplis, or Bethſhan: ſo the Septuagint muſt underſtand the word, when they ſay, Gen. 33. 18. Jacob went down εἰς Σάλημ, *to Salem*, a city of Sichem; and then it muſt be the place mentioned John 3. 23. when it is ſaid, *John was baptizing in Enon near Salem*, both theſe places being in the tribe of Manaſſeh.

3. SALMONE is only mentioned by the by, Acts 27. 7. and is, ſay Pliny, *l.* 4. *c.* 12. *p.* 213. Mela, *l.* 2. *c.* 7. and Dionyſius, v. 110. an eaſtern promontory of Crete, where alſo was a city of that name.

4. SAMARIA, as it was the capital city of the ten tribes, belongs to the hiſtory of the Old Teſtament: as it is mentioned in the New, it comprehends the two tribes of Ephraim and Manaſſeh within Jordan, lying in the middle betwixt Galilee and Judea, John 4. 3. 4. See the note there. It began at Ginea lying in the great plain, ſaith (q) Joſephus, and ended at the toparchy of the Acrobateni It was deſtroyed by Hircanus, but was rebuilt and much augmented by Herod the Great, and by him called *Sebaſte*, in honour of Auguſtus; but it ſtill retained the name of Samaria, Acts 8. 5. and Sichem; and by the Jews, in deriſion, Sychar: See note on John 4. 5. The Samaritans, though, in our Saviour's time, and long before, they owned the true God, were circumciſed, and owned the five books of Moſes; ſee the note on John 4. 22.; yet were they much hated by the Jews, by reaſon of the controverſy betwixt them, concerning the place where they were to worſhip, and to which they were to bring their ſacrifices; they ſaying, it was Mount Gerizim, the Jews, Mount Zion, where the temple ſtood: See the note there. Hence, ſaith the ſon of Syrach, *My ſoul abhorreth them who ſit upon the mountain of Samaria, and the fooliſh people that dwell at Sichem*, chap. 50. 25. 26. 27. See the note on John 4. 9. But our bleſſed Lord did not hate them; for, as they expected the Meſſiah, ſo he declared to them, that he was that Meſſiah who was to come, John 4. 25. 26. and, at his aſcenſion, commanded his diſciples to go through Judea, and Samaria, and then to the Gentiles, Acts 1. 8. which they did with good ſucceſs, both in the city, and the villages about it, Acts 8. 5. 25.; though Juſtin Martyr doth inform us, that through the deluſions of their two famous magicians, Simon Magus, and Doſitheus, they became the worſt of Chriſtians, Apol. 2. p. 88.

5. SAMOS was an iſland in the Icarian ſea, of which the ſcripture only ſaith, that Paul paſſed by Chios to Samos, and thence to Miletus, Acts 20. 15. It had its name, ſaith (r) Bochart, from the high rocks there, named שמו, and was famous among the Heathens for the worſhip of Juno, and for the earthen veſſels there; for Pherecydes, the maſter of Pythagoras, who foretold an earthquake that happened there, by drinking of the waters; for the birth of Pythagoras, who was *vir ortu Samius*, ſaith (s) Ovid, and for one of the Sybils, called *Sibylla Samia*, and for a place called by Plutarch, *Samiorum Flores*, where they did (t) καθ' ὑπερβολὴν τρυφῆς, *commit all manner of lewdneſs* with women.

6. SAMOTHRACIA, an iſland in the Ægean ſea, near Thracia, where Hebrus falls into the ſea, was ſo called, ſaith (u) Euſtathius, πρὸς ἀντιδιαστολὴν, *by way of diſtinction* from the Ionian Samos, and from another mentioned by Homer, and called *Cephalenia*. Here the (x) *Dii Cabiri*, or great gods, mentioned in the Scholiaſt upon Apollonius, were worſhipped, into whoſe ſacred ceremonies they who were initiated, were eſteemed more holy and juſt, and even ſecure from ſhipwreck, as alſo of preſervation in all dangers whatſoever. See Bochart. Canaan, *l.* 1. *c.* 12. & *Lloyd in voce.*

7. SAREPTA, Luke 4. 26. was a city of Sidon betwixt that city and Tyre; it had the name *Zarephath*, as

(m) *Sed & Λατεῖνος nomen habet ſexcentorum ſexaginta ſex numerum, & eſt valde verſimile, quoniam noviſſimum regnum hoc habet vocabulum, Latini enim ſunt qui nunc regnant.* L. 5. c. 30. p. 449. col. 1.
(n) *Bochart. Canaan, l.* 1. *c.* 2. *Laert. l.* 9. *p.* 579. (o) *Antiq. l.* 1. *c.* 10.
(p) *Ep. ad Evag. tom.* 3. *F.* 14. *D.* (q) *Joſ. antiq. l.* 13. *c.* 18. (r) *Canaan, p.* 406. 408.
(s) *Metam. l.* 15. (t) *Athen. l.* 12. *p.* 528.
(u) *In Dionyſ. p.* 108. *Vide Bochart. Canaan, l.* 1. *c.* 8.
(x) *Strabo, l.* 10. *p.* 325. *from* כביר, Validus, Diod. Sic. l. 5. p. 224. Marſham, p. 123. & p. 35. 36. 39.

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being a conflatory for the boiling of metals. It was the place where Elijah dwelling, was preſerved by the widow's cruſe of oil, and barrel of meal, that waſted not, 1 Kings 17. 9. (y) Joſephus ſaith, the three years drought which occaſioned his going thither, was mentioned by Menander.

8. SARON, mentioned Acts 9. 35. was a ſpacious champaign, or fertile vale, betwixt Lydda and the ſea, having ſeveral villages in it; it was ſo called from *Sharra, to let looſe*, becauſe there they turned out their cattle, and is famous among the Rabbins for its wines.

9. SELEUCIA, a city not of Meſopotamia, Cilicia, or Piſidia, but of Syria, was the firſt city to which Paul and Barnabas came, when they were ſent on a peculiar temporary miſſion, by the direction of the Holy Ghoſt, Acts 13. 3. 4.

10. SICHEM was, ſaith (z) Joſephus, the metropolis of Samaria, built at the foot of Mount Gerizim; on which mount, hanging over Samaria, they had a temple, at which they offered all their ſacrifices. This temple was (a) there built by Sanballat, for his ſon Manaſſeh, chaſed away by Nehemiah, becauſe he would not put away the daughter of Sanballat. This temple was, after it had ſtood two hundred years, deſtroyed by Hircanus, and never was rebuilt in the ſame place; but that which they called the *holy mount*, remaining, and being, in their Pentateuch, (here differing from the Hebrew text), the place where God commands the Jews to ſet up an altar; (not on Mount Gerizim, as the Samaritan copies have it, but on Mount Ebal, Deut. 27. 4. 5.); this they alledge to juſtify their building a temple there; and here they had ſtill their altar for ſacrifice, which made the ſchiſm betwixt them and the Jews. This controverſy ſeems to be decided by the pſalmiſt, ſaying, *He choſe not the tribe of Ephraim*, (where that mountain was), *but he choſe the tribe of Judah, and the mount Zion which he loved, and there he built his ſanctuary*, Pſal. 78. 67. 68; and is more certainly decided in favour of the Jews, by Chriſt, John 4. 22. It was built in a valley betwixt Mount Gerizim and Ebal, in the tribe of Ephraim; was eight miles diſtant from Samaria, had its name from Sechem the ſon of Galaad, Numb. 26. 31. and was after called *Neapolis*, Plin. l. 5. c. 13.

11. SIDON is, by (b) Joſephus, thought to have had its name from Sidon the ſon of Canaan; but Trogus ſaith, it had its name *a piſcium ubertate*, from the abundance of fiſhes, the ſea upon which it lay, ſay the Hebrews, abounding with them: accordingly, the Hebrew *Said*, from which it is derived, ſignifies fiſhery, or fiſhing; and Bethſaida is a place of fiſhing, and it was afterwards called *Saida*: "I "came to Saida, the greateſt of cities," ſaith Benjamin *in Itinerario*. The men of Sidon being great ſhipwrights, were famous above other nations for hewing and poliſhing timber, there being *none who were ſkilled how to hew timber like the Sidonians*, 1 Kings 5. 6. One of the gods of the Sidonians, mentioned in ſcripture, is Aſhtaroth, Judg. 2. 13. 1 Kings 11. 5. a goddeſs, by Philo Biblius, Theodoret, Nicetas, and Procopius Gazæus, called (c) *Venus*; as alſo, ſay the Greeks, and Cicero. Hence ſhe had her whores to miniſter to them who committed whoredom in her ſervice.

12. Of the Tower and Pool of SILOAM.] The fountain of Siloam, ſaith (d) Joſephus, was a ſweet and large fountain on the weſt of Jeruſalem without the wall; and its waters bending towards the ſouth, ran all along the ſouth of Jeruſalem without the wall, but at the eaſt ſide came within the Lower Jeruſalem, and made the Pool of Siloam, or Bethesda, mentioned John 5. 2. 9. 11. and near it, toward the weſt, ſtood the Tower of Siloam, which fell upon the eighteen perſons, Luke 13. 4. ſo proper was the mention of men, ſlaughtered whilſt they were offering ſacrifice in the court of the temple, and in the lower city, by a tower falling on them, to the very ſame things befalling the Jews at the deſtruction of Jeruſalem. See the note there.

15. SINAI was a mountain in Arabia Petræa, where the law was given. It had two tops; the one lower, called *Horeb*, or, *the mount of God*, Exod. 3. 1. where he appeared to Moſes in a flame of fire in a buſh; this Horeb is therefore, by St Stephen, Acts 7. 30. and by (e) Joſephus, called *Sinai*, who alſo ſaith, (f) δόξαν ἴσχυν ὑπολήψεως αὐτῷ τὸ Θεῖον, *it was believed the Divinity reſided there*, and therefore other ſhepherds durſt not feed upon it: the other top of Sinai, where the law was given, was a very high mountain, ſaith (g) Joſephus, to the top of which one could ſcarce ſee, and was accounted religious, it being thought that the Divinity dwelt there alſo. That here, afterwards, dwelt the Hagarenes, and had houſes cut out of the rock, ſee Bochart. Phaleg. *l.* 4. *c.* 27. *p.* 312. and the note on Gal. 4. 25.

14. SODOM was the chief of the Pentapolitan cities, and therefore gave the name to the whole land. It was burnt, with three other cities, by fire from heaven, for their unnatural luſts; of the truth of which, we have, from the Heathens, the teſtimonies of Strabo, Diodorus Siculus, Tacitus, Solinus; from the Jews, the teſtimonies of Joſephus, Philo, and the book of Wiſdom; of which ſee the note on Jude, ver. 7.

15. SYRACUSE was a city ſeated on the eaſt ſide of the iſland of Sicily, built by Archias the Corinthian, ſaith

(y) *Lib.* 8. *c.* 7. *p.* 286. (z) *Lib.* 11. *c.* 8. *p.* 386.

(a) Ἐπὶ τῷ χαράζαι ὄρυς τῷ καθὰ τὴν Σαμαρίαν ὁ τῶν ἄλλων ὀρῶν ἐστὶν ὑψηλότατος. *Antiq. l.* 11. *c.* 8. *p.* 383. 384. 385. *Nehem.* 13. 28.

(b) *Antiq. l.* 1. *c.* 7. *p.* 14. *l.* 18. *c.* 3.

(c) Ὄνομα δὲ τοῦτο τῆς Ἀφροδίτης, αὐτὴν γὰρ καλοῦσιν Ἀστάρτην. *Q.* 5. *in* 4 *Reg. Procop. in* 2 *Kings* 23. 7. *Nicet. in Gregor. p.* 483. Ἀστάρτη ἡ παρ' Ἕλλησιν Ἀφροδίτη. *Suid. Venus: Aſta Syria, Tyroque concepta, quæ Aſtarte vocatur. De nat. Deorum, l.* 3. *N.* 41.

(d) *De bell. Jud. l.* 6. *c.* 13. (e) *Antiq. l.* 2. *c.* 5. *p.* 60. *B.* (f) *Ibid. C.*

(g) *Ibid. l.* 3. *c.* 4.

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the Scholiast upon (h) Pindar, out of four cities which he overthrew, and turned into one. It is called by Pindar, Μεγαλαπόλις Συράκοσαι, it being the most noble city, not only of Sicily, but of all Greece; six miles in compass, saith (i) Strabo: it is called by Ausonius, *Quadruplex Syracusa*, as being divided into four parts, Acradina, Tyche, Neapolis, and the island; to which Strabo adding Epipolus, calls it *Pentapolis*. The first of these contained in it the famous temple of Jupiter; the second was called Τύχη, because it had the *temple of Fortune* in it; and surely fortune favoured them, since when the Romans took the city, they found, say (k) Livy and (l) Plutarch, more riches in it than they did in Carthage: in that part called *Neapolis*, was a great amphitheatre, and a wonderful statue of Apollo, in the midst of a large square: in the isle of Ortygia was Hiero's palace, two temples of Diana and Minerva, and the famous fountain of Arethusa; and this, saith Strabo, was the only part which Augustus rebuilt, after it had been destroyed by Marcellus. Archimedes, who, by his mathematical engines, had much galled the Romans, was slain in the storming of it, while he was intent upon his figures, as Livy and Plutarch say. *Ibid.*

16. SYRIA, among the ancients, *viz.* Justin, Herodotus, and Strabo, was as large as Assyria, they being after called *Syri*: but *Syria* (m) properly so called, is either taken largely, so as to comprehend Phœnicia, and the holy land, and so it is bounded on the west with the Sicilian sea, on the east with Euphrates, and Arabia Deserta, on the north with Cilicia, and on the south with Arabia Petræa, and had, in ancient times, for its capital city, where the president resided, Damascus, and afterwards Antioch of Syria: in the New Testament, it always seems to signify Syria in the stricter sense, as it is distinguished from Judea, Matth. 4. 24. 25. and from Phœnicia, Acts 21. 2. 3. in which sense it is also used by Ptolemy, who divides Palestine from it; by (n) Strabo, saying, Ἐχόμενα Συρίᾳ ἡ Φοινίκη, *then comes Syria and Phœnice*; by (o) Pliny, who saith, *Syriam circumfundi Phœnice*, "Syria is surrounded by Phœnice;" and by Dionysius, *P. V.* 904. 905. who places Syria, properly so called, in the continent, and Phœnicia in the tract along the sea. Hence, the proverb in Suidas, Σύροι πρὸς Φοινίκας, *i. e.* one deceitful nation against another.

17. SYRO-PHŒNICIA is only mentioned in the history of the woman's daughter, called *a woman of Canaan*, Matth. 15. 22. but a Greek and a Syro-Phœnician, Mark 7. 26.; a Greek, because she was of their religion, and used the Greek tongue; the Greeks being mingled with the Syrians, saith (p) Josephus; a woman of Canaan, because Phœnicia was also called Canaan: see the notes there. A Syro-Phœnician, as being of that part of Phœnicia, which lay betwixt Syria properly so called, and Phœnicia by the sea-side; and which was called also, saith (q) Bochartus, Cœlosyria, and contained Heliopolis, Chalcis, and the tract of Marsya, Damascus, and Alala. Hence of Damascus, (r) Justin Martyr and (s) Tertullian say, that it belonged to Syro-Phœnice.

T.

1. TRES TABERNÆ. Of these, and of Appii Forum, not before mentioned, see the note on Acts 28. 15. And that they are not ill translated taverns, or places of reception, I gather, not only from (t) Isidore, Pelusiota, and (u) Œcumenius, who call them πανδοχεῖα ἢ καπηλεῖα, but also from (x) Zosimus, when he saith, Severus was strangled at the place called the *Three Taverns*, by men placed there by Maxentius for that purpose.

2. TIBERIAS was a city (y) built by Herod the Tetrarch, in Galilee, near the lake of Gennesareth, and so called in honour of Tiberius Nero: Hegisippus says, it was but two miles from (z) Magdala, and was the same with Cinnereth: the privileges he gave to the inhabitants of the place, made it grow to be one of the prime cities of the Lower Galilee, where were thirteen synagogues, and an academy; here was the last session of the sanhedrim, and here the Talmud was collected. Of the sea of Tiberias, see in Gennesareth.

3. TARSUS was a city of Cilicia, Acts 21. 39. the metropolis, and most renowned city, which, saith (a) Josephus, gave name to the whole country; the mother of cities, saith (b) Solinus, celebrated among the Romans, for being, saith Pliny, *libera civitas*, and having the freedom of a Roman colony, or the highest privileges under Julius Cæsar and Octavian, and the very name of Juliopolis: see the note on Acts 22. 28. Among the Jews, it was famous for being the place whither Jonas designed to fly, and the metropolis of that country, where many of them, saith Philo, dwelt; among the Christians, for being the place where St Paul was born: in fine, it was a city very rich and populous, where was an academy, furnished with men, so eminent, that, as Strabo (c) saith, they excelled in all arts of polite learning and philosophy; even those of Alexandria, and Athens, and Rome itself, were beholden to it for its best professors.

4. THESSALONICA was the metropolis of Macedonia; see the note on Phil. 1. 1. a noble mart, and a city, which, saith (d) Strabo, is the most populous of all

(h) *Pyth.* 2. 1. (i) *Lib.* 6. *p.* 186.
(k) *Captæ Syracusæ, in quibus prædæ tantum fuit, quantum vix capta Carthagine, &c. l.* 25. *c.* 31.
(l) *In M. Marcello, p.* 308. *E.* (m) *See Bochart, Phaleg, l.* 2. *c.* 3. *p.* 81.
(n) *Lib.* 2. *p.* 81. (o) *Lib.* 5. *c.* 12. (p) *Antiq. l.* 18. *c.* 12. *p.* 649.
(q) *Bochart. Canaan, l.* 1. *c.* 1. *p.* 365.
(r) Δάμασκος τῶν προσνεμηθεὶς τῇ Συροφοινίκῃ λεγομένῃ, *Dial. cum Tryph. p.* 305.
(s) *Descripta est in Syrophœnicen ex distinctione Syriarum.* L. adv. Jud. c. 9. & contr. Marcion. l. 3. c. 13.
(t) *Isid. l.* 1. *Ep.* 337. (u) *OEcumen. in locum.*
(x) Ὦ τρία καπηλεῖα ἡ προσηγορία, *Hist. l.* 2. *ed. Steph. p.* 47. (y) *Jos. antiq. l.* 18. *c.* 3.
(z) *See Berkel. in Steph.* (a) *Antiq. l.* 1. *c.* 4. *p.* 13. (b) *C.* 47. (c) *C.* 14. *p.* 463.
(d) Ἡ νῦν μάλιστα τῶν ἄλλων ἀνυσδεεῖ. *L.* 7. *p.* 223.

Macedonia. It is, ſaith (e) Pliny, a free city, and had in it a ſynagogue of the Jews, they living, ſaith (f) Philo, in Macedonia and Theſſaly. The inhabitants of Theſſaly, ſaith (g) Athenæus, were given to luxury and diſſoluteneſs, and, by their luxury, invited the Perſians into Greece: their maidens and women alſo danced naked, as their cuſtom was: which things might give occaſion to thoſe inſtructions of the apoſtle to them, to *avoid fornication*, and to *poſſeſs their veſſels in ſanctification and honour, and not in the luſts of concupiſcence, as did thoſe nations which knew not God*, 1 Theſſ. 4. 3. 4. 5. To this church St Paul wrote his two firſt epiſtles.

5. TROAS was a country and city in the Leſſer Aſia, where St Paul came to preach Chriſt's goſpel, and had *a door opened to him of the Lord*, 2 Cor. 2. 12. (h) Strabo and Ptolemy place the city in Phrygia Minor: it is, by St Jerom, ſaid to be the ſame with Troy, celebrated in the works of Homer. It was, ſaith (i) Pliny, a Roman colony.

6. TRACHONITIS was a region and tetrarchy, or rather part of a tetrarchy, in Syria, anciently called *Argob*, Deut. 3. 14. It lay north of Peræa, and eaſt of Batanea, and was ſo called, ſaith G. Tyrius, from dragons, or ſecret lurking-places, in which this country abounded, the inhabitants living upon (k) robbery, till they were reſtrained by Herod.

7. TROGYLLIUM, Acts 20. 15. is a promontory, ſaith (l) Strabo, as it were the foot of Mount Mycale, oppoſite to, and five miles from Samos; to which Paul coming, goes on to Trogyllium, to harbour there. There was alſo a town there of the ſame name, mentioned by Pliny, *l.* 5. *c.* 29. *p.* 295.

8. TYRE and SIDON. Theſe two places being ſo often mentioned in ſcripture together, and lying but 200 ſtadia, ſaith (m) Strabo, that is, 25 miles aſunder, I ſhall ſpeak of them both together. And,

1*ſt*, As to antiquity, though it be certain, that, as (n) Strabo ſaith, both theſe cities were πάλαι ἐνδοξοι καὶ λαμπραὶ, *of old illuſtrious and renowned cities*, inſomuch, ſaith he, that they were incomparable for greatneſs, ſplendor, and antiquity; though Tyre be ſtyled by Dionyſius the Ogygian, and by the poets, the Cadmean Tyre; and by the prophet, the city *whoſe antiquity is of ancient days*, Iſ. 23. 7. yet was Sidon much the elder. For, 1. Though (o) Homer mentions Sidon, and ſpeaks of the Sidonians as πολυδαίδαλοι, *excellent artificers*, he hath not one word, ſaith (p) Strabo, of Tyre, or the Tyrians. 2. Trogus, in (q) Juſtin, ſaith, that, after many years, the Sidonians being overcome by the king of Aſcalon, and beaten to their ſhips, built Tyre the year before the Trojan war, *i. e.* ſaith (r) Joſephus, 240 years before Solomon began to build the temple; hence moſt interpreters conceive, that Tyre is called *the daughter of Sidon*, Iſ. 23. 12. 3. We read of Sidon, the firſt-born of Canaan, Noah's grandſon, who was the builder of Sidon, as Joſephus (s) ſaith, ſee Gen. 10. 15.; and read of Sidon, as *the border of Canaan*, ver. 19. but we read nothing of Tyre, at leaſt till it be mentioned by Joſhua, chap. 19. 29.

2*dly*, Sidon, at leaſt for a long time, excelled Tyre in greatneſs, whence it is ſtyled *Sidon Rabba*, the Great, Joſh. 11. 8. & 19. 28. Mela ſaith, that before it was taken by the Perſians, it was *maritimarum urbium maxima*, "the greateſt of maritime cities:" (t) Diodorus Siculus, having made mention of the city of the Arvadians, the Sidonians, and Tyrians, *i. e.* Arvad, Sidon, and Tyre, as the Phœnician Tripolis, he adds of Sidon, that (u) πλέτῳ δὲ καὶ ταῖς ἄλλαις χορηγίαις ἡ πόλις πολὺ προεῖχε τῶν κατὰ τὴν Φοινίκην πόλεων, *for riches, and other proviſions, it far exceeded the other cities of the Phœnicians*, that city having long quietly enjoyed that trade which brought in theſe riches; whence, to live quietly and ſecurely, is to live *after the manner of the Sidonians*, Judg. 18. 7. Moreover, in ſkill in aſtronomy and arithmetic, and all the arts of merchandiſe, in philoſophy and philoſophers, (x) Strabo makes them ἀνάμιλλοι, *emulous*, or equal in compariſon, and ſaith the Greeks had their philoſophy from them. Hence both of them, in ſcripture, are repreſented as *very wiſe*, Zech. 9. 2. Ezek. 27. 8. 9. But then,

4*thly*, Tyre is to be preferred before Sidon for ſtrength, as being built in the ſea, four furlongs from the land, till Alexander joined it to the continent, whence it is called *the ſtrong city*, Joſh. 19. 29.; and after Sidon ſuffered by the Perſians, it excelled in riches, it being ſtyled, *the crowning city*, as ſending crowns of gold to kings, and being the city whoſe *merchants were princes*, and *whoſe traffickers were the honourable of the earth*, Iſ. 23. 8. Hence (y) Q. Curtius ſaith, that, in the time of Alexander, it was "memorable above all other cities of Syria and Phœnicia, "for ſplendor and greatneſs." They are mentioned in the New Teſtament, as places, to whoſe coaſts Chriſt reſorted, Matth. 15. 21.; ſometimes, as people who reſorted to him from their coaſts, Mark 3. 8. and ſometimes to upbraid the cities of Chorazin and Bethſaida, lying eaſtward of them, as being more incredulous, Matth. 11. 21. 22.

To ſpeak ſomething of Tyre in particular, it is to be obſerved, that there was (z) Old and New Tyre. The Old Tyre, mentioned Joſh. 19. 29. and called *Paletyrus*, was built upon the continent; whence they of New Tyre tell Alexander, that there was a place without the city, called *Paletyrus*, where he might ſacrifice to Hercules: it was, ſaith (a) Strabo, diſtant 30 furlongs from the other Tyre, which

(e) *Liberæ conditionis, l.* 4. *c.* 10. (f) *Leg. p.* 798. (g) *Lib.* 13. *p.* 607. *l.* 14. *p.* 663.
(h) *Lib.* 13. *p.* 400. (i) *Lib.* 5. *c.* 30.
(k) Ἐν ᾗσι τὸ λῃστεῖον πεπειημένοις, καὶ ζῆν ἐκ ἄλλοθεν ἔχουσας. *Joſeph. antiq. l.* 15. *c.* 13. *p.* 539. *E. F.*
(l) *Lib.* 14. *p.* 438. (m) *Lib.* 16. *p.* 521. (n) *Ibid. p.* 520. (o) *Il.* φ.
(p) *Ibid.* (q) *Lib.* 18. *c.* 3. (r) *Antiq. l.* 18. *c.* 3. *p.* 259. (s) *Antiq. l.* 1. *c.* 7. *p.* 14.
(t) *Lib.* 16. *p.* 531. (u) *P.* 533. (x) *Ibid.*
(y) *Claritate & magnitudine ante omnes urbes Syriæ Phœniceſque memorabilis, l.* 4. *c.* 2.
(z) *Q. Curt. l.* 4. *c.* 2. *Juſtin. l.* 11. *c.* 10. (a) *Lib.* 16. *p.* 521.

was

was four furlongs within the ſea; hence ſaith God to her by the prophet, *Thy borders are within the ſea*, Ezek. 27. 4. She ſent colonies, ſaith (b) Curtius, *pæne orbe toto*, "almoſt through the world," *viz.* to Carthage, Leptis, Utica in Africa, to Thebes in Bœotia, and Gades in Spain, whence it was accounted the mart of the world; they alſo worſhipped, beſides Hercules, the goddeſs Aſtarte at Memphis; whence (c) Herodotus ſaith, the Tyrians had there the temple ξένης Ἀφροδίτης, *of Venus the ſtranger*, to diſtinguiſh her from that Venus whom the Ægyptians worſhipped.

Though, in ſpeaking of the places near the ſea of Genneſareth or Tiberias, I have followed Dr Lightfoot; yet, becauſe he is ſingular in the ſituation of them, I have left them in the map, as they are ordinarily placed by others.

(b) *L.* 4. *c.* 4. (c) *Lib.* 2. *c.* 112.

A TABLE of PHRASES explained in this COMMENTARY.

A.

ABſtain from all appearance of evil, 1 *Theſſ.* 5. 22.
The adoption of ſons, *Rom.* 8. 23. *Eph.* 1. 5.
Affections ſet on things above, *Col.* 3. 2.
The affections of Chriſt, *Col.* 2. 24.
All are yours, 1 *Cor.* 3. 22.
To be anathema from Chriſt, *Rom.* 9. 3.
Be angry, and ſin not, *Eph.* 4. 26.
The whole armour of God, *Eph.* 6. 13.
To awake out of ſleep, *Rom.* 13. 11.

B.

THat which was from the beginning, 1 John 1. 1.
The breaſt-plate of faith, 1 *Theſſ.* 5. 8.
To be in bondage to corruption, *Rom.* 8. 21.
The firſt-born from the dead, *Col.* 1. 19.
To bow down the back, *Rom.* 11. 10.
To do our own buſineſs, 1 *Theſſ.* 4. 11.

C.

TO heap coals of fire upon the head, *Rom.* 12. 20.
To be in Chriſt, *Rom.* 8. 1.
To be with Chriſt, *Philip.* 1. 24.
His commandments are not grievous, 1 *John* 5. 3.
The coming of our Lord, 2 *Theſſ.* 2. 1.
Our converſation is in heaven, *Phil.* 3. 20.
To be conformed to the world, *Rom.* 12. 2.
The courſe of this world, *Eph.* 2. 2.
The whole creation, *Rom.* 8. 22.
To corrupt the temple of God, 1 *Cor.* 3. 17.

D.

DArkneſs, *Rom.* 13. 12.
The day of Chriſt, 1 *Theſſ.* 5. 2.
Dead in ſins, *Eph.* 2. 1.
Dead to the law, *Rom.* 7. 4.
Without the law, ſin was dead, *Rom.* 7. 8.
A door of utterance, *Eph.* 6. 19.
Not to doubtful diſputations, *Rom.* 14. 1.
He that doubteth, is damned if he eat, *Rom.* 14. 23.
The doubtful and double-minded man, *James* 1. 8.

E.

EDification of God, 1 *Tim.* 1. 4.
Election of grace, *Rom.* 11. 5. 1 *Pet.* 2. 9.
To eſteem others better than ourſelves, *Philip.* 2. 3.
Evil days, *Eph.* 5. 16.
Eye hath not ſeen, 1 *Cor.* 2. 9.
To have eyes, and ſee not, *Rom.* 11. 10.

F.

FRom faith to faith, *Rom.* 1. 17.
Whatſoever is not of faith, is ſin, *Rom.* 14. 23.
The whole family in heaven and earth, *Eph.* 3. 15.
To deny the Father, 1 *John* 2. 23.
The feet ſhod with the preparation of the goſpel of peace, *Eph.* 6. 15.
There is no fear in love, 1 *John* 4. 18.
Fleſh and blood, *Gal.* 1. 16.
Fooliſh talking and jeſting, *Eph.* 5. 4.
Whom he did foreknow, *Rom.* 8. 29. and 11. 2.
The form of { God, / a ſervant, } *Phil.* 2. 6. 7.
The fruits of righteouſneſs, *James* 3. 18.

G.

TO gather together in one, *Eph.* 1. 10.
Our gathering together in Chriſt, 2 *Theſſ.* 2. 1.
He gave gifts to men, *Eph.* 4. 8.
The glory of God, *Rom.* 1. 23. *Phil.* 2. 6. *Heb.* 1. 3.
Them he alſo glorified, *Rom.* 8. 30.
God over all, bleſſed for ever, *Rom.* 9. 5.
That God may be all in all, 1 *Cor.* 15. 28.
Grieve not the Holy Spirit, *Eph.* 4. 30.
To groan one againſt another, *James* 5. 9.
The goſpel preached to the dead, 1 *Pet.* 4. 6.

H.

THE hand-writing of ordinances, *Col.* 2. 14.
To be heir { of the world, *Rom.* 4. 13. / of righteouſneſs, *Heb.* 11. 7. }
Damnable hereſies, 2 *Pet.* 2. 1.
Higher than the heavens, *Eph.* 4. 10.

Double honour, 1 *Tim.* 5. 17.
The firſt-fruits holy, *Rom.* 11. 16.
To be clothed with humility, 1 *Pet.* 5. 5.

I.

FAith is imputed for righteouſneſs, *Rom.* 4. 5.
Not to impute ſin, *Rom.* 5. 13.
The inward man, *Rom.* 7. 22.
To intercede for, and againſt, Rom. 11. 2.
The ſaints ſhall judge the world, and angels, 1 *Cor.* 6. 2. 3.

K.

TO know as we ought to know, 1 *Cor.* 8. 2.
The Lord knoweth who are his, 2 *Tim.* 2. 19.

L.

A Lamb without blemiſh, 1 *Pet.* 1. 19.
The laſt times, 1 *Tim.* 4. 1. 2 *Tim.* 3. 1.
The elect lady, *John* 2. *Eph.* 1.
The law of liberty, *James* 1. 25.
The royal law, *James* 2. 8.
The length, *&c.* of the love of Chriſt, *Eph.* 3. 19.
The old leaven, 1 *Cor.* 5. 7.
In the likeneſs of man, *Phil.* 2. 7.
A living hope, 1 *Pet.* 1. 4.
Living ſtones, 1 *Pet.* 2. 5.
The Lord is at hand, *Philip.* 4. 5.
The lower parts of the earth, *Eph.* 4. 9.

M.

MAN, old and new, *Eph.* 4. 22.
The meaſure of faith, *Rom.* 12. 3.
I will have mercy on whom I will have mercy, *Rom.* 9. 15.
The middle wall of partition, *Eph.* 2. 14.
To mind the ſame thing, *Phil.* 4. 2.
To be of the ſame mind, 1 *Cor.* 1. 10.
To mortify our earthly members, *Col.* 3. 5.

N.

TO call upon the name of the Lord, *Rom.* 10. 13. 1 *Cor.* 1. 2.
To do all in the name of the Lord, *Col.* 3. 17.
By nature children of wrath, *Eph.* 2. 3.
A new commandment, 1 *John* 2. 7.
Brought nigh to God, *Eph.* 2. 13.
The night is far ſpent, *Rom.* 13. 12.

O.

TO be offended, *Rom.* 14. 21.
If I be offered upon the ſacrifice and ſervice of your faith, *Phil.* 2. 17.

P.

PArtaker of the divine nature, 2 *Pet.* 1. 4.
The peace of God, *Philip.* 3. 15.
A peculiar people, 1 *Pet.* 2. 9.
A perfect man, *Eph.* 4. 13. *Phil.* 3. 15.
Let every man be fully perſuaded in his own mind, *Rom.* 14. 5.
Give place to wrath, *Rom.* 12. 19.
Give not place to the devil, *Eph.* 4. 27.
To preſent our bodies a living ſacrifice, *Rom* 12. 1.
The prince of the power of the air, *Eph.* 2. 2.
The children of the promiſe, *Rom.* 9. 8.
The proportion of faith, *Rom.* 12. 6.
An holy prieſthood, 1 *Pet.* 2. 5.
To put on Chriſt, *Rom.* 13. 14.
To perfect according to the conſcience, *Heb.* 9. 10.

R.

FOR this cauſe have I raiſed thee up, *Rom.* 9. 17.
To reconcile things in heaven and earth, *Col.* 1. 20.
To redeem the time, *Eph.* 5. 16.
The redemption of the body, *Rom.* 8. 23.
The redemption of the purchaſed poſſeſſion, *Eph.* 1. 14.
Reprobate { concerning the faith, 2 *Tim.* 3. 8. / to every good work, *Titus* 1. 16.
The righteouſneſs of God, *Rom.* 1. 17.
He thought it no robbery to be equal with God, *Phil.* 2. 6.

S.

TO deliver to Satan, 1 *Cor.* 5. 5.
Spiritual ſacrifices, 2 *Pet.* 1. 5.
A ſhadow of things to come, *Col.* 2. 17.
The day-ſtar riſe in your hearts, 2 *Pet.* 1. 19.
To be ſcandalized, and to ſcandalize, *Rom.* 14. 20.
In whom all have ſinned, *Rom.* 5. 12.
Many were made ſinners, *Rom.* 5. 19.
Sold under ſin, *Rom.* 7. 14.
The ſons of God, *Rom.* 8. 14.
The revelation of the ſons of God, *Rom.* 8. 21.
Bid him not God ſpeed, *John* 2. *Eph.* 10.
I ſpeak as a man, *Rom.* 3. 5.
The Spirit of Chriſt, 1 *Pet.* 1. 11.
The ſpirit of ſlumber, *Rom.* 11. 10.
With your ſpirit, *Gal.* 6. 18.
The ſpirit of bondage, *Rom.* 8. 15.
Comparing ſpiritual things with ſpiritual, 1 *Cor.* 2. 13.
A ſtone of ſtumbling, *Rom.* 9. 33. 1 *Pet.* 2. 6.
To put a ſtumbling-block in our brother's way, *Rom.* 14. 13. 20.
To be ſubject to vanity, *Rom.* 8. 20.
The ſufferings of Chriſt, 1 *Pet.* 1. 12.
To let the ſun go down upon our wrath, *Eph.* 4. 26.

T.

TEmptation in the fleſh, *Gal.* 4. 14.
Taught of God, 1 *Theſſ.* 4. 9.
Turned aſide after Satan, 1 *Tim.* 5. 15.

V.

SUbject to vanity, *Rom.* 8. 20.
Our vile bodies, *Phil.* 3. 21.
The day of viſitation, 1 *Pet.* 2. 12.
An unction from the Holy One, 1 *John* 2. 20.
An inheritance undefiled, 1 *Pet.* 1. 4.
To eat and drink unworthily, 1 *Cor.* 11. 29.

W.

THE wages of ſin is death, *Rom.* 6. 23.
To walk in the light, 1 *John* 1. 7.

To

To walk by the ſame rule, *Gal.* 6. 15. *Phil.* 3. 16.
To wax wanton againſt Chriſt, 1 *Tim.* 5. 12.
To be weak, *Rom.* 5. 6. & 14. 2.
To be made weak, *Rom.* 14. 20.
It is not of him that willeth, *Rom.* 9. 16.
Whom he will he hardeneth, *Rom.* 9. 18.
The huſband of one wife, 1 *Tim.* 3. 2.
The ingrafted word, *James* 1. 21.
The living word of God, 1 *Pet.* 1. 25.
Faith working by love, *Gal.* 5. 6.

A TABLE of the MATTERS contained in the COMMENTARY.

A.

HOW Abraham's body was dead, when afterwards he begat ſix children, *Rom.* 4. 19. How his faith was without doubting, *Rom.* 4. 20.
Some actions eminently good, and therefore generally commanded, *Phil.* 4. 8. are not particularly commanded, 1 *Cor.* 9. 17.
Adoption includes a bleſſed reſurrection, *Rom.* 8. 23. *Gal.* 4. 7. *Eph.* 1. 4.
The angels mentioned 1 *Cor.* 11. 10. are the angels that ſeduced Eve.
The angels that fell, have their habitations in the dark air, and do not at preſent ſuffer the torments of infernal flames, *Eph.* 2. 2. 2 *Pet.* 2. 4.
The worſhip of angels forbidden, as not holding the head. The foundation of it was laid in the Platonic philoſophy, introduced among the Jews by Philo and the Alexandrian Jews, *Col.* 2. 18. and 3. 17.
The anointing with oil, why uſed in healing of the ſick, *James* 5. 14.
It affords no foundation for the ſacrament of extreme unction, *ibid.*
Antichriſt was in being in the time of the apoſtles, 1 *John* 2. 17.
Men are by God appointed to puniſhment, for falling into ſin, but not to fall into it, 1 *Pet.* 2. 8.
The apoſtles taught not that the reſurrection might be in their time, 1 *Theſſ.* 4. 15.
The whole armour of God explained, and ſhewed to conſiſt, not ſo much in any immediate influx of the power of God, as in ſuch things as either are in us, or are to be uſed by us, *Eph.* 6. 14.
Divine aſſiſtance neceſſary to the performance of our duty, *Phil.* 4. 13. *James* 1. 5. See the appendix to 2 *Cor.* 6.

B.

BAlaam was a prophet of the true God, 2 *Pet.* 2. 15. 16.
Baptiſm is ſtyled the laver of regeneration, *Tit.* 3. 5.
Baptiſm is a rite of initiation to Chriſtians, as circumciſion was to the Jews, *Col.* 2. 12.
The baptiſm of infants, proved from { 1 *Cor.* 7. 14. / *Col.* 2. 12.
An anſwer to the objections { from the faith, *Gal.* 3. 26. 27. / and the anſwer of a good conſcience, 1 *Pet.* 3. 21. required to baptiſm.
Biſhops and deacons, *Phil.* 1. 1.
Three ſenſes of the word *biſhop*, given by the ancients; all confuting the Preſbyterian hypotheſis, 1 *Tim.* 3. 1. See the preface to the epiſtle to Titus.
A biſhop, how to be { the huſband of one wife, 1 *Tim.* 3. 2. / a lover of hoſpitality, *Tit.* 1. 8. / one not immerſed in ſecular affairs, 2 *Tim.* 2. 5.
Boaſting is excluded, though good works are made the conditions of ſalvation, *Eph.* 2. 10. See 1 *Cor.* 9. 17.
None are members of Chriſt's body, who are not ſincere Chriſtians, united to him by the Spirit, *Eph.* 4. 4.
In what ſenſe he that is born of God ſinneth not, or doth not commit ſin, 1 *John* 3. 6. 8.

C.

WHAT charity requires us to do to all; what it permits us not to do to any: what it requires or permits us not to do to our offending brother, 1 *Cor.* 13. 7. Spiritual gifts, almſdeeds, martyrdom, may be ſeparated from charity, 1 *Cor.* 13. 3.
Cerinthus was contemporary with the apoſtles; was an enemy to St Paul, for teaching, that circumciſion, and the obſervation of the law, was not to be impoſed upon the Gentiles. He was inſtructed in philoſophy, and ſet up in Aſia; was zealous for the obſervation of the law. He held, that the world was made by angels; and Jeſus to be born of Joſeph and Mary as other men, *Col.* 2. 10.

The

The divine nature of Jeſus Chriſt is proved;

1. From his titles, he being
   - Jehovah, *Rom.* 10. 13.
   - God, *Rom.* 14. 12. 1 *Cor.* 10. 9. *Heb.* 1. 8. and 3. 4.
   - the true God, 1 *John* 5. 20.
   - God manifeſted in the fleſh, 1 *Tim.* 3. 16.
   - the great God, *Tit.* 2. 13.
   - God over all, bleſſed for ever, *Rom.* 9. 5.
   - the Lord of all, *Rom.* 10. 12.
   - one in whom dwells the fulneſs of the Godhead, *Col.* 2. 9. and who was in the form of God, before he was made man, *Phil.* 2. 6.

2. From the divine worſhip aſcribed to him, he being the object of religious adoration and invocation, *Rom.* 10. 13. *Col.* 3. 24. 2 *Theſſ.* 3. 16.

3. From the divine actions and attributes aſcribed to him, he being
   - the creator of all things, *Col.* 1. 16. *Heb.* 1. 2. 10.
   - the ſearcher of all hearts, 1 *Cor.* 4. 5.
   - omnipotent, and the raiſer of the dead, *Phil.* 3. 21. *Col.* 1. 19. endued with divine knowledge and wiſdom.

The objections of the Socinians are anſwered, *viz.*
- That there is one God the Father of all, and one Lord Chriſt, 1 *Cor.* 8. 1. *Eph.* 4. 6
- That the head of Chriſt is God, 1 *Cor.* 11. 3.
- That Chriſt is diſtinguiſhed from God, in theſe words, *Chriſt is of God*, 1 Cor. 3. 23. *The God and Father of our Lord Jeſus Chriſt*, Col. 2. 2.
- That by him we believe in God, 1 *Pet.* 1. 20.
- That he is the firſt-born of every creature, *Col.* 1. 15.
- That were he God, we could not be called to imitate him, 1 *John* 3. 3.

Chriſt died
- for all, 1 *Tim.* 2. 26.
- for every man, *Heb.* 2. 9.
- for the whole world, 1 *John* 2. 2.
- for them that periſh, *Rom.* 14. 15. 1 *Cor.* 8. 11. 2 *Pet.* 2. 1.

The church of Corinth, Galatia, Theſſalonica, when the apoſtle writ to them, had no ſettled paſtors, 1 *Theſſ.* 5. 13. See the general preface.

Circumciſion was eſteemed by the Jews as their righteouſneſs, *Rom.* 2. 13. and 3. 1.

Circumciſion on the eighth day, only regular, *Phil.* 3. 5.

The cloud, not only a pillar going before, but a covering over the Jews, 1 *Cor.* 10. 1.

The coming of our Lord, when mentioned abſolutely, refers to his final advent, 2 *Theſſ.* 2. 1. When ſaid to be at hand, to his coming to take vengeance on the unbelieving Jews, *Phil.* 4. 5. *James* 5. 8.

Contentment, in what it conſiſts, 1 *Tim.* 6. 8. and what exerciſe it requires, *Phil.* 4. 13.

What things ought not to be matters of contention among Chriſtians, 2 *Tim.* 2. 14.

Arguments againſt the vow of continency, 1 *Cor.* 7. 5. 9. 25.

Covetouſneſs is properly idolatry, *Col.* 3. 5.

The cup of bleſſing, how the communion of the blood of Chriſt, 1 *Cor.* 10. 16. 21.

The cup is to be received by the laity, 1 *Cor.* 11. 25.

The cuſtom of the church, is a rule in matters of indifferency, 1 *Cor.* 11. 16.

D.

THE effect of Chriſt's death, is double,
1. Freedom from condemnation, or juſtification.
2. The vouchſafement of the Holy Spirit, *Rom.* 8. 4.

We became all obnoxious to death by one ſin of Adam, *Rom.* 5. 12.

The devils are not to be caſt into hell-fire till the day of judgment, 2 *Pet.* 2. 4.

One man makes himſelf differ from another in ſpiritual or virtuous habits, acquired, though not in ſpiritual gifts immediately infuſed, 1 *Cor.* 4. 7.

The gift of diſcerning ſpirits was exerciſed, in chuſing perſons meet to do God ſervice in the miniſtry, 1 *Tim.* 18.

Divorces common on the woman's ſide among Jews and Gentiles, 1 *Cor.* 7. 11. 1 *Tim.* 5. 10. Not permitted in the Chriſtian law, except in caſe of fornication, 1 *Cor.* 7. 10. 13.

We muſt die to ſin once for all, *Rom.* 6. 10. 11.

E.

EDification reſpects
- the knowledge of our duty.
- Faith.
- Love, *Rom.* 15. 2.
- Union.

Elders among Jews, of two ſorts; the ruling, teaching elders, both ordained, 1 *Tim.* 5. 17.

Election,

Election, in the ſcripture-phraſe, is not of private perſons to ſalvation, but of nations and churches to enjoy the means of grace, *Rom.* 9. 11. 12. *Col.* 3. 12. 1 *Theſſ.* 1. 4. 1 *Pet.* 2. 9.
Election to ſalvation, is not abſolute, or to the means, but conditional, upon performance of the means preſcribed as neceſſary for the obtainment of ſalvation, and is made ſure by good works, 2 *Pet.* 1. 10.
Catholic epiſtles, when, and why ſo called. *Preface to them.*
The epiſtle to the Romans, placed firſt, as being writ to the imperial city: St Peter was not at Rome when it was written. *Preface.*
The firſt epiſtle to the Corinthians was written by St Paul, when he was at Epheſus, A. D. 57. The ſecond epiſtle the year following. St Paul writ no third epiſtle to them. *See the preface, and note on* 1 Cor. 5. 9.
The epiſtle to the Epheſians was writ to them, not to thoſe of Laodicea: the objections to the contrary are anſwered; *preface and notes on chap.* 1. 15. and 3. 2. It is the epiſtle from Laodicea, mentioned, *Col.* 4. 16. and was writ, not againſt the Gnoſtics, but the Judaizing Chriſtians.
The epiſtle to the Philippians was written when St Paul was priſoner at Rome, to warn them, not againſt the Gnoſtics, but the Judaizing Chriſtians.
The epiſtle to the Coloſſians was written when St Paul had not ſeen them, againſt the Judaizers, who endeavoured to impoſe the obſervation of the law upon the Gentile converts. *Preface.*
The firſt epiſtle to the Theſſalonians was writ, not from Athens, but from Corinth, after the council at Jeruſalem. The ſecond was not writ before the firſt.
The firſt epiſtle to Timothy was writ after St Paul's enlargement from his bonds at Rome.
The ſecond, at the cloſe of St Paul's life, and was the laſt of his epiſtles. *See the preface and notes on chap.* 4.
The epiſtle to Titus was writ after St Paul's bonds.
The epiſtle to Philemon contains very uſeful matter.
The epiſtle to the Hebrews was written by St Paul to the Jews in Judea, to prevent their apoſtaſy from the faith, and that not in Hebrew, but in Greek. *Preface.* The objections of Mr Clerc are anſwered, *Heb.* 2. 3. and 9. 2.
The epiſtle of St James was writ by the apoſtle James, the ſame with James the Juſt, biſhop of Jeruſalem, to the twelve tribes, to correct the errors which had obtained among the Jews, and to comfort the believing Jews, under the perſecutions they then ſuffered. *Preface.*
The firſt epiſtle of St Peter was not written in the 44th year of Chriſt, but towards the cloſe of St Peter's life; not to the diſperſion of the believing Jews mentioned *Acts* 8. 1. but to the great diſperſion of the Jews throughout Aſia, to encourage them to perſevere in the Chriſtian faith, and to prevent their ſiding with the Jews in their rebellion. *Preface.*
The ſecond epiſtle was writ by St Peter, a little before the deſtruction of Jeruſalem, to arm the believing Jews againſt that fiery trial which was come upon them, and againſt thoſe ſcoffers which queſtioned the promiſe of Chriſt's coming. *Preface.*
The firſt epiſtle of St John was written before the deſtruction of Jeruſalem. *Preface.*
The ſecond and third epiſtle, by the ſame author.
The epiſtle of St Jude was written by Jude the apoſtle, and brother of James.
The Eſſenes abſtained from { fleſh, wine, women, } and this they did through philoſophy, as did the Pythagoreans, *Col.* 2. 21.
They had the names of angels in veneration, and would not touch any unclean thing, *Col.* 2. 21. 22. 23.
The eternity of future puniſhments is ſhewed to be well conſiſtent both with the juſtice and goodneſs of God; and the objections to the contrary are anſwered. *Appendix to* 2 *Theſſ.*
The eternity of future puniſhments, fully aſſerted by the primitive Chriſtians, *Heb.* 6. 2.
Both Jews and Chriſtians mourned at the excommunication of their members, 1 *Cor.* 5. 2.
How far the laity were concerned in the excommunication and abſolution of offenders, 2 *Cor.* 2. 6.

F.

WHat is the gift of faith, 1 *Cor.* 12. 9.
Of the nature of faith, and of juſtification by faith alone. *Preface to the epiſtle to the Galatians.*
Faith doth oblige us to, but doth not formally include obedience, *Rom.* 6. 1. and 10. 9. *Preface to the epiſtle to the Galatians,* § 1. 3. 4.
It is the act of faith that juſtifies, *Rom.* 4. 25. *Gal.* 3. 6.
Faith in Chriſt raiſed from the dead, is juſtifying faith, *Rom.* 4. 25. and 10. 9.
The faith once delivered to the ſaints, admits of no addition, *Jude, ver.* 3.
What is the one faith, mentioned *Eph.* 4. 5.
Faith, how made perfect by works, *James* 2. 22. St Paul and St James reconciled, *ibid.*
God, why ſtyled the Father of our Lord Jeſus Chriſt, *Col.* 1. 2.

The whole family of God includes the angels, and the bleſſed above, and the ſaints on earth, *Eph.* 3. 15.
The foreknowledge of God diſcovered in prophetical predictions, 1 *Pet.* 1. 2.
Fornication is a work of the fleſh, againſt the moral law, excluding us from God's kingdom, rendering us obnoxious to his wrath, and fit to be caſt into hell-fire, *Preface to the firſt epiſtle to the Corinthians.*
What doctrines are fundamental, 1 *John* 2. 5.
It may be a fundamental error, to teach that, in the name of Chriſt, as neceſſary to ſalvation, which he hath not taught by himſelf, or his apoſtles, *Gal.* 1. 9. How far the church of Rome is guilty of this, *ibid.*

G.

THE Gentiles, how without the knowledge of God, and without hope, *Eph.* 2. 12. See *Heathens.*
Revealed before the calling of the Gentiles, how far, and not revealed, *Eph.* 3. 6. 10.
Why the Holy Ghoſt is not mentioned in the prefaces to the epiſtles, *Col.* 1. 2.
The gifts, mentioned 1 *Cor.* 12. ſeverally explained, 1 *Cor.* 12. 12.
The Gnoſtics { held it lawful, in times of perſecution, to deny the faith, 2 *Pet.* 2. 1.
they blaſphemed the angels, *note on ver.* 10.
they taught, that believers might live as they would; they being ſaved by grace, and not by good works, *Jude, ver.* 4.
and yet they called themſelves the ſpiritual men, *ver.* 19.
they were never perſecuted, 2 *Pet.* 2. 4.
they deſpiſed not governments, but flattered them, *note on ver.* 10.
God would have all men to be ſaved, 1 *Tim.* 2. 4. and would not that any ſhould periſh, 2 *Pet.* 3. 9.
God gives men up to their luſts; 1. By leaving them deſtitute of thoſe providential diſpenſations which might reſtrain them: 2. By permitting Satan to delude, and to provoke them to the commiſſion of them, *Rom.* 1. 24.
He ſends among them ſtrong deluſions; { not by inſpiring into them any evil,
not by inclining, or exciting them to it,
not by neceſſitating them to ſin; but,
by permitting Satan to do it, 2 *Theſſ.* 2. 11.
The goſpel emphatically ſtyled, *The truth, Rom.* 2. 8.
How preached to all the world, *Col.* 1. 6.
Thoſe who are not gods by nature, are not to be worſhipped, *Gal.* 4. 8.
Nor owned to be gods by Chriſtians, 1 *Cor.* 8. 5.
In what ſenſe we are ſaved by grace, *Eph.* 2. 9. *Tit.* 3. 5.

H.

PUre hands, are / hands free { from blood and cruelty, / from injuſtice and bribery, / from filthineſs and impurity, } 1 *Tim.* 2. 9.
How God hardened the heart of Pharaoh, *Rom.* 9. 17.
The Jews, Greeks, and Romans, prayed with their heads covered; and their women with their hair looſe, 1 *Cor.* 11. 5.
Heathens { believed not the reſurrection of the body, 1 *Theſſ.* 4. 14.
they had no firm belief of a future life, 2 *Tim.* 1. 10.
their philoſophy, and vain deceit, *Col.* 2. 8.
they counted ſimple fornication no ſin, *Eph.* 5. 6. 1 *Theſſ.* 4. 5.
their ſecret myſteries were full of impurity, *Eph.* 5. 12.
they held drunkenneſs a duty in the ſolemnities of Bacchus, *ver.* 18.
they practiſed unnatural luſts, 1 *Theſſ.* 4. 5.
they were addicted to lying, *Eph.* 4. 25. and to ſtealing, *ver.* 28.
The heathens creed, *Heb.* 11. 6.
They lay under two infelicities, { 1. The want of a covenant-relation to God, / 2. Subjection to the deluſions of evil ſpirits, } *Col.* 2. 15.
How far we may allow, that Heathens, acting according to the law of nature, and owning the true God, may be accepted, and rewarded by him, *Rom.* 2. 15.
An heretic is one who maintains ſome doctrine or opinion ſubverting the faith; acting, in ſo doing, againſt the convictions of his own conſcience, *Tit.* 3. 10.
The duties of huſbands and wives, *Col.* 3. 18. 19.
The holineſs of God, in ſcripture, what it ſignifies, 1 *Pet.* 1. 16.

The

I.

THE apoſtle ſpeaks not of Jacob and Eſau perſonally, but nationally conſidered, *Rom.* 9. 13.

The Jews
- diſperſed through Aſia, Africa, and Europe, 1 *Pet.* 1. 4.
- they had many proſelytes, 1 *Pet.* 1. 1.
- are ſtyled the twelve tribes after their diſperſion, *James* 1. 1.
- they thought God framed the world, with a particular regard to them, 1 *Cor.* 3. 22.
- they apoſtatized from the Roman government; 1. From deſire of freedom from tribute; 2. Of dominion over other nations; and, 3. From an opinion, that they ought to own no other lord or maſter but God only, 1 *Pet.* 2. 16. 1 *Tim.* 6. 2.
- their corrupt manners rendered them as bad as heathens, *Rom.* 2. 1. 13. 22.

Unbelieving Jews,
- their looſe doctrines: 1. That no circumciſed Jew went to hell. 2. That the hearing of the law rendered them acceptable to God, without the doing of it. 3. That the doing ſome precepts would atone for the neglect of others, *Rom.* 2. 13. *Jam.* 2. 11.
- how grievouſly they perſecuted the Chriſtians, and eſpecially the believing Jews, *Gal.* 3. 4. *Preface to the epiſtle of St James.*
- they, in many caſes, thought themſelves obliged to abſtain from all fleſh, *Rom.* 14. 2.
- They ſuffered from the Romans, not only in Judea, but in all places where they were ſeated. *Preface to the epiſtle of St James.*

That there ſhall be a general converſion of the unbelieving Jews, *Rom.* 11. 24. 36.
The words of the apoſtle cannot be expounded of the ſpiritual Iſrael, *i. e.* the then believing Jew and Gentile. *Appendix to Rom.* 11.
Nor be applied to any converſion of the Jews, from the writing that epiſtle, till the times of Conſtantine, *ibid.*
This hath been the conſtant doctrine of the church, *ibid.*
The prophecies touching the calling of the Jews, are not yet fulfilled, *ibid.*

The believing Jews,
- their apoſtaſy, and the cauſes of it, 2 *Theſſ.* 2. 3.
- they knew not, that the Gentiles ſhould be made heirs of the ſame body, and enjoy the ſame privileges with them, *Eph.* 2. 6.

The image of God in man, conſiſts not primarily in holineſs, but in dominion, 1 *Cor.* 11. 7. *Jam.* 3. 9.
How Chriſt is the image of God, *Col.* 1. 15.
What the imitation of God and Chriſt requires, 1 *John* 3. 3.
Impoſition of hands in ordination, an apoſtolical tradition derived from the Jews, 1 *Tim.* 4. 14.
Of this laying on of hands the apoſtle ſpeaks, 1 *Tim.* 5. 22.
Impoſition of hands after baptiſm, apoſtolical, *Heb.* 6. 2.
The neceſſity of an infallible guide, not proved from *Eph.* 4. 11. 14. 1 *Tim.* 3. 15.
The book of Job, an hiſtory, and not a parable, *Jam.* 5. 11.
Juſtification in St Paul, implies only the abſolution of a ſinner from his paſt ſins: this juſtification is neceſſarily by faith alone, *Preface to the Galatians.*
The doctrine of juſtification by faith, in oppoſition to the works of the law, is fundamental, *Gal.* 1. 9.
A double juſtification is mentioned in ſcripture, *Rom.* 2. 13. *Gal.* 3. 14.
Good men, under the law, were juſtified by faith, *Gal.* 3. 14.
Queſt. Whether all that is neceſſary to be believed for juſtification, be this ſingle propoſition, That *Jeſus of Nazareth was the Chriſt? Preface to the firſt epiſtle of St John.*
The apoſtles neither taught, nor believed, that they might live till the day of judgment, 1 *Theſſ.* 4. 17.

K.

IN what ſenſe Chriſt's mediatory kingdom is to laſt for ever, 1 *Cor.* 15. 28.
Prayer for kings was uſed conſtantly by Jews and Chriſtians, 1 *Tim.* 2. 2.
God's knowledge ſometimes includes his power and will, 2 *Pet.* 2. 9.

L.

THE epiſtle from the Laodiceans, is the epiſtle to the Epheſians, *Col.* 4. 16.
The laſt times were in being when the apoſtles writ, 1 *Tim.* 4. 1.

The law was given
- by angels, as God's miniſters, *Heb.* 2. 2.
- for the extirpation of idolatry, *Gal.* 3. 19.

The apoſtle, *Rom.* 7. ſpeaks not of a regenerate man, but of a man under the law, before grace, *Rom.* 7. 25.

The whole duty of man, is to live { ſoberly, righteouſly, godly, } *Tit.* 2. 13,

The love of God signifies { God's love to us, / our love to him, } and how it is perfected in us, 1 *John* 2. 5. and 4. 12. 17.
The freedom and greatneſs of God's love to us, 1 *John* 4. 10. and of the love of Chriſt, *Eph.* 3. 19.
Love is the fulfilling of the law to God and man, *Rom.* 13. 10.
Obedience to God's commands, the teſt of love, 1 *John* 5. 3.
The luſtings of the ſenſual appetite, are temptations to ſin, and the root of ſin, but not ſin imputed, till conſented to, *Jam.* 1. 4.

M.

THE whole man conſiſts of ſpirit, ſoul, and body, 1 *Theſſ.* 5. 23.
The man of ſin, { not Mahomet, / not the papal hierarchy, / not C. Caligula, / not Simon Magus, and the Gnoſtics, } *Preface to the ſecond epiſtle to the Theſſalonians.*
But the Jewiſh nation, with their ſanhedrim, ſcribes and Pharifees, *ibid.*
The objections againſt this opinion, anſwered, *ibid.*
His coming was to be attended with an apoſtaſy { from the R. government, / or from the faith.
His characters, { oppoſition to God and his church, / his exalting himſelf above all that is called God, / his ſitting in the temple of God, / his coming with lying wonders, } agree exactly to the Jews. See *notes on chap.* 2.
The ὁ κατέχων, or he which letteth, Claudius, *ibid.*
Manna was ſpiritual food to the Jews, 1 *Cor.* 10. 3.
Marriage { allowed to the clergy, *Tit.* 1. 6. *Heb.* 13. 4. / no hinderance to prayer, 1 *Cor.* 7. 5. When ſeaſonable, *ver.* 36. / it ought to be in the Lord, *i. e.* of one Chriſtian with another, 1 *Cor.* 7. 39. 1 *Pet.* 3. 7. / rejected by ſome Heathens, upon ſeveral accounts, 1 *Cor.* 7. 1.
The pretended ſacrifice of the maſs, refuted, *Heb.* 10. 18.
Chriſtian matrons are to be grave in apparel, not coſtly in attire, nor much concerned about it, as becometh women profeſſing godlineſs, 1 *Tim.* 2. 10. 1 *Pet.* 3. 4.
The duty of maſters towards their ſervants, *Eph.* 6. 9.
Melchiſedec, { a man, not an angel, / not Sem, / not the eternal Λόγος, / how without father, and without mother, } *Heb.* 7. 3.
Miniſters maintenance, a ſtanding ordinance of Chriſt, 1 *Tim.* 5. 18.
The neceſſity of the miniſterial function, notwithſtanding the unction from the holy One, 1 *John* 2. 27.
The Millennium not proved { from Chriſt's appearance and kingdom, 2 *Tim.* 4. 1. / from the thouſand years as one day, 2 *Pet.* 3. 8. / from the new heavens, and new earth, *ver.* 13.
Confuted, *note on* { 1 *Cor.* 15. 22. 52. / *Col.* 3. 4.
This is a great myſtery, relates not to common matrimony, but only to the marriage of Chriſt with his church, *Eph.* 5. 32.

N.

THE hereſy of the Nicolaitans, { was in the time of the apoſtles, 2 *Pet.* 2. 1. / they deceived many, and cauſed Chriſtianity to be blaſphemed, *note on ver.* 2. / they were moſt impious in their principles, and laſcivious in manners, *ibid.* / they practiſed their impurities in the day-time, *ver.* 13. / they blaſphemed, and ſpake evil of angels, *ver.* 10. / they ſpake ſwelling words of vanity, *ver.* 18.

O.

ALL oaths not unlawful, *Gal.* 1. 20. 1 *Theſſ.* 5. 27. *Heb.* 6. 16.
Where the offence being ſcandalous, hath incurred the cenſures of the church, the pardon of the church is neceſſary for the comfort of the offender, 2 *Cor.* 2. 7.
The offerings of Chriſtians were employed to purchaſe the freedom of Chriſtian ſervants from their Heathen maſters, 1 *Cor.* 7. 23.

Ordination

Ordination is not therefore a ſacrament, becauſe it was at the firſt attended with a χάρισμα, 2 *Tim.* 1. 6.
None were admitted to it without trial, 1 *Tim.* 3. 10.

P.

PAſtors and teachers were men endowed with ſpiritual gifts, *Eph.* 4. 11.
Patience under ſufferings, gives experience of the ſincerity and conſtancy of our faith, *James* 1. 3.
Perfect patience ſhews us to be entire in faith, truſt in, dependence on God, in reſignation to his will, in Chriſtian fortitude, and temperance, as to the pleaſures, honours, and concernments of this world, in love to God, and to our brother, *James* 1. 4.
Motives to it, from theſe conſiderations; 1. That we only ſuffer, if need be, 1 *Pet.* 1. 6. 2. The loſs of fading and unſatisfactory things, *James* 1. 11.
And are aſſured of 3. Divine aſſiſtances and conſolations under ſufferings, 1 *Pet.* 4. 14. 4. A glorious reward of all our ſufferings, *James* 1. 12.
St Paul did indeed fight with beaſts at Epheſus, 1 *Cor.* 15. 32.
What it is to be perfect, 1 *Cor.* 2. 6. *Phil.* 3. 18.
Perſeverance of true believers to the end, confuted, *note on* *Col.* 1. 23. 1 *Theſſ.* 3. 5. *Heb.* 10. 38. 2 *Pet.* 2. 20. 21. Second epiſtle of St John, *ver.* 8.
Not promiſed, in theſe words, *He ſhall confirm you to the end*, 1 Cor. 1. 8. *He that hath begun a good work, will perfect it*, Phil. 1. 6. *Faithful is he that hath called you, who alſo will do it*, 1 Theſſ. 5. 24. *Who are kept by the power of God through faith to ſalvation*, 1 Pet. 1. 5. *They went out from us, but they were not of us*, 1 John 2. 19.
St Peter had not been at Rome when St Paul writ or came to Rome, *Rom.* 1. 15.
Nor was he there when he writ his epiſtles from Rome, *Preface to the firſt epiſtle of St Peter.*
He could be only biſhop of the Jewiſh church at Rome, *Rom.* 1. 15.
He had no ſupremacy over the apoſtles, *Gal.* 2. 10.
The Heathen philoſophers were vain glorious, mercenary, and wicked, 1 *Theſſ.* 2. 9.
Polygamy is forbidden, 1 *Cor.* 7. 4.
How the powers that be are of God, *Rom.* 3. 7.
The words there ſaid, relate to the falſe and pernicious opinions of the Jews, *ibid.*
What reſiſtance of them is forbidden, *Rom.* 13. 2. 3.
This place declares not how far a man is the higher power, or when he ceaſeth to be ſo, and therefore reacheth not our controverſy, *Rom.* 13. 2.
We own him as the higher power, to whom we pay tribute, *Rom.* 13. 6.
Prayer muſt be performed in faith, *James* 1. 6. 8. without wrath, 1 *Tim.* 2. 9.
The prayer of faith, mentioned by St James, was miraculous, *James* 5. 15.
What it is to pray without ceaſing, 1 *Theſſ.* 5. 17.
Prayer to ſaints departed, was not practiſed by the apoſtles, *Col.* 4. 4.
Prayer for the dead, cannot be proved from the apoſtle's prayer for Oneſimus, 2 *Tim.* 1. 18. or from *Rom.* 15. 30.
The pre-exiſtence of ſouls, confuted, *Rom.* 9. 13.
Chriſt was conſecrated to his prieſthood by his ſufferings, *Heb.* 2. 10. and therefore did not properly exerciſe his ſacerdotal function till after death, *Heb.* 5. 5. 10. by offering his blood in the heavens, *Rom.* 4. 25.
Three ſorts of promiſes mentioned in the New Teſtament: The promiſe of the Meſſiah, of the Spirit, of an eternal reſt, *Gal.* 3. 27.
The gift of prophecy, 1 *Cor.* 12. 10.
Purgatory cannot be proved from 1 *Cor.* 3. 15.

Q

HOW the Spirit may be quenched, 1 *Theſſ.* 5. 19.

R.

REconciliation and acceſs to God, is only through Chriſt's ſufferings for us, *Eph.* 2. 18.
the reaſon why it muſt be ſo, *ibid.*
Redemption is double, from the guilt of ſin, by the remiſſion of it. from death, the puniſhment of ſin, by the redemption of the body from it, *Eph.* 1. 14. the neceſſity of this redemption, *ver.* 6.

Remiſſion

Remiſſion of ſins, by a free act of grace and mercy, is abſolutely neceſſary to our acceſs to God, and relation to him, *Eph.* 1. 7. The wiſdom of this diſpenſation, *ver.* 8.

A threefold reſt, { of the Jews in the land of Canaan, / a reſt after the example of God, / a perpetual ſabbatiſm, } *Heb.* 4. 3. 7. 10.

The reſt mentioned by the apoſtle, *Heb.* 4. 16. relates not to the Millennium.

Chriſtians had no reſt from perſecution, after the deſtruction of Jeruſalem, *Heb.* 4. 3.

Reſpect of perſons, wherein it conſiſts, *James* 2. 1.

That the reſurrection was paſt already, was the doctrine of Menander, 2 *Tim.* 2. 18.

The Jews held, that the Meſſiah was to raiſe the dead, 1 *Cor.* 15. 22.

The Holy Spirit the principal, or the efficient cauſe of the reſurrection, *Rom.* 8. 11.

The reſurrection of the ſame body, which was laid down in the earth, aſſerted and proved, and the objections to the contrary are anſwered, *Preface to the firſt epiſtle to the Corinthians.*

The philoſophers oppoſed and derided the reſurrection of the body, 1 *Cor.* 15. 33.

It is to riſe clothed upon, 1 *Cor.* 15. 30. 54. and with ſuch qualities as the philoſophers gave to that body which they ſtyled the vehicle of the ſoul, *ver.* 44.

The apoſtle ſeems to ſay, that when it enters into heaven, it will be no longer fleſh and blood, *ver.* 50.

The revelation of Jeſus Chriſt double, { by the preaching of the goſpel to the world, / by his glorious deſcent from heaven, } 1 Pet. 1. 5.

Revelation of ſalvation double, { by the goſpel bringing life and immortality to light, / at Chriſt's ſecond appearance, without ſin, to ſalvation, } *ibid.*

Rewards, not of ſtrict juſtice or merit, but of grace and promiſe, 2 *Theſſ.* 1. 7.

The righteouſneſs of Chriſt imputed, not proved, from { *Rom.* 5. 18. / 1 *Cor.* 1. 30. / *Philip.* 3. 9.

Rome, why called *Babylon*, 1 *Pet.* 5. 13.

S.

THE ſabbatarian doctrine confuted, *Col.* 2. 16.

The Chriſtian Sabbath confirmed, 1 *Cor.* 16. 2.

Sacrifices of a ſweet odour, were alſo expiatory ſacrifices, *Eph.* 5. 2. *Heb.* 9. 19.

What it is to ſanctify God in our hearts, 1 *Pet.* 3. 15.

They who were delivered to Satan, were puniſhed with bodily diſeaſes, 1 *Cor.* 5. 5. 1 *Tim.* 1. 20.

The ſcriptures were written by the aſſiſtance of the Holy Ghoſt, 1 *Pet.* 1. 12. though not always dictating the very words; but ſo preſiding over the apoſtles, as to preſerve them from error, *General preface.*

They contain all things requiſite to ſalvation, 2 *Tim.* 3. 17.

And were written with ſufficient clearneſs, 2 *Cor.* 4. 3.

No places are cited by the apoſtles, as out of ſcripture, which were not in the ſcriptures of the Old Teſtament, *Jam.* 4. 6.

Juſtice due to ſervants; { how they are to be treated, *Col.* 4. 1. / how to demean themſelves to their maſters, *Col.* 3. 22. 23. 24.

Every deliberate and wilful ſin, committed againſt the convictions of the conſcience, is mortal, and deſerveth death, as being a breach of the goſpel-covenant, requiring ſincere obedience, *James* 1. 15. and 4. 17.

The ſins of good men, are not included in thoſe words, *All things ſhall work together for good to them that love God*, Rom. 8. 28.

God cannot { neceſſitate / or excite to ſin, / or infuſe any evil into us, } 2 *Theſſ.* 2. 11.

How we all ſinned in Adam, *Rom.* 5. 19.

Only perſonal ſin is imputed; and that is not imputed, when it is not puniſhed, *Rom.* 5. 14.

What is the ſin unto death, 1 *John* 5. 17.

The words, *Thoſe that ſleep in Chriſt*, are not to be reſtrained to the martyrs, 1 *Theſſ.* 4. 14.

The ſouls of the wicked ſhall not be annihilated, *Appendix to* 2 *Theſſ.* 1. § 6.

Good ſouls departed hence, are with Chriſt in a far better ſtate, and therefore not in a ſtate of inſenſibility, *Philip.* 1. 24.

But not admitted into heaven, or enjoying the viſion of God, till the day of judgment, 2 *Tim.* 4. 8.

The Holy Spirit is { the object of religious worſhip, *Rom.* 9. 1. / omniſcient, is with God, and is God, 1 *Cor.* 2. 11. / a perſon uncreated, 1 *Cor.* 12. 11.

The ſpirit of man { derived, not from the parents, but from God, *Heb.* 12. 9. / hath a capacity of underſtanding, when ſeparated from the body, 2 *Cor.* 12. 3.

All proſelytes to the Jewiſh religion, or to the worſhip of the God of Iſrael, are by them ſtyled ſtrangers, *Eph.* 2. 19.

Christ suffered { in our stead, / to bear the punishment of our sins, and / to reconcile us to God, } { *Rom.* 2. 26. and 5. 10. 2 *Cor.* 5. 21. *Gal.* 3. 13. *Eph.* 2. 18. and 5. 2. 1 *Tim.* 2. 6. *Heb.* 1. 4. and 2. 17. 1 *Pet.* 2. 34. and 3. 18. 1 *John.* 2. 2. and 4. 10.
Why it was meet he should thus suffer, *Eph.* 1. 8. *Heb.* 2. 10. and 10. 14.
The gift of discerning spirits, 1 *Cor.* 12. 10.

T.

TWO things requisite to a temple; { 1*st*, That it be a place appropriated to God's use, / 2*dly*, That he should dwell in, or be present with it, } 1 *Cor.* 6. 19.
That our bodies are thus the temples of the Holy Ghost, and therefore to be kept holy, *ibid.*
Temptations are either { to sin, or, / for trial of our faith; these latter only are matter of our joy, and why they are so, *James* 1. 2.
Thanks due to God for all things, *Eph.* 5. 20.
Timothy and Titus { were not bishops fixed to a diocese; / but yet they had episcopal jurisdiction over presbyters.
Hence it follows, { 1*st*, That this superiority cannot be contrary to the gospel-rule. / 2*dly*, That it is not repugnant to the constitution of churches in the apostles times, for men to have jurisdiction over more than one particular congregation. / 3*dly*, That the apostolical power of governing churches, might be committed to others whom they would intrust with it. / 4*thly*, That they did commit this trust to others, is proved from scripture, tradition, and reason, *Preface to the epistle to Titus.*
Traditions extrascriptural, not proved { from *Rom.* 16. 17. / nor from 1 *Cor.* 11. 2. / nor from 2 *Thess.* 2. 14.
The church no sure keeper of traditions, 2 *Thess.* 2. 14.
Oral tradition disproved, 2 *Pet.* 1. 15.
The gift of tongues { imparted *per medum habitus*. / He that spake with them, understood himself, 1 *Cor.* 14. 2. 3. 4. / His crime was this, that he chose to shew his gifts in unknown words, when he might have spoken intelligibly, *ver.* 13.
What it is to try the spirits, and how they might then be tried, 1 *John* 4. 1.
Transubstantiation refuted, 1 *Cor.* 11. 24. 1 *Pet.* 2. 12.

U.

THE unity of the catholic church, wherein it consists, *Eph.* 4. 4.
Universal grace taught, 2 *Pet.* 3. 9.

W.

THE ministerial function is styled a warfare, 1 *Tim.* 1. 18.
The wicked are to be punished { at the day of judgment, 2 *Pet.* 2. 9. / at the conflagration of the world, *chap.* 3. 7.
God will execute the punishments threatened to the wicked, in the life to come. *Appendix to* 2 *Thess.* 1. § 4.
Widows, { of four kinds, 1 *Tim.* 5. 3. / who are widows indeed, *ver.* 5. / what widows are to be chosen deaconesses, and when, *ver.* 9. 10.
How it is *not of him that willeth nor of him that runneth*, Rom. 9. 16.
God worketh in us to will and to do, not by such a physical operation as makes it necessary for us to will and do what he would have us; but by a moral operation exciting us to will, and suggesting to us what we ought to do, *Philip.* 2. 13.
Freedom of will is put in opposition to necessity, 2 *Cor.* 9. 7. *Phil. ver.* 14. 1 *Pet.* 5. 2.
The word of God, heard, read, and preached, is the ordinary means of conversion, *James* 1. 18. 1 *Pet.* 1. 25.
The Holy Spirit concurs with it, not by a physical, but moral operation, *ibid.*
The word of wisdom, and of knowledge, 1 *Cor.* 12. 9.
The working of miracles, *ibid.*
In what sense the woman shall be saved by childbearing, 1 *Tim.* 2. 15.
The world to come, { either the age of the Messiah, or, / the kingdom to be erected after the four monarchies, styled οἰκουμένη, *Heb.* 2. 5.
Writing is more effectual to convey the truth to posterity, than oral tradition, *Phil.* 3. 1. *See* Oral tradition.
What it is *to write the law in our hearts*, Heb. 8. 10.

Z.

THE zeal of the Jews was full of bitterness, *James* 3. 14.
And of ignorance in the things they were zealous for, 1 *Tim.* 1. 7.
The Jewish zealots, of what temper they were, *James* 4. 2. 3. 17.

An INDEX of the GREEK WORDS and PHRASES explained in this COMMENTARY.

A.

Ἀγαθὸς, Rom. 5. 7.
τὸ ἀγαθὸν ὑμῶν, Rom. 14. 16.
ἄγαμος, 1 Cor. 7. 8.
ἅγιοι, Rom. 16. 15. and 1 Cor. 7. 14.
ἁγιάζειν, Heb. 2. 11. and 9. 13.
ἀδιαλείπτως, 1 Theſſ. 5. 17.
ἀδικία, 1 Cor. 13. 6. 2 Tim. 2. 19.
ἀδόκιμος, 2 Tim. 3. 8. Heb. 6. 8.
ἄθεοι, Epheſ. 2. 12.
ὁ ἐλθὼν δι' αἵματος, 1 John 5, 6.
αἵρεσις, 1 Cor. 11. 19.
Αἱρετικὸς, Tit. 3. 10.
αἰσχρολογία, Col. 3. 8.
αἴσθησις, Phil. 1. 10.
αἰὼν, 2 Tim. 4. 10.
κατὰ τὸν αἰῶνα, Eph. 2. 2.
κατὰ πρόθεσιν αἰώνων, Eph. 2. 11.
αἰώνιος, Philem. ver. 15. Jude, ver. 7.
πρὸ τῶν αἰώνων, 2 Cor. 1. 7.
αἰῶνας, Heb. 1. 2.
αἰὼν μέλλων, Heb. 6. 5.
ἄκακος, Rom. 16. 18. Heb. 7. 26.
ἀκάθαρτος, 1 Cor. 7. 14.
ἀκροβυστία, Heb. 7. 4.
ἀκοὴν, Eph. 1. 17.
ἀλλὰ, Rom. 10. 19.
ἁμαρτία, ἥμαρτον, ἁμαρτωλοὶ κατεστάθησαν, Rom. 5. 19.
ὁ ποιῶν τὴν ἁμαρτίαν, 1 John 13. 8. 9.
τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν, 1 Pet. 2. 24.
περὶ ἁμαρτίας, Rom. 8. 3. 1 Pet. 3. 18.
ἁμαρτωλοὶ, Gal. 2. 15.
ἀνάθεμα εἶναι, Rom. 9. 4.
ἀνακεφαλαιώσασθαι, Eph. 1. 10.
ἀνακρίνω, 1 Cor. 2. 15.
ἀναλογία τῆς πίστεως, Rom. 12. 6.
κατ' ἄνθρωπον λέγω, Rom. 3. 5. 1 Cor. 9. 8.
ἀνθρώπινον λέγω, Rom. 6. 19.
ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, Rom. 13. 2.
ἀποδείξις τοῦ πνεύματος, 1 Cor. 2. 5.
ἀποδῶ, 2 Tim. 4. 14.
ἀποκαταλλάξαι, Eph. 2. 16.
ἀπόστολος, Rom. 16. 7. Phil. 2. 25.
ἀπόχρησις, Col. 2. 22.
οὐχ ἁρπαγμὸν ἡγήσατο, Phil. 2. 6.
ἀρετὴ, 1 Pet. 2. 9. 2 Pet. 1. 5.
ἀπ' ἀρχῆς, 1 John 1. 1. and 2. 7.
εὐλογία, Rom. 13. 13.
εὐσθενὶς, εὐσθενῶ, εὐσθένια, Rom. 5. 6. and 14. 21.
σωτία, Eph. 5. 18.
ἐν ἀφθαρσίᾳ, Eph. 6. 24.
ἄφρονες, Rom. 2. 20.
ἀφαίρειν ἁμαρτίαν, Heb. 10. 4.
κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, Eph. 2. 2.

B.

Τῇ Βααλ, Rom. 11. 4.
Βαβυλὼν, 1 Pet. 5. 13.
Βαλαὰμ τοῦ Βοσὸρ, 2 Pet. 2. 15.
ἐν βάρει εἶναι, 1 Theſſ. 2. 6.
νόμος βασιλικὸς, James 2. 8.
οἱ βυλόμενοι πλουτεῖν, 1 Tim. 6. 9.

Γ.

Τὸ λογικὸν γάλα, 1 Pet. 2. 2.
κενὴ ἡ γραφὴ λέγει, James 4. 5.
ἔγραψα, ſcripſeram, 1 Cor. 5. 9. John 3. 9.
γεγραμμένα ἐν βίβλῳ ζωῆς, Phil. 4. 3.
γαστρίμαργοι, Tit. 1. 12.
γινωσκέτω, Rom. 11. 10.
ἡ γλῶσσα πῦρ, James 3. 6.
γυνὴ, 1 Cor. 7. 34.
γυναῖκα ἀδελφὴν, 1 Cor. 9. 5.

Δ.

Δαιμόνιον, 1 Cor. 10. 20.
δὲ, Rom. 6. 17.
δέησις ἐνεργουμένη, James 5. 16.
δεήσεις, προσευχαὶ, ἐντεύξεις, 1 Tim. 2. 2.
διὰ, cum genitivo, per, Heb. 1. 2. 1 Tim. 2. 15.
διαθήκη, Heb. 9. 20.
διακονία, Rom. 12. 6.
διάκρισις διαλογισμῶν, Rom. 14. 1.
διακρινόμενος, Rom. 14. 23. James 1. 8.
δίδωμι, ἔδωκε, Rom. 11. 8.
ἔδωκε δόματα, Eph. 4. 8.
δίκαιος, Rom. 3. 26.
δικαιωσύνη Θεοῦ, Rom. 1. 17.
δικαιώματα, Rom. 2. 26.
δίψυχος, James 1. 8.
δόξα, Rom. 1. 23.
δοξάζειν, Rom. 8. 30. and p. 252. 253.
δογματίζεσθε, Col. 2. 20.
δοκιμάζειν, 1 Cor. 11. 28. Gal. 6. 4.
δοκίμιον, 1 Cor. 7. 40. 1 Tim. 2. 1. 5. Heb. 41.
δουλία τῆς φθορᾶς, Rom. 8. 21.
δωρεὰ ἐπουράνιος, Heb. 6. 4.
δύναμις, 1 Cor. 5. 5.
δυνατὸς, Rom. 11. 13. and 14. 4. Heb. 2. 18.

E.

Ἐὰν, poſtquam, quando, Heb. 3. 7.
ἰσχὺς, Eph. 2. 17.
ἀπὸ παντὸς εἴδους πονηροῦ, 1 Theſſ. 5. 22.
ἔθνος ἅγιον, 1 Pet. 2. 9.
ἐθελοθρησκεία, Col. 2. 23.
εἰ, quod, 1 Tim. 5. 10. Formula jurandi, Heb. 3. 11.
εἰγε, ſiquidem, Eph. 3. 2.
εἰ μὴ, 1 Cor. 7. 17.

εἰς pro ἐν & διὰ, Col. 1. 20. 1 Pet. 1. 11.
εἰκὼν τοῦ Θεοῦ, Heb. 7. 15.
ἐκλογὴ χάριτος, Rom. 11. 5. 28.
ἐκλεκτὸς ἐν Κυρίῳ, Rom. 16. 13.
γένος ἐκλεκτὸν, 1 Pet. 2. 9.
ἔμφυτος λόγος, James 1. 21.
ἐν pro διὰ, 1 Cor. 7. 13.
ἐνεργεῖν, 1 Thess. 2. 13. Phil. 2. 13.
ἐπιτυγχάνειν {ὑπὲρ / κατὰ} Rom. 11. 2.
ἐξαγοραζόμενοι τὸν καιρὸν, Eph. 5. 16.
ἐξήγειρά σε, Rom. 9. 17.
ἐξ ἡμῶν ἐξῆλθον, 1 John 2. 19.
τὰς ἐξουθενημένας, 1 Cor. 6. 4.
ἐξουσία, 1 Cor. 11. 9.
ἐπιθανάτιοι ἔσχατοι, 1 Cor. 4. 9.
τὸ ἐπιεικὲς, Phil. 4. 5.
ἐπερώτημα, 1 Pet. 3. 21.
ἐπικαλέσηται τὸ ὄνομα Κυρίου, 1 Cor. 1. 2.
ἐπιλαμβάνεσθαι, Heb. 2. 16.
συν ἐπισκόποις καὶ διακόνοις, Phil. 1. 1.
ἐν τοῖς ἐπουρανίοις, Eph. 3. 1. Heb. 6. 4.
ἔργον ἀγαθὸν, Rom. 2. 7.
οἱ ἐξ ἐριθείας, Rom. 2. 8.
ὁ ἔσω ἄνθρωπος, Rom. 7. 22.
ἕτερος, Rom. 13. 8.
εὐλαβεία, Heb. 5. 7.
εὐλογίᾳ πνευματικῇ, Eph. 3. 1.
εὐχαριστίας, Rom. 13. 13. 1 Cor. 14. 40.
εὐσπιλία, Eph. 5. 4.
ἔχειν χάριν, Heb. 12. 28.

Z.

Ζῆν, 1 Thess. 3. 8.
τὰ ἄνω ζητεῖν, Col. 3. 1.
λίθοι ζῶντες, 1 Pet. 2. 5.
λόγος ζῶντος Θεοῦ, Heb. 4. 12.

H.

Ἢ pro καὶ, 1 Cor. 11. 27.
ἡμέρα, 1 Cor. 3. 13.
ἡμέραι πονηραὶ, Eph. 5. 16.
ἡμέρα κρίσεως, 2 Pet. 3. 7.
ὁ ἥλιος μὴ ἐπιδυέτω, Eph. 4. 26.

Θ.

Θάνατον ἀποκύειν, James 1. 15.
ἀπεθάνομεν τῷ νόμῳ, Rom. 7. 4.
θίλειν, Col. 2. 18.
διδάσκαλοι, 1 Thess. 4. 9.
Θεὸς εὐλογητὸς, Rom. 9. 5.
θεμέλιος τοῦ Θεοῦ, 2 Tim. 2. 19.
θλίψεις τοῦ Χριστοῦ, Col. 1. 24.
θρησκία τῶν ἀγγέλων, Col. 2. 18.
θυσία ζῶσα, Rom. 12. 1.
θυσίαι πνευματικαὶ, 1 Pet. 2. 5.

I.

Ἰδίας ἐπιλύσεως, 2 Pet. 1. 20.
ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, 1 Cor. 14. 16.
ἱερουργοῦντα τὸ εὐαγγέλιον, Rom. 15. 16.
ἱκέτευμα ἅγιον, 1 Pet. 2. 9.
ἱλάσκεσθαι τὰς ἁμαρτίας, Heb. 2. 17.
ἱλασμὸς περὶ τῶν ἁμαρτιῶν, 1 John 2. 2. and 4. 10.
ἱλαστήριον, Rom. 3. 25.
ἵνα pro ὅταν, 1 Cor. 14. 13.
ἴσα Θεῷ, Phil. 2. 6.

K.

Καὶ, id est, Col. 1. 2. idcirco, Heb. 3. 19. tunc, Gal. 2. 2.
καθὼς, quando, 1 Cor. 1. 6.
καθαρίζειν, καθαρισμὸς, Heb. 1. 3. and 9. 14.
καθολικαὶ ἐπιστολαὶ, James 1.
ἐντολὴ καινὴ, 1 John 2. 7. 8.
καλὰ ἔργα, Tit. 3. 8.
κατὰ Θεὸν, per Deum, 1 Cor. 15. 15.
καταβραβευέτω, Col. 2. 18.
καλλωπισμὸς τῶν κλήρων, 1 Pet. 5. 3.
μὴ καλαλαλεῖτε, James 4. 11.
καταλλαγὴ καταλλάσσειν, Rom. 5. 10.
καλλαγὴν λαμβάνειν, Rom. 5. 11.
ὁ κατασκευάσας, Heb. 3. 3.
καλασχύνῃν, 1 Tim. 5. 11.
καλαφάγεται αὐτὰς πῦρ, James 5. 3.
καλαχρώμενοι, 1 Cor. 7. 31.
εἰς τὰ κατώτερα μέρη τῆς γῆς, Eph. 4. 9.
ὁ κληρονόμος τοῦ κόσμου, Rom. 4. 13.
κοινωνία, 1 Cor. 10. 16.
κοσμοκράτορας, 1 Pet. 5. 5.
ἐν παλλῇ τῷ κόσμῳ, Col. 1. 6.
περὶ ὅλου τοῦ κόσμου, 1 John 2. 2.
κρίμα, Rom. 5. 16. and 13. 2. 1 Cor. 11. 29.
οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, 2 Pet. 2. 3.
κριθῆναι τῇ σαρκὶ, 1 Pet. 4. 5.
κρίνεσθαι, Rom. 3. 4.
κρίμα, 1 Cor. 6. 2.
ἵνα μὴ ὑπὸ κρίσιν πέσητε, James 5. 12.
πᾶσα κτίσις, Rom. 8. 19. 22.
ἀπὸ κτίσεως κόσμου, Rom. 1. 20.
ἀνθρωπίνη κτίσις, 1 Pet. 2. 13.
ὁ Κύριος ἰσχύς, Phil. 4. 5.
Κύριον ἁγιάσατε, 1 Pet. 3. 15.
Κυριότητος καταφρονητὰς, 1 Pet. 2 10.
κωλυόντων γαμεῖν, 1 Tim. 4. 2.

Λ.

Καὶ τὴν ἐκ Λαοδικείας, Col. 4. 17.
λαὸς περιούσιος, Tit. 2. 14. 1 Pet. 2. 19.
λανθάνει γὰρ αὐτὰς, 2 Pet. 3. 5.
λίθος προσκόμματος, Rom. 9. 33.
λογίζεσθαι, Rom. 5. 14.
λόγος, 1 Cor. 1. 5. Heb. 4. 13.
λυπεῖσθαι, Rom. 14. 15.

M.

Μᾶλλον, non comparativum, sed negativum, 1 Tim. 1. 4.
μάταια ἀναστροφὴ, 1 Pet. 1. 18.
μεγαλαυχεῖ, James 3. 5.
μεγαλοπρεπὴς δόξα, 2 Pet. 1. 17.
ἐν μέρει ἑορτὴς, Col. 2. 16.
ἀπὸ μέρους, Gal. 2. 5.
εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων, Col. 1. 12.
μεσίτης, 1 Tim. 2. 5.
μεσότοιχον τοῦ φραγμοῦ, Eph. 2. 14

μετεσχημάτισα, 1 Cor. 4. 6.
μέτρον τῆς πίστεως, Rom. 12. 3.
μήποτε, si forte, 2 Tim. 2. 25.
κατὰ μίαν Σαββάτων, 1 Cor. 16. 2.
μορφὴ { Θεοῦ, Phil. 2. 6. / δούλου, ver. 7.
μυθολογία, Eph. 5. 4.
περὶ τοῦ Μωσέως σώματος, Jude, ver. 9.

N.

Ναὶ, verbum obsecrandi, Phil. ver. 20.
ναὶ καὶ ἀ, 2 Cor. 1. 17. 18.
ὁ ναὸς τοῦ Θεοῦ, 1 Cor. 6. 19.
νεκροὶ, de mortuis spiritualiter, 1 Pet. 4. 6.
νεκροὶ, de uno, 1 Cor. 15. 30.
εἰς νῖκος, 1 Cor. 15. 54.
νόμος { βασιλικὸς, James 2. 8. / ἐλευθερίας, James 1. 25.
ἡ νὺξ προέκοψεν, Rom. 13. 12.
τὸν νοῦν αὐτῶν σύγκαμψον, Rom. 11. 10.

Ξ.

Ξένοι, Eph. 2. 19.

O.

Ὁδοὺς, 2 Pet. 2. 5.
οἰκοδομὴ, Rom. 10. 19. and 15. 2.
οἰκοδομεῖν εἰς τὸν ἕνα, 1 Thess. 5. 11.
ἡ κατ' οἶκον αὐτῶν ἐκκλησία, Rom. 16. 5. 1 Cor. 16. 19.
οἰκουμένη μέλλουσα, Heb. 2. 5.
ἐν ὁμοιώματι ἀνθρώπων, Phil. 2. 7.
τὰ μὴ ὄντα, Rom. 4. 17.
ἐν ὀνόματι Κυρίου, Col. 3. 17.
καινοὶ οὐρανοὶ, 2 Pet. 3. 13.
ὀργῶν, 1 John 1. 1.
ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, Eph. 4. 26.
ὀρθοτομεῖν τὸν λόγον, 2 Tim. 2. 15.
ὀρκίζω ὑμᾶς, 1 Thess. 5. 27.
ὀφθαλμοὺς ἔχοντες μὴ ὁρᾶν, Rom. 11. 8.
ὀσμὴ ζωῆς καὶ θανάτου, 2 Cor. 2. 16.

Π.

Πάντα, Rom. 8. 28.
ὑπὸ πάντας, Rom. 3. 9.
ἡ πανοπλία τοῦ Θεοῦ, Eph. 6. 13.
παραθαλασσεύομενος, Phil. 2. 30.
παράδοσις, 1 Cor. 11. 2. 2 Thess. 2. 15.
ἡ παρακαταθήκη, 2 Tim. 1. 12.
παῤῥησία, Heb. 3. 6.
παραῤῥυῶμεν, Heb. 2. 1.
παρηκολούθηκας, 2 Tim. 3. 10.
παροξύνεσθαι, 1 Cor. 13. 5.
ἡ παρουσία τοῦ Κυρίου, 2 Thess. 2. 1.
ὁ πατὴρ, 1 Cor. 4. 15.
πᾶσα πατριὰ, Eph. 3. 15.
παρθένος, 1 Cor. 7. 36.
παρέδωκεν, Rom. 1. 24. 28.
παρὼν τῷ πνεύματι, 1 Cor. 5. 5.
πεύσει, Gal. 1. 10.
πέμψει ὁ Θεὸς, 2 Thess. 2. 11.
πεπραμένος ὑπὸ τὴν ἁμαρτίαν, Rom. 7. 14.
πειράζειν, Heb. 2. 18. and 3. 9.
πειρασθῆναι, Gal. 6. 1.
ἐπειράσθησαν, Heb. 11. 37.
περικάθαρμα, περίψημα, 1 Cor. 4. 13.
περιποίησις, περιποιεῖν, Eph. 1. 14.
περιπερεύεται, 1 Cor. 13. 4.
περιτομὴ ὀκταήμερος, Phil. 3. 5.
πλεονεξία, πλεονεκτεῖν, 1 Thess. 4. 6.
πλεονεξία, ἥτις ἐστὶν εἰδωλολατρεία, Col. 3. 5.
πλανολογία, Col. 2. 8.
πίστις, μία πίστις, Eph. 4. 5.
ὃ οὐκ ἐκ πίστεως, Rom. 14. 23.
ἐκ πίστεως εἰς πίστιν, Rom. 1. 17.
πίστις ἅπαξ παραδοθεῖσα, Jude, ver. 3.
τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης, James 2. 1.
πλήρωμα τῶν ἐθνῶν, Rom. 11. 12.
πᾶν πλήρωμα τῆς θεότητος, Col. 2. 9.
πᾶν πλήρωμα τοῦ Θεοῦ, Eph. 3. 19.
πληροφορία, Rom. 14. 5.
τὸ πνεῦμα, Rom. 8. 27.
τὸ πνεῦμα μου, 1 Cor. 14. 14.
πνεῦμα δουλείας, Rom. 8. 15.
πνεῦμα τῆς δόξης, 1 Pet. 4. 14.
πνευματικὸς ἄνθρωπος, 1 Cor. 2. 15. and 5. 5. Gal. 6. 1.
ποιμένες, Eph. 4. 11.
τὸ πολίτευμα ὑμῶν, Phil. 3. 20.
προέγνω, ἔγνω, Rom. 8. 29. and 11. 2.
προεγνωσμένος, 1 Pet. 1. 20.
ἐν τῷ πονηρῷ, 1 John 5. 19.
πρᾶγμα, 1 Thess. 4. 6.
πρεσβύτης, Tit. 2. 2. Phil. ver. 9.
οἱ πρεσβύτεροι τῆς ἐκκλησίας, Jam. 5. 14.
πρεσβυτέρους τοὺς ἐν ὑμῖν, 1 Pet. 5. 1.
πρὸς, de, Heb. 1. 7.
προσαγωγὴ, Eph. 3. 12. 1 Pet. 3. 18.
κατὰ πρόθεσιν αἰώνων, Eph. 3. 11.
πρόσκομμα τιθέναι, Rom. 14. 13. 21. 1 Cor. 8. 13.
πρόσφορα καὶ θυσία, Eph. 5. 2.
προφήτης, Tit. 1. 12.
προφητεία, 1 Cor. 14. 6.
πῦρ αἰώνιον, Jude, ver. 7.
ὡς διὰ πυρὸς, 1 Cor. 3. 15.
προσωπολημψία, James 2. 1.
πρωτότοκος πάσης κτίσεως, Col. 1. 15.

P.

Ἐν ῥάδῳ, 1 Cor. 4. 21.
ῥαντισμὸς, Heb. 12. 24.
ῥῆμα καλὸν, Heb. 6. 5.

Σ.

Σαρκικὸς, 1 Cor. 3. 4.
κατὰ σάρκα, Rom. 4. 1.
ἐληλυθότα ἐν σαρκὶ, 1 John 4. 2. 3.
ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων, Eph. 5. 30.
ὁ Σατανᾶς, Rom. 16. 20.
σημεῖον, 1 Cor. 1. 22.
σημεῖα, τέρατα, καὶ δυνάμεις, Heb. 2. 4.
σκάνδαλον, σκανδαλίζεσθαι, Rom. 14. 21.
σκιὰ τῶν μελλόντων, Col. 2. 17.
σκότος, Rom. 13. 12.
σόφος, 1 Cor. 1. 20.

σπαταλάω, 1 Tim. 5. 6.
σπένδομαι, Phil. 2. 17.
σπιλάδες, Jude ver. 12.
καλὴν στρατίαν, 1 Tim. 1. 18.
στοιχεῖα, 2 Pet. 3. 10.
στοιχεῖα τοῦ κόσμου, Gal. 4. 3.
συναγωγὴ, 2 Theſſ. 2. 1. Jam. 2. 4.
σχίσματα, 1 Cor. 11. 18.
τὸ σῶμα νεκρὸν, Rom. 8. 10.
τὸ σῶμα τῆς ταπεινώσεως ὑμῶν, Phil. 3. 21.
σῶμα κατηρτίσω μοι, Heb. 10. 5.

T.

Κατὰ τάξιν, 1 Cor. 14. 20.
ὁ τυπικὸς, Jam. 1. 9.
ταρταρώσας, 2 Pet. 2. 4.
τέκνα φύσει ὀργῆς, Eph. 2. 3.
διὰ τεκνογονίας, 1 Tim. 2. 15.
τέλειος, 2 Cor. 1. 6.
τελειῶσαι, Heb. 2. 10. and 9. 10. and 10. 1.
ὁ τέλος, 1 Theſſ. 2. 15.
τὰ τέλη τῶν αἰώνων, 1 Cor. 10. 11.
τὸ τέλος ἤγγικε, 1 Pet. 4. 7.
τιμὴ, 2 Tim. 5. 3.
εἰς ὃ καὶ ἐτέθησαν, 1 Pet. 2. 8.
τινὶς, Heb. 3. 16.
ἁπλοκὴ τριχῶν, 1 Pet. 3. 3.
τρυφᾶν, 2 Pet. 2. 13.
τυφλοὶ, Rom. 2. 10.

Y.

Δι' ὕδατος, 1 John 5. 6.
υἱοὶ τοῦ Θεοῦ, Rom. 8. 14.
υἱοθεσία, Rom. 8. 23.
ὑπὲρ, in gratiam, 1 Cor. 15. 30.
ὑπερβαίνειν, 2 Theſſ. 4. 6.
ὑπέρογκα, 2 Pet. 2. 18.
ἧς ὕπνου ἐγερθῆναι, Rom. 13. 11.
ὑποδεδεμένοι τὰς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου, Eph. 6. 15.
ὑποστείληται, Heb. 10. 39.
ὑπόστασις, Heb. 11. 1.
ὑστερηκέναι ἀπὸ, Heb. 12. 15.

Φ.

Ἐὰν φανερωθῇ, 1 John 3. 2.
φέρων, Heb. 1. 3.
φίλημα ἅγιον, Rom. 16. 16.
φιλόξενος, 1 Tim. 3. 2.
τὸν φόβον αὐτῶν μὴ φοβηθῆτε, 1 Pet. 3. 14.
τὸ αὐτὸ φρονεῖν, Phil. 4. 2.
τὰ ἄνω φρονεῖν, Col. 3. 1. 2.
ταῖς δοθείσαις φυλαῖς, Jam. 1. 1.
τοῖς ἐν φυλακῇ πνεύμασι, 2 Pet. 3. 19.
φύσις, 1 Cor. 11. 14. Eph. 2. 3.
θείας φύσεως κοινωνοὶ, 2 Pet. 1. 4.
φωσφόρος ἀνατείλῃ, 2 Pet. 1. 19.
φωτισθέντες, Heb. 6. 4.
ὦσι ἐν τῷ φωτὶ, 1 John 2. 9.

X.

Χαίρειν αὐτῷ μὴ λέγετε, 2 John ver. 10.
χάρις, 2 Cor. 6. 1.
ἐν χάριτι, Col. 3. 16.
χάριτι ἐστὲ σεσωσμένοι, Eph. 2. 8.
ἵνα δῶ χάριν, Eph. 4. 29.
χάρισμα πνευματικὸν, Rom. 1. 12.
χαρακτὴρ τῆς ὑποστάσεως, Heb. 1. 3.
χειρόγραφον τοῖς δόγμασιν, Col. 2. 14.
χειροποίητα ἅγια, Heb. 9. 24.
χίλια ἔτη, 2 Pet. 3. 8.
ἐν Χριστῷ ὦσι, Rom. 8. 1.
τὸν Χριστὸν ἐνδύσαι, Rom. 13. 14.
τὰ εἰς Χριστὸν παθήματα, πνεῦμα Χριστοῦ, } 1 Pet. 1. 11.
χρόνοι αἰώνιοι, Rom. 16. 25.
πρὸ χρόνων αἰωνίων, 2 Tim. 1. Tit. 1. 2.
στρῶσις χρυσίου, 1 Pet. 3. 3.

Ψ.

ψαλμοῖς καὶ ὕμνοις, Eph. 5. 20. Col. 3. 16.
ψευδώνυμος γνῶσις, 1 Tim. 6. 20.
ψηλαφᾶν, 1 John 1. 1.
ψυχὴ, 1 Theſſ. 2. 8.
ψυχικὸς ἄνθρωπος, 1 Cor. 2. 14.

Ω.

Ὡς ἐκ ὁμολογίας, ἀλλὰ βεβαιώσεως, Rom. 9. 32.

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